

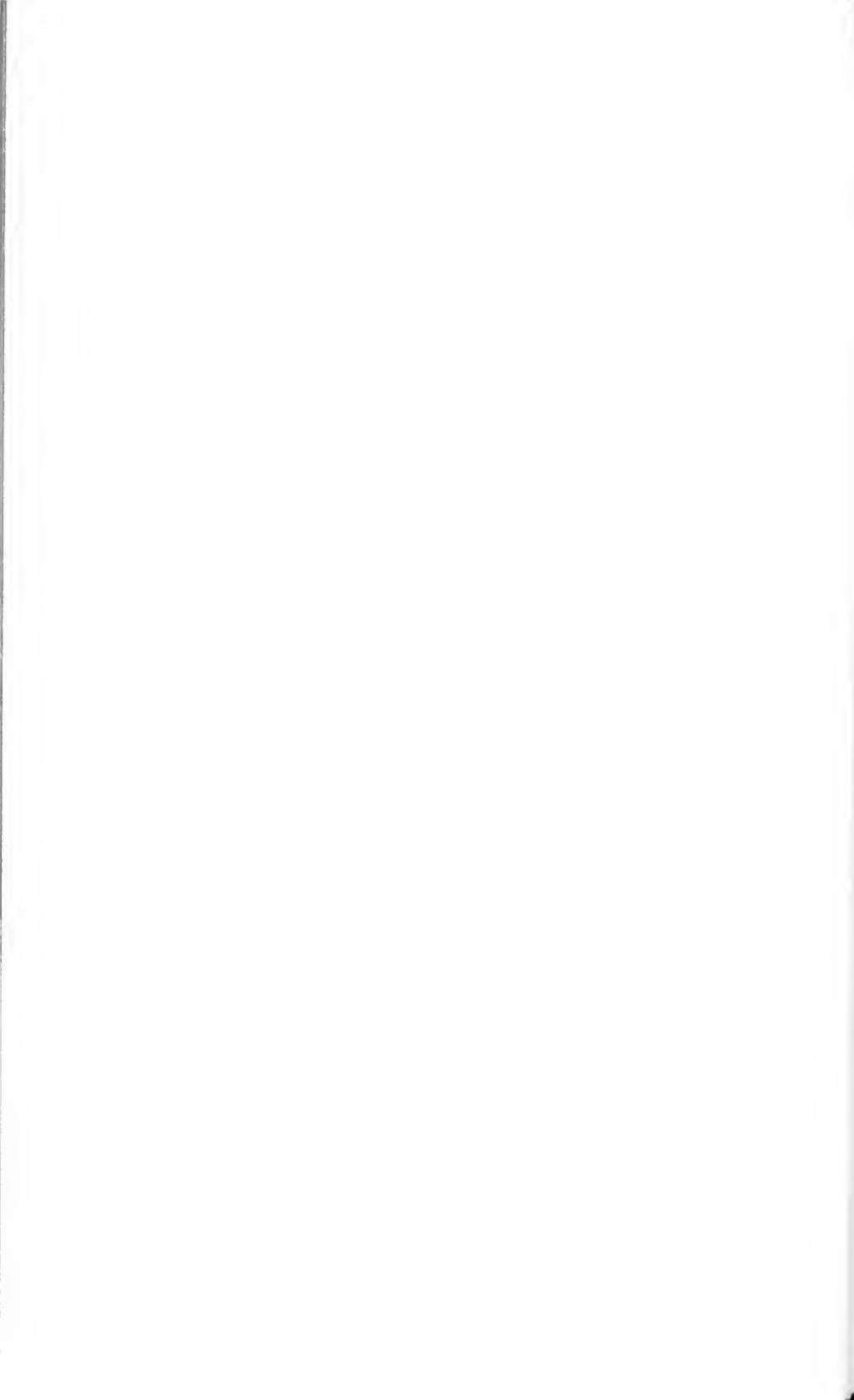


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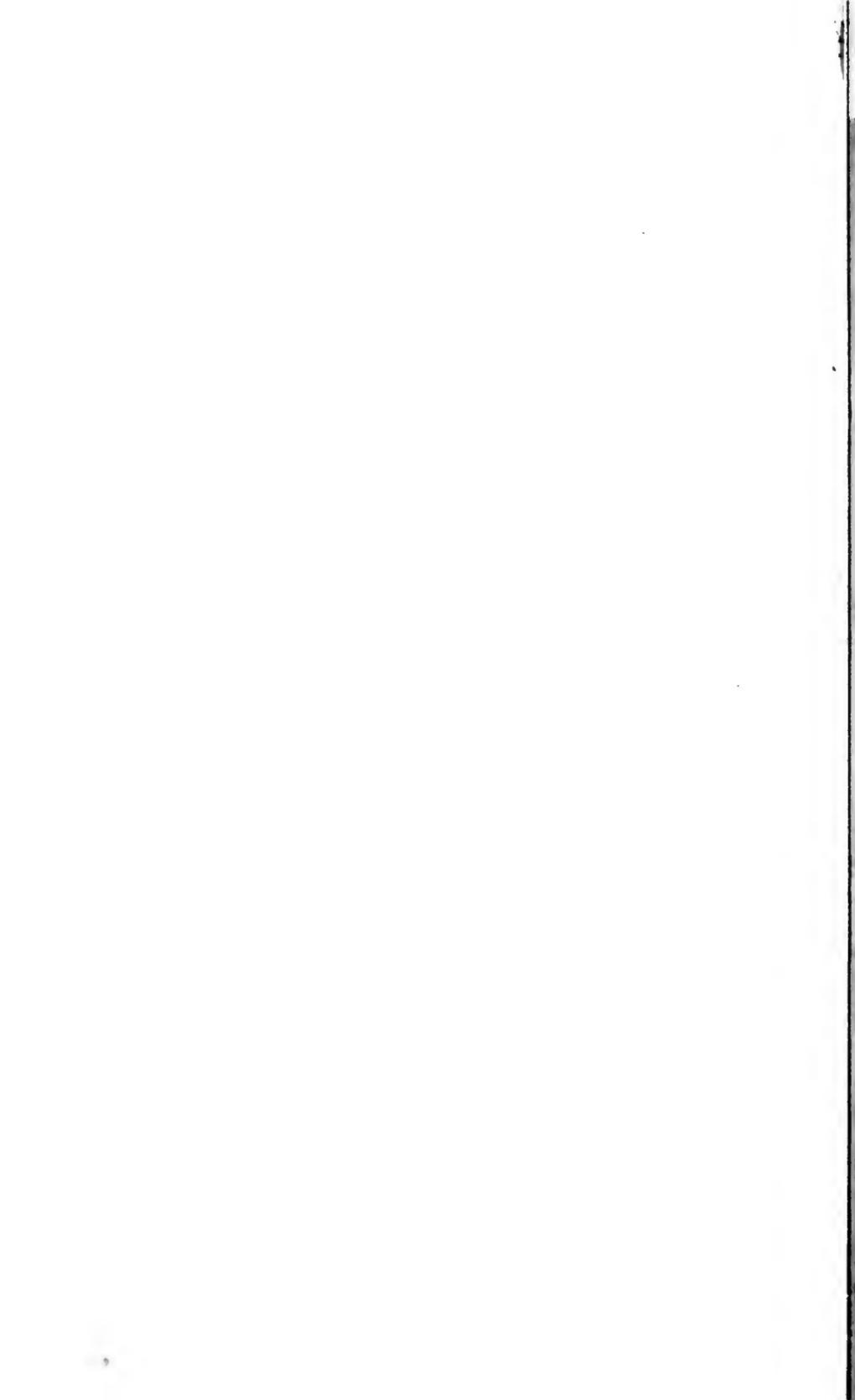


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# ARCHEOLOGIA BIBLICA.

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## A MANUAL OF BIBLICAL ANTIQUITIES.

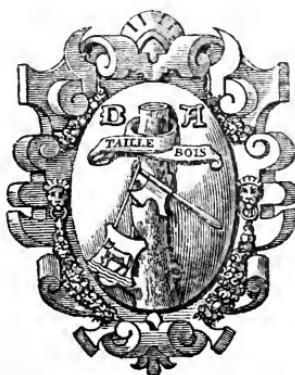
BY JOHN JAHN, D. D.

LATE PROFESSOR OF THE ORIENTAL LANGUAGES, OF BIBLICAL  
ANTIQUITIES, AND THEOLOGY, IN THE UNIVERSITY  
OF VIENNA.

TRANSLATED, WITH AN INDEX OF TEXTS REFERRED TO,  
AND MANY OTHER ADDITIONS,

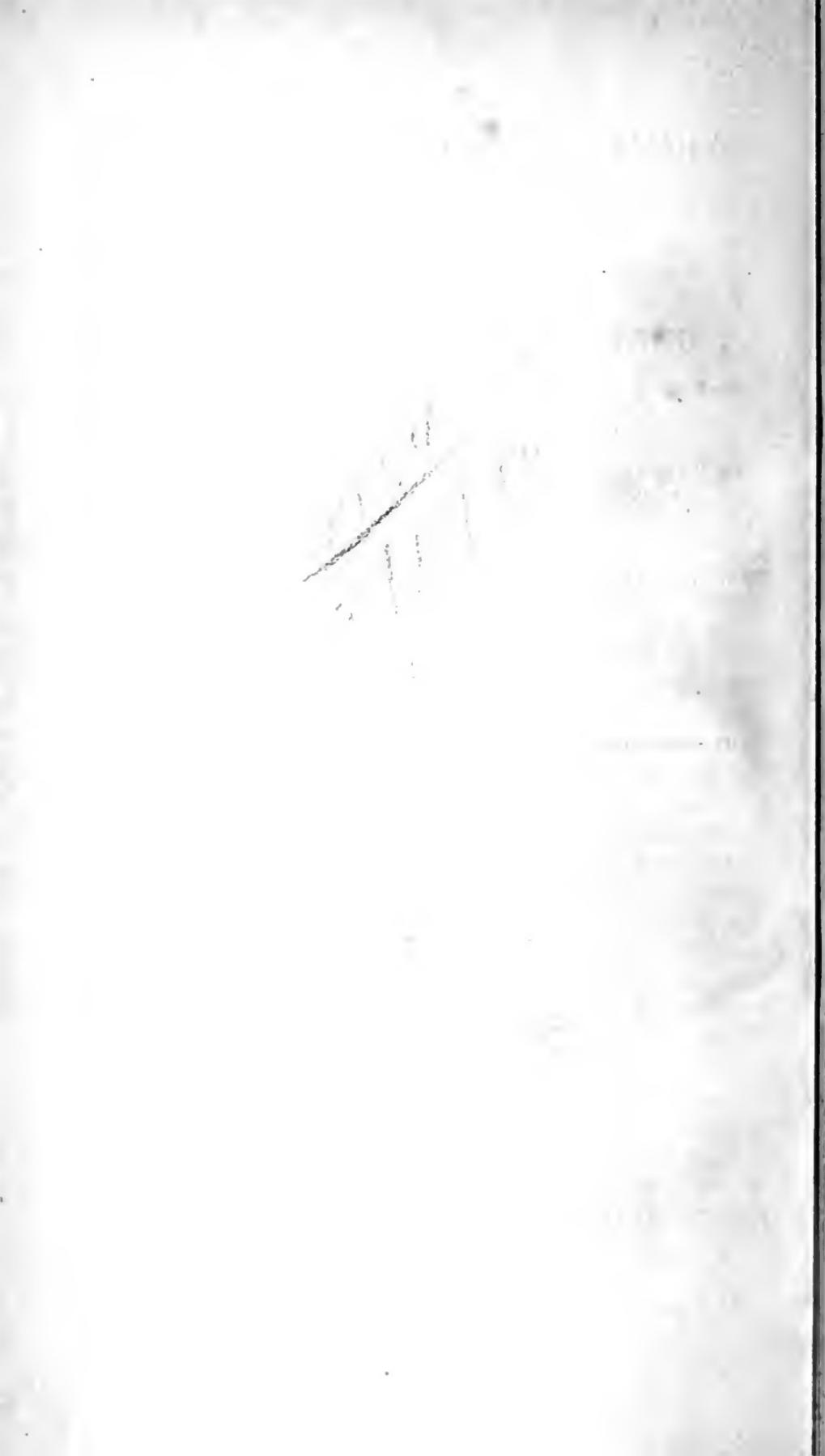
BY T. C. UPHAM.

THE THIRD EDITION, THOROUGHLY REVISED AND CORRECTED.



OXFORD: D. A. TALBOYS.

M DCCC XXXVI.



## TO THE READER.

No apology seems required for the republication of the present work. The original Latin, of which this is a decided improvement, has gone through several editions in Germany ; it has been recommended from the theological chair of this University by the late learned professors Van Mildert and Lloyd ; and the publication of two editions of Mr. Upham's valuable translation, made with the sanction and assistance of the very celebrated biblical scholar Professor Stuart, and other gentlemen of the Theological Seminary of Andover, sufficiently testifies the high esteem in which it is held by our pious brethren in the United States. Professor Stuart, indeed, in his preface to Jahn's History of the Hebrew Commonwealth, speaks of it as bearing "manifest impressions of the same diligence, care, and unwearied effort," which distinguish that work. Strictly speaking, the volume now before the reader is a new edition of Mr. Upham's translation ; every page of it has been carefully revised by a scholar, and the greater part of it by two ; many paragraphs have been altogether rewritten, and almost every one has undergone some change, for the purpose of making the sense clearer, or the style more vernacular. Besides this, the references, and the index to the texts of scripture illustrated, have been all diligently verified ; a labour which the numerous errors of the former editions rendered absolutely necessary, and which it is hoped will give the work an increased value to the biblical student.

The Rev. T. Hartwell Horne speaks of Mr. Upham's version as "faithful, with valuable additions and corrections, partly the result of a collation of Jahn's Latin work with the original German treatise, and partly derived from other sources."

That gentleman, it is presumed, will take no offence at this attempt to make his work more perfect, and to increase its circulation and usefulness.

OXFORD, 1836.

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## PREFACE TO THE SECOND AMERICAN EDITION.

THIS translation, of which a second edition is now offered to the public, was undertaken at the suggestion and desire of PROFESSOR STUART, of the Theological Seminary at Andover; and was first published at that place in February, 1823. For the encouragement and aid which PROFESSOR STUART afforded him in this undertaking, and for the assistance which he received in various ways from other gentlemen of the Theological Seminary, with which the Translator was at that time connected as an assistant instructer, he embraces this opportunity to repeat his grateful acknowledgements.

The author of the original work is DR. JOHN JAHN, who was formerly Professor of Oriental Languages in the University of Vienna. It was at first written in the German language, and extended through five octavo volumes. Being of such extent, and accompanied with numerous plates, it was found too expensive for common use, and after numerous solicitations to that effect, was abridged by the author himself, translated into Latin, and printed in a single octavo volume. The translation into English, which is now presented to the public, is made from the second edition of the Latin abridgment, printed at Vienna in 1814.

The translator, in fulfilling his task, has constantly had before him the original German edition, and it is proper for him to remark, that where he noticed an observation in the German which seemed to be important, and which promised to instruct and interest the English reader, but which, nevertheless, was not in the Latin, he has ventured, in a considerable number of instances, to translate

and insert it. In doing this he has considerably increased the labour and responsibility which devolved upon him, but it is believed that the work has thereby been rendered more valuable. It is hardly necessary to remark that, in order to learn the additions and alterations, and the grounds on which they have been made, it will be found important to compare the translation with the German, as well as the Latin.

The notes which have been occasionally inserted, and the extracts which, in order to render some articles more complete than they would otherwise have been, it has been thought proper to insert, are distinguished from the text of Jahn, by being enclosed with brackets. Many errors in the references have been corrected; and in the present edition the reader will find a full and valuable index of the passages referred to.

For this index the translator here acknowledges his obligations to the interest taken in this work by Mr. Smith Travers, of the city of Washington. It was made out with much care and labour by Mr. Travers, soon after the publication of the first edition, and is now with pleasure presented to the reader, with only a few alterations from his copy. Other minor improvements will be found in this edition; and it is confidently hoped that the work will be found in all respects a valuable assistant to the biblical student in acquiring a knowledge of the Holy Scriptures.

THOMAS C. UPHAM.

Bowdoin College, Brunswick, Me.  
November 30, 1827.

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## CHRONOLOGICAL TABLE.

# BIBLICAL ARCHÆOLOGY.

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## PRELIMINARY OBSERVATIONS.

### §. 1 BIBLICAL ARCHÆOLOGY.

ARCHÆOLOGY, considered *subjectively* or in reference to the mind, is the knowledge of whatever in antiquity is worthy of remembrance, but, *objectively*, it is that knowledge reduced to a system. In its widest sense, therefore, it embraces achievements of a historical nature, and every thing else, important to be transmitted to subsequent ages; but, in a limited sense, has special reference to religious and civil institutions and ceremonies, to opinions, manners and customs, and the like. As there are circumstances, worthy of being noticed and remembered, not only in the religious and civil, but also in the domestic concerns of the ancients, so Archæology may be divided into Sacred, Political, and Domestic.

*Biblical* Archæology embraces every thing of this kind in the Bible, whether expressly mentioned, or only made the subject of incidental allusion.

### §. 2. ITS IMPORTANCE TO A THEOLOGIAN.

I. It enables him to throw himself back more fully into the age, the country, and the situation of the Sacred Authors and their contemporaries, and to understand and estimate the nature and the tendencies of the objects, which are presented to him in their writings. II. It puts him in a better situation to detect allusions to ceremonies, customs, laws, peculiarities in the face of the country, etc. and to make himself sure of the precise import of the passages, in which such allusions occur. III. It assists him in answering the objections of cavillers at Revelation, most of which originate in ignorance of antiquity. IV. It presents

to his view distinctly and impressively the adaptation of the different dispensations, the object of which was to preserve and transmit true religion, in the form best suited to the character and situation of the age. V. It shows him, where to separate moral precept and religious truth from the drapery of the figurative language, in which they are clothed; since language, considered as the medium of thought, takes its character in a measure from that of the times. VI. It enables him to enter into the nature and spirit of the arguments in favour of the authenticity of the sacred books.

That an acquaintance with Biblical Archæology is of the greatest importance is also evident from the very numerous and serious mistakes, committed by all who have presumed to explain the Scripture without it.

### §. 3. SOURCES OF BIBLICAL ARCHÆOLOGY.

It is necessary, in order that the student may derive real profit from a book of sacred antiquities, not only that he should make a right use of it by studying it in a proper manner, but that the book or system itself should be drawn from genuine and undoubted sources. These sources are

I. The Holy Scriptures themselves.

II. Ancient Monuments. These may almost be called Surviving Witnesses. Such are the triumphal arch of Titus, a representation of which has been given by Reland in his *De spoliis templi Jerosolymitani in arcu Titiano Romæ conspicuis*; the ruins of Persepolis; the subterranean vaults or sepulchres in Syria, Palestine, and Egypt, countries, where pyramids, obelisks, and the ruins of various edifices, bear testimony both to the perfection and the antiquity of the arts; and the ruins of Baalbec and Palmyra, engravings of which in copper have been furnished by Wood. The latter, indeed, are of a more recent age, but they illustrate what occurs in the Bible, relative to the edifices of Herod, and the temple of Jerusalem, as it existed in the time of our Saviour.

III. Ancient Greek, Phœnician, Egyptian, and Roman coins. Jewish coins with inscriptions in the old Samaritan character, and those of a few other nations.

IV. The works of Philo and Josephus, the former of whom

resided in Egypt, the latter, first in Judea and subsequently at Rome. Both were contemporaries of the Apostles<sup>a</sup>.

V. Ancient Greek and Latin authors, who sometimes give a more full account of events and customs, which are merely mentioned or alluded to in the Bible, particularly Herodotus, also Xenophon, Arrian, Strabo, Plutarch, Diodorus Siculus, and indeed almost all the others. But sound criticism dictates that the authority of the inspired writers, who were indigenous, and for the most part contemporary with the events they relate, should supersede, when there is any disagreement, that of these profane writers, who were of another country and a later age.

VI. The Mishna, or the text of the Talmud, which is a collection of traditions, made between A. D. 190 and 220, and was accompanied after a time by the explanations of the two Gemaras; the one of which, called the Jerusalem, was written about 280; the other, called the Babylonian, was begun in 427 and completed about 500. In making use of the information, which this work supplies, there is need of much caution, as there are many modern interpolations in it.

VII. Certain ecclesiastical writers, who lived in Syria or other oriental countries, particularly Jerome and Ephraem Syrus; early Arabian Poetry, and the Koran. Finally, the Journals of modern travellers, who have visited the East, marked the appearances of the country, and given an account of the manners and customs of the inhabitants; such, for example, as Shaw and Pococke, Maundrell—Niebuhr—Bruce—Clarke—Burckhardt, etc. In making use of the last mentioned works, much caution must be observed lest we assign to antiquity what belongs to a more recent period; although it ought at the same time to be kept in mind, that the inhabitants of the East are not fond of innovations, and retain to this day customs, which throw light on many things mentioned in the Bible. The people who have retained with the most constancy and exactness their ancient habits, are the wandering Arabs, who live in the Arabian deserts; and next to them the itinerant shepherds of Palestine, Syria, Mesopotamia, Babylonia or Erak, Egypt, and the north part of Africa. Other na-

[<sup>a</sup> The best edition of the former is that of Mangey, London, 1742; of the latter that of Havercamp, Amsterdam, 1726.]

tions come into the account, on the subject of biblical antiquities, in proportion to the nearness of their situation to the Hebrews. Furthermore, we should make a distinction between what these writers have seen and heard, and their conjectures and opinions ; for in the one case they are witnesses, and in the other they assume the functions of a judge ; a part which may be sustained by any person, provided he has the facts in the first place upon which he may form his judgment.

# ARCHÆOLOGIA BIBLICA.

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## PART I.

### THE DOMESTIC ANTIQUITIES OF THE HEBREWS.

#### CHAPTER I.

##### §. 4. BIBLICAL GEOGRAPHY.

SINCE it appears of the first consequence that biblical students should be acquainted with the theatre of the wonderful events recorded in the Bible, we deem it necessary at the commencement of our work, to give a summary of biblical geography. We shall not, however, stay to discuss the situation of the countries mentioned in the tenth chapter of Genesis, nor the sources of the Tigris and Euphrates ; neither shall we enter upon the geography of Asia Minor and Greece ; but proceed at once to give a concise description of those countries which are more frequently mentioned in the Bible.

##### §. 5. ARAMEA.

The country, which in the Bible is called Aram, is a vast tract running southward from mount Taurus to Damascus and Babylonia, and eastward from the Mediterranean sea, across the Tigris, into Assyria. It comprised the three following countries :

I. *Aram beth Rechob*, otherwise called Assyria, which, in its narrowest signification, was a small province or peninsula surrounded by the Tigris, and the less and greater Zab. But, after being gradually enlarged by the addition of seven other provinces, it grew, in the age of Isaiah and Ahaz, by the acquisition of still more extensive dominions, including Syria and Palestine, into the powerful empire of Assyria. Its metropolis, Nineveh, was situated on the eastern bank of the Tigris, nearly opposite the present Mosul. It was laid waste B. C. 877, by Arbaces

and Belesis, but was rebuilt; it was again laid waste by Cyaxares I. and Nabopolassar B. C. 625, but has never been restored.

II. *Aram Naharaim*, Mesopotamia, now called by the Arabs Al-Gezira, or the island, from its being almost surrounded by the Tigris and Euphrates. The provinces into which it was divided were 1. the plains of Mesopotamia; and 2. the province of Nesi-bene.

III. *Aram*, without any epithet attached to it, is Syria, now called by the Arabs Al-Sham, or the country to the left, because, when the Arab's face is turned towards the east, Aram or Syria lies upon the left, i. e. to the north. Its most celebrated cities, the ruins of which still remain, were Baalbec or Baal-Gad, otherwise called Heliopolis; Tadmor, or Palmyra, now called Haleb or Aleppo; and Antioch. Its minor divisions were 1. the kingdom of Damascus; 2. the kingdom of Maacha; 3. the kingdom of Tob; 4. the kingdom of Hamath; and 5. the kingdom of Geshur, on the Orontes.

**NOTE.** The orientals, when designating the several quarters of the heavens, turn their face to the east. Hence סֵפֶר, which properly means *in front*, or *before*, means also the east; שְׁמָאלָה, *on the left hand*, means also the north; אַחֲרָן, אַחֲרִיד, *behind*, and יָם, *the sea*, because it is in that direction, mean likewise the west<sup>a</sup>, and יָמִין, *the right hand*, means the south.

#### §. 6. PHœNICIA.

This, which sometimes formed part of Syria and Palestine, is a narrow mountainous district stretching along the shores of the Mediterranean, from the river Eleutherus, where it falls into the sea between Orthosia and Tripoli, lat. 34° 26', to Achzib or Ecdippa, lat. 32° 50', or, as some say, to Acco or Ptolemais, at the mouth of the river Belus. It is small in extent, though once highly celebrated for its manufactures and commerce.

Its principal cities were Tyre and Sidon, the former of which, though latest in point of origin, soon became the most celebrated and flourishing. It was overthrown by Nebuchadnezzar (B. C. 573,) but a new Tyre soon arose on a neighbouring island; this

<sup>a</sup> [Compare 1 Kings xviii. 44; and Luke xii. 54.]

in its turn was overthrown by Alexander the Great (B.C. 332,) was likewise rebuilt, but never recovered its ancient splendour.

### §. 7. MEDIA.

Media, between the  $32^{\circ}$  and the  $40^{\circ}$  N. lat. is bounded on the west by Assyria and Armenia, on the north by the Caspian sea, on the east by Hyrcania and Parthia, and on the south by Persia. The metropolis was Ecbatana, now called Hamdan.

### §. 8. PERSIA, SUSIANA, ELYMAIS.

Persia, a country extending from Media, lat.  $34^{\circ}$ , to the Persian gulf, lat.  $27^{\circ}$ , included Susiana and Elymais; but, in a more limited sense, was bounded by Susiana on the west and Caramania on the east. In this sense, Susiana, with its metropolis Shushan, lay between Persia proper and Babylonia, and was bounded on the south by the Persian gulf. It is now called Chuzistan. Elymais, sometimes used by ancient writers to signify the whole of Persia, is in its more limited signification a district lying north of Susiana and north-east of Babylonia, but in other parts is bounded by Media. Its limits, however, cannot be very accurately defined.

### §. 9. BABYLONIA, CHALDÆA.

Babylonia, so called from its celebrated capital Babylon, in its widest extent, was bounded on the north by Armenia, when its ancient name was Shinar, or Singar; but when taken in a more limited sense, it designated a district bounded on the north by Mesopotamia, by Arabia Deserta on the west, and by the Persian gulf on the south. A section of the southern division of this country, situated on the western shore of the Euphrates, was ceded by the kings of Assyria to certain tribes of Chaldeans. Their original seat, however, was not, as Michaelis supposes, the south-eastern coast of the Euxine, but, as we learn from Xenophon, the southern and eastern part of Armenia.

### §. 10. ARABIA.

Arabia was called by the inhabitants of Palestine the eastern, and by the Babylonians the western country; by the former אַרְבָּה, 'Avartəbh, and by the latter אַרְבָּה, or 'Arabha. Hence the

Arabians were sometimes denominated אֱנֹכִים, *orientals*, sometimes עֲרָבִים, *people of the west*, 2 Chron. ix. 14; Jer. iii. 2. The Arabs anciently, and to this day, call themselves by either of these names, but with this peculiarity, however, in regard to the latter word, that they call the Bedouin Arabs, or the dwellers in tents, collectively, עֲרָבִים, but the inhabitants of cities, עֲרָבָה, comp. Jer. xxv. 24. The division into Arabia Felix, Petraea, and Deserta, employed by Megas-thenes and Ptolemy, was unknown to the inhabitants of the east, and is not observed in the Bible.

Arabia Felix is a peninsula, bordered by the Red sea (more properly called the Arabian gulf), by the southern ocean (or, as this part of it was formerly called the Red sea), and by the Persian gulf; so that it is everywhere surrounded by water except from the inland extremity of the Persian gulf to Aelana, or Ailath, (the present Akaba,) near the eastern point of the Red sea.

Arabia Petraea, so called from the city Petra, is bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red sea, which here divides and runs north in two branches, and on the north by Palestine.—Idumea, otherwise called Seir, is the north-eastern part of Arabia Petraea. Finally, the district bounded by Arabia Felix on the south, Babylonia and the Euphrates on the east, the Euphrates and Syria on the north, and Gilead on the west, is called Arabia Deserta. Large tracts of Arabia, and especially of Arabia Deserta, are covered with rolling sands; barren, however, as these are, they at times supply pastureage to nomad hordes, who wander over them with their flocks and cattle.

### §. 11. EGYPT.

Egypt, extending from lat.  $31^{\circ} 27'$  to  $23^{\circ} 45'$ , is bounded on the east by Arabia Petraea and the Red sea, on the south by Ethiopia, or rather Nubia, on the west by the African or Libyan desert, and on the north by the Mediterranean. It is divided into Lower Egypt or the Delta, and Upper Egypt, which in Arabic is called *Zaid*, in Greek *Thebais*, and in Hebrew פַתְרוֹס, unless, as some have supposed, the Hebrew, *Pathros*, signifies merely a district or canton. Egypt is sometimes divided into three parts, in which case the lower part of Upper Egypt

is called Heptanomis, because it consisted of seven nomes, or districts. The Nile, commonly called in the Bible, by way of eminence, נָהָר, or *the river*, runs completely through Egypt from its most southern point to the Mediterranean. Every year in the month of August and September it overflows, and fertilises the adjacent country by a deposition of black mud. Formerly it had seven mouths, of which only two now exist.

The most celebrated cities of Egypt are נְאָמֹנָה or אֶתְבָּן, i. e. Thebes or Diospolis magna<sup>b</sup>, the metropolis of Upper Egypt, celebrated by Homer for its hundred gates, and still memorable for its ruins; מִנְפָּת or מִנְפָּת, Memphis, on the western bank of the Nile, and near the boundary which separates Lower and Upper Egypt; תַּנִּיס, or Tanis, which yet remains on an island of lake Teniss or Menzaleh; and Alexandria, built by Alexander on the shore of the Mediterranean, near the western boundary of Egypt, celebrated for its harbour.

#### §. 12. LAND OF GOSHEN AND THE RIVER OF EGYPT.

The land of Goshen, גַּשֵּׁן, in the Vulgate *Gessen*, is called, Gen. xlvi. 6, 11, גַּם־יְצֵבָה הַיְמִינָה, *the land of pasture*, and was not a cultivated part of Egypt. From 1 Chron. vii. 21, it is clear, that the boundary line of this district was no great distance from the city of Gaza. Hence it must have been the eastern part of Lower Egypt, extending along the shore of the Mediterranean, as far as Arabia Petræa. This explains why the Alexandrine interpreter, who must have been acquainted with the geography of this region, renders Gen. xlvi. 10. Γετεν Ἀγαβίας.

From these particulars it appears that Goshen was nearly of a triangular form, being bounded by a line drawn from Heroopolis to the Nile, by the Mediterranean, and by the Pelusian branch of the Nile. But an inquiry arises here respecting the position of the Nile, which occurs so often in the Bible. Most probably it is the torrent, which, when it is swollen during the winter season, empties itself into the sea at Rhinocolura; now called Al-Arish; for the Septuagint renders בְּחָלָל מִצְרָיִם by the word Ρινοκολουρα; and Epiphanius, who was not less acquainted with these regions than the Alexandrine interpreter, asserts, Hæres.

<sup>b</sup> [Called No, Nahum iii. 8; Jerem. xlvi. 25; Ezek. xxx. 14.]

xlvi. p. 703, that Rhinocolura was called by the inhabitants, *נְחֵל*, which is evidently the word *נְחַל* uttered with different vowels. The traveller Helferich also, p. 385, says he came in 1565 to Al Arish, situated in a country called Nchile, which is the same word *נְחַל* with a little alteration. That travellers have not always been able to find this river or torrent, is owing to its channel or valley being sometimes dry in the summer, the season in which they most likely visited it.

### §. 13. EXTENT AND BOUNDARIES OF THE HEBREW DOMINIONS.

The land of Canaan, occupied at first partly by the Canaanites, the posterity of Canaan the son of Ham, and partly by Abraham, Isaac, and Jacob, and promised by God to the posterity of these patriarchs, was bounded by the river Jordan, the Dead sea, Arabia Petraea, the Mediterranean, and Syria. The Divine promise, however, had respect, at the same time, to those territories which the Hebrews, when afterwards provoked to arms, should reduce to their authority. As soon as they were in a condition to enter the promised land, which had been occupied by the patriarchs, they conquered the kings of Gilead, who had taken up arms to oppose them, and occupied, by the right of war, the district stretching from the river Arnon to the foot of mount Hermon, or Antilibanus, Num. xxi. 21, et seq. They afterwards subjected the neighbouring territories. The boundaries in reference to this increased extent are defined, Gen. xv. 18—21; Num. xxxiv. 2, et seq.; Deut. xi. 24; Josh. i. 4; xi. 16, 17; xii. 1—7.

On the *south*, the boundary line ran, with some irregularities, from the end of the Dead sea along Idumea and Arabia Petraea, as far as the river, or torrent of Egypt. The pastures of Arabia Petraea, particularly of the desert, which extends through Petraea and Deserta, as far as the Persian gulf, and north along the Euphrates, remained free, for it was not possible to fix any definite limits in those regions. In the time of David the whole of Idumaea, as far as the bay of Elana, submitted to the Hebrews. The farthest city, in this direction, that belonged to them, is often mentioned by the name of Beersheba, which, however, was not situated on the boundary line.

On the *west*, from the river of Egypt to the city Acco or Ptolemais, or rather as far as Achzib, or Eedippam, Josh. xix. 28, 29, the boundary was the Mediterranean sea called in Hebrew, חַדְרוֹן הַיָּם, חַדְרוֹן הַיָּם. The Philistines, who were conquered by David, dwelt on its southern shore, within the limits just mentioned. They often threw off the yoke.

From Achzib, the boundary received a direction north into the mainland, and ran contiguous to Phoenicia seventy-eight English miles, to lat.  $34^{\circ}$ , terminating at Apheca, which is situated between Biblum, or Gible, and Baal-Gad or Baalbec. Phœnacia, therefore, was not included in the territory of the Hebrews; Josh. xiii. 2—6. Comp. Num. xxxiv. 6, and Josh. xix. 24—31.

The *northern* boundary extended, with many deviations, from Apheca to the east, touched in Cœlesyria upon the kingdom of Hamath, and enclosed the city of Baal-Gad, lat.  $34^{\circ}$ , near which appears to have been situated the city of Dan, so often mentioned as being on the northern frontier of the kingdom. Thence the line ran south-east to Arabia Deserta, so as to exclude the kingdom of Damascus; the whole of which, with the cities of Betack and Bairuth, was at last occupied by the armies of David. It recovered, however, its freedom under his successors, and gave much trouble to the kingdom of Israel.

On the *east*, the limit assigned was the Euphrates; Deut. xi. 24. This boundary, however, cannot be accurately determined, on account of the extensive deserts which exist in that direction. The mountains of Gilead, of which the people took possession in the time of Moses, run into the barren waste which skirts the bank of the Euphrates, and, as we learn, 1 Chron. v. 9, 16, supplied pasture to the tribes of Gad and Reuben. The tribes beyond Jordan subdued a large tract of country, during the reign of Saul; 1 Chron. v. 19, et seq. The Ammonites possessed the land eastward of the river Arnon, and the Moabites inhabited the region to the south of the same river: so that the Arnon was the boundary which separated the Hebrews on the east from the Ammonites, and on the south from the Moabites, until this nation was subdued by David, [1 Chron. xviii. xix.] who extended the frontiers of his dominions as far as  $35^{\circ} 15'$  N. lat. where stood the city Thipsach, or Thapsacus. From these facts it is clear that David and Solomon reigned over an extensive

kingdom, reaching from  $28^{\circ}$  to  $35^{\circ}$  N. lat. and from  $52^{\circ}$  to  $59^{\circ}$  East longitude<sup>c</sup>.

#### §. 14. FEATURES OF THE COUNTRY ; MOUNTAINS.

Palestine is a mountainous country. Two ranges, the one on the east, the other on the west side of the Jordan, extend from Syria into Arabia, interrupted, however, in various places, by valleys and level tracts of greater or less extent. The principal mountains are,

1: *Mount Lebanon.* It is formed of two ridges, which run north almost parallel from lat.  $33^{\circ} 12'$  to lat.  $34^{\circ} 32'$ , leaving a valley in the middle, which is called Coelesyria, חַלְבָנָן and בְּקָעֵת וּמִבְּלָיָה, Jos. xi. 17. These mountains first rise about three miles north of ancient Tyre, where the river Leontes, now called Kasmie, which flows from Coelesyria, or the valley between the mountains, empties itself into the sea. The western ridge is denominated Libanus, by the Greeks, and the eastern, Antilibanus; but the Hebrews do not make this distinction of names, denominating both ridges by the common name of Lebanon, or Libanus. Libanus runs north from the mouth of the Leontes, bending a little to the east, it leaves on the borders of the sea a plain varying in breadth. It projects in some places into the sea, and forms several promontories, two of which deserve notice; one, near the mouth of the Lycus, now called Nahr el Kelb, lat.  $33^{\circ} 50'$ , the other, lat.  $34^{\circ} 16'$ , called θεοῦ πρίσταπος. Anciently these mountains were famous for their cedars, of which thirty or forty, though according to Aryda only fourteen<sup>d</sup>, of great size and antiquity, still remain, together with many smaller ones. Antilibanus runs at first from the mouth of the Leontes, in an eastern direction, but soon takes a northern course and parallel with Libanus. It is much higher than the latter, and is covered with *perpetual snows*, Jer. xviii. 14. Snow may also be found on Libanus during summer in the clefts and fissures which are exposed to the north,

<sup>c</sup> [“It has been calculated by Spanheim, that the remotest points of the Holy Land, as divided by Joshua, and possessed by king David, were situated at the distance of three degrees of latitude, and as many of longitude, including in all about 26,000 square miles.” Russell, Connection, i. 188.]

<sup>d</sup> Irby and Mangles, who visited Lebanon in October, 1817, say about fifty. “Remarkable for being all together in one clump.” Travels, p. 209.]

and is often brought down into the neighbouring cities and mingled with the drink of the inhabitants, in order to render it cool and refreshing, Prov. xxv. 13. The highest peak of Antilibanus was called by the Hebrews, Hermon; by the Sidonians, Sirion, [Ps. xxix. 6;] and by the Amorites, Shenir, Deut. iii. 9. In later times these three names were given to three separate summits, 1 Chron. v. 23. The part towards Damascus was called Amana, from which flow the two rivers Amana and Pharpar, 2 Kgs. v. 12. The pine and the fir flourish on Antilibanus. The height of these mountains is about 9000 feet. Their appearance is grand and imposing, and has furnished many of the images which occur in the Scriptures. Isa. x. 34; xxix. 17; xxxv. 2.

II. *Carmel.* This is a mountainous ridge, which rises about thirteen miles south of Ptolemais, in the vicinity of a large bay formed by the Mediterranean. It stretches south nearly twelve miles, and is about forty in circumference, or, according to D'Arvieux, nearly sixty. The northern and eastern summits are higher than the southern and western. The northern summit or ridge projects into the sea, the southern recedes, and leaves a plain on the shore in the form of a half circle. The name itself is an indication of the fruitfulness of these ridges, and of the valleys which they form; for **לְכָמֵל** is a contraction for **אֶלְכָמֵל**, which means the *garden of God*, or a very pleasant region. The tops of these mountains are crowded with oaks and firs, the valleys with laurels and olives; nor are they deficient in fountains and rivulets, so grateful to the inhabitants of the east. Carmel was to the Hebrew prophets the source of many poetical images, Isa. xxix. 17; xxxii. 15; xxxv. 2; Micah, vii. 14; Jer. xlvi. 33. Its numerous caves are worthy of notice, many of which existed in ancient times; as well as its passages leading through continuous clefts in the rocks, forming a secure and ready hiding place, Amos ix. 3; 2 Kings ii. 25; iv. 25. There was another mount Carmel, with a city of the same name, in the tribe of Judah, 1 Sam. xxv. 5; xxvii. 3; 2 Sam. iii. 3.

III. *Tabor*, [in Josephus and the Greek writers, Ἰταβύριον or Ἀταβύριον,] a singular mountain, of an oblong shape, running from north to south, eleven miles east of Carmel, and about nine west of the Jordan, on the northern side of the plain of Jezreel or Efdraelon. It is estimated to be nearly a mile high, and a journey of three hours in circumference at the bottom. On the

top of the mountain is a plain of an oblong figure, like the mountain itself, and three thousand paces in circuit. On this plain there was formerly a city, probably the same with the city Tabor in the tribe of Zebulun, mentioned 1 Chron. vi. 77, and which, in Joshua xxi. 32, is simply called יְהוּדָה, a city. It is not the same with the Tabor, mentioned 1 Sam. x. 3, which was two miles distant from Jerusalem.

IV. *The Mountains of Israel*, also called *the Mountains of Ephraim*, occupied nearly the centre of the whole country. To the south of them were *the Mountains of Judah*. Both ridges are fruitful, excepting those parts of the mountains of Israel which approach the district of the Jordan, and those extending from the mount of Olives to the plains of Jericho. These tracts are rough and uneven, and abound in hiding places for robbers, Luke x. 30. The highest peak in the mountains of Israel, or Ephraim, seems to be what was formerly called the Rock Rimmon, Judg. xx. 45—47, but it is now called Quarantaria<sup>e</sup>. The mountains Ebal and Gerizim are celebrated, Josh. viii. 30—35; Deut. xxvii. They are separated from each other merely by an intervening valley, the former being to the north, the latter to the south of Shechem. In the mountains of Judah are numerous caves, some very large, of which Adullam is the most celebrated, 1 Sam. xxii. 1, 2. Comp. also Gen. xxiii. 9, 19; Josh. x. 16. There was a city of the same name, see Josh. xv. 35.

V. *The Mountains of Gilead*, situated east of the Jordan, extend from Antilibanus, or mount Hermon, into Arabia Petræa. The northern part, celebrated for its oaks and pastures, was called Bashan; the middle was Gilead, properly so called. The southern part comprised the mountains Abarim. Among these, in the neighbourhood of Jericho, arose the mountain Pheor or Phegor, and Nebo, from the summit of which, called Pisgah, the whole land of Canaan is visible. Deut. iii. 27; xxxii. 49, 50. xxxiv. 1, 2; comp. Matt. iv. 8.

#### §. 15. PLAINS.

The most celebrated are, 1. The coast of the Mediterranean

<sup>e</sup> [As being the scene of the forty days' fast which preceded the Temptation of our Lord. A supposition which appears to be utterly unfounded. See Bp. Middleton on Greek Article. Note on St. Matt. iv. 1.]

*from the river of Egypt to mount Carmel.* The tract from Gaza to Joppa is simply called, *the plain*. In this plain were the five principal cities of the Philistines, viz. Gaza, Askelon, Azotus, Gath, and Ekron, or Accaron. The country, somewhat hilly, between Joppa and Carmel, was called *Sharon*, which, however, must be distinguished from a place of the same name situated between Tabor and lake Gennesareth; as well as from a third *Sharon*, celebrated for its pastures, lying east of the Jordan in the tribe of Gad.

II. *The plain of Jezreel*, running through the middle of Palestine from west to east, begins at the Mediterranean and mount Carmel, and ends where the river Jordan issues from lake Gennesareth. It is from twenty-three to twenty-eight miles long, and from nine to thirteen broad. The eastern part is called *Sharon*; the western, the plain of Megiddo. See Judges iv. 1, et seq. vi. 33; vii. 18; 1 Sam. xxix. 1—11; 2 Kings xxiii. 29; 2 Chron. xxxv. 22; 1 Macab. xii. 49.

III. *The region or district of Jordan*, includes the lands on both banks of the Jordan, from lake Gennesareth to the Dead sea. Its breadth from west to east is thirteen miles, its length from north to south, according to the corrected reading of Josephus, Jewish War, book iv. chap. 8. § 2. is one hundred and thirty-eight miles, which is too long to agree with the distance between lake Gennesareth and the Dead sea. Modern travellers make the length about fifty-six miles. This region may be divided into, I. *The plain of Jericho*, which is watered and fertilised by a small river, and is eight miles in length, and two and a quarter in breadth. II. *The valley of Salt*, reaching to the Dead sea, 2 Kings, xiv. 7; 1 Chron. xviii. 12; 2 Chron. xxv. 11. III. *The plains of Moab*, beyond Jordan, in which the Hebrews pitched their tents, Num. xxvi. 3. These plains are called, Num. xxv. 1. and Josh. ii. 1, iii. 1, Shittim, or the *valley of Acacia*. Various words are applied to level places or valleys, whose different shades of meaning cannot now be accurately determined. **לְבָנָה**, however, is a valley which has a torrent flowing through it in the winter; **תְּמִימָה** is a valley without any such torrent; **מַבְדֵּל** is perhaps a deep valley, as **מִזְמָרָה** is a broad valley, or plain. Of these valleys that of Hinnom, near the south wall of Jerusalem, is particularly worthy of mention, for two

reasons. The one, that it separated Judah from the tribe of Benjamin; the other, because in a certain part of it was Topheth, 2 Kings, xxiii. 10, where infants were burnt to the idol Moloch, Jer. vii. 31.

### §. 16. FORESTS.

Forests are mentioned in Joshua, xvii. 15, and in many other passages; indeed so frequently as to convince us that the Hebrews anciently were not often compelled, like the modern inhabitants of Palestine, to burn the dung of animals for fuel: that such may sometimes have been the case, seems probable from Ezek. iv. 15<sup>f</sup>. The forests which appear to have been most celebrated in the Bible are, 1. *The cedar forest on mount Lebanon*, see §. 14, I.; 1 Kings, vii. 2; 2 Kings, xix. 23; Hos. xiv. 6, 7. 2. *The forest of pines and firs on Antilibanus*, which was first subdued by the Hebrews under David. 2 Sam. viii. 5, 6; 1 Chron. xviii. 4. 3. *The forest of oaks on mount Bashan*. Zech. xi. 2. 4. *The forest of Ephraim*, which the Ephraimites began to cut down as early as the time of Joshua, see chap. xvii. 15, but of which there were some remains as late as the time of David, 2 Sam. xviii. 6. 8. 17. The wood near the city of Bethel, mentioned 2 Kings, ii. 24. seems to have formed part of it. 5. *A forest on the boundary line between Judah and Benjamin*, near the city Baalah, which was thence called Kirjath Jearim, or the city of the forest, Joshua, xv. 9, 10. 60; Ezra, ii. 25; Neh. vii. 29. 6. *The forest Chareth*, and *the forest Chorsha*. The latter was of considerable size, in the tribe of Judah and the wilderness of Ziph, 1 Sam. xxii. 5; xxiii. 14—16. 7. *The shrub fields* on the

<sup>f</sup> [Voltaire's flippant remarks on this passage are answered with great judgment by Harmer, vol. i. c. iv. Obs. 20.]

Tournefort found dried cowdung ordinarily used as fuel in parts of Georgia. Travels, iii. p. 95. 137.

"This evening [between Pelusium and El-Arish] our camel-driver made bread: he kneaded the dough in a leathern napkin, and mixing a good deal of salt with it, made a flat round cake, about half an inch thick, and baked it on dried camel's dung; it was very good." Irby and Mangles, p. 172.

"To-day we had no wood; and it was only by collecting the dung of the camels that we could boil the water for our tea." Burnes, Travels into Bokhara, i. 253.]

banks of lake Merom and the river Jordan, called *the pride*, and sometimes, in the English translation, *the swelling of the Jordan*. Zech. xi. 3; Jer. xii. 5; xlxi. 19; l. 44. 8. *The forest Joardes*, east of the Jordan, mentioned by Josephus as having been cut down by the Romans, see his Jewish War, book vii. chap. 6. § 5. 9. The forests on the top of Carmel, and on the sides of mount Tabor.

If at the present period forests are rarely to be met with in Palestine, we must remember that not only were many of them cut down by the Hebrews themselves, but also that they were often destroyed by the enemies, who at different times laid waste Judea. We should not be surprised, therefore, if wood should be wanting for fuel, (though not much is required in that warm climate,) and that the dried excrements of quadrupeds should be used in its stead.

### §. 17. DESERTS.

*The deserts* mentioned in the Bible are uncultivated tracts of two kinds ; first *mountainous*, but not destitute of water ; secondly, *plains* covered with barren sands, in which springs were scarcely to be found, and when found whose water was seldom fit to drink. They scarcely make their way out of the thirsty earth, and are soon absorbed again. These plains, however, still produce a scanty herbage, upon which sheep, goats, and camels could feed. The sand, scorched by the heat of the sun, is so light as to be driven about by the gusts of wind, like the waves of the sea. One whirlwind piles them up in immense heaps and leaves them standing ; another drives them forward to another place. In these deserts there were formerly villages and towns, Joshua, xv. 61, 62; 1 Sam. xxiii. 19; but they were no longer standing in the time of Jerome, (Prolog. in Comment. Amos.)

The *mountain deserts*, of a less barren and unproductive character, named from the places near which they were situated. The most celebrated is the *Great Desert*, which, according to Jerome, (Prolog. in Comment. Amos,) commences at the city of Tekoah, six miles south of Bethlehem. It extends through Arabia Deserta as far as the Persian gulf, and north along the Euphrates beyond the city of Bir. This large tract is called in the Bible the *Desert of Judah*, because it begins within the limits of that tribe, Joshua, xix. 34; Psalms, lxiii. 1; 2 Chron.

xx. 20 ; Matt. iii. 1 ; Mark, i. 4 ; John, x. 40. The *Desert of Engedi*, on the western shore of the Dead sea, joins the desert of Ziph. Both have lofty mountains and many caves. More to the south is the *Desert of Carmel*, the *Desert of Maon*, and the *Desert of Tekoah*, with cities of the same names, and all forming part of the desert of Judah. The *Desert of Jericho* is a chain of mountains which separates the mount of Olives from the city of Jericho. The *Desert of Beth-Aven* seems to be a part of mount Ephraim, which exhibits, as Josephus himself observes, in the part towards the Jordan, a bald and rough appearance. Joshua, xviii. 12.

#### §. 18. THE RIVER JORDAN, AND LAKES MEROM AND GENNESARETH.

The only river in Palestine of any considerable size is the Jordan, which, as was first discovered in the tetrarchate of Philip, issues from lake Phiala, at the foot of mount Libanus<sup>g</sup>. Upon leaving this lake it runs underground for thirteen miles and three quarters to Paneas, (otherwise called Cæsarea Philippi, see Josephus, Jewish War, book i. ch. 21 ; book. iii. ch. 10.) where it bursts from the earth with a considerable noise. From this point it advances about thirteen miles further, and falls into lake Merom or Samochontis.

Lake Merom in the spring, when the water is highest, is seven miles long and three and a half broad, but the marshes extend to Daphne, where the Jordan issues from it. In the summer it is nothing but a marsh ; in some parts indeed it is sowed with rice, but commonly it is covered with shrubs and rushes, which afford shelter for wild beasts, Jewish War, book iv. chap. i. § 1.

The Jordan, after leaving lake Merom, at about thirteen miles distance, enters Gennesareth, or, as it is sometimes called, the sea of Galilee or Tiberias<sup>h</sup>. The waters of this lake, which is sixteen miles long and five broad, are pure and sweet, and it abounds in

<sup>g</sup> [Its whole course from this point till it loses itself in the Dead sea, is upwards of one hundred and fifty miles.]

<sup>h</sup> [In the Old Testament it is called "the Sea of Chinnereth," Numb. xxxiv. 11 ; Joshua, xi. 2.]

fish, Strabo, p. 714. It is surrounded with fruitful hills and mountains, from which many rivulets descend.

The Jordan, where it issues from lake Gennesareth, is from 150 to 200 feet wide, and seven in depth. With many windings it runs through the plain which is denominated, from the river itself, the *Region of the Jordan*, [§. 15.] From the west it receives five tributaries, which are not much known; from the east it receives the Jabbok, the Jaezer, the Kerith, and the Acacia torrent, so called from the valley of that name, [§. 15.] The Jordan owes its rise to the perpetual snows of Antilibanus; consequently, in the time of harvest, which commences in the latter half of April, when it is swollen by the melted snows of that mountain, it dashes on rapidly and fills the whole of its upper channel, Josh. iii. 15; iv. 18; 1 Chron. xii. 15; Jerem. xlix. 19; for the channel of the river in the vicinity of Jericho, the place, of which we are speaking, is double. The lower one is ordinarily from seventy to eighty feet broad, through which the water flows the whole year; it is ten or twelve feet deep, and the distance from the top of the bank to the surface of the water is from four to eight feet. The other channel, called the upper one, is broader than the lower, varying from two to six hundred paces, and is filled in the beginning of summer by the swelling of the waters, as just observed. Travellers have commonly visited the Jordan either before or after this time; hence they say nothing of its rise. Mirike, however, Travels, p. 119, tells us that he found the upper channel still wet and slippery. Many are inclined to suppose, that the river has hollowed the first channel so deep, that it now never rises above it.

#### §. 19. THE DEAD SEA.

The Dead sea<sup>i</sup>, into which the Jordan empties its waters, is sometimes called the Eastern sea, sometimes the sea of Siddim, and sometimes the sea of the Plain; because it occupies the plain of Siddim, in which the cities Sodom, Gomorrah, Admah Zeboim, and Zoar were situated, Deut. iii. 17; Gen. xviii. 20;

<sup>i</sup> [Burckhardt was led, from the appearance of the face of the intermediate country, to conclude that previous to the destruction of the cities of the Plain, the river discharged itself into the Elanitic gulf of the Red sea.]

xix. 24, et seq.; Joel, ii. 20; Zech. xiv. 8. As the Jordan, before the celebrated destruction of this plain, discharged itself in the same place that it does now, we necessarily conclude that the lake, which then existed, was subterranean, comp. Gen. xiv. 3. It was covered with a crust of earth, sustained by the asphaltus, a pitchy, bituminous substance, which emerged from the bottom of the lake, and collected during a long course of years in large masses. The asphaltus arises from the lake to this day, floats on its surface, and occasionally explodes, Isaiah, xxxiv. 9, 10; Wisd. x. 7; Jude, i. 7. Hence it has obtained the name of the lake Asphaltites. This statement is confirmed by Gen. xiv. 10, where mention is made of slimepits, through which the asphaltus, or bitumen, penetrated from the subterranean water. This bitumen, being at length set on fire by the lightning, burnt, and the earth by which it was covered, being deprived of its support, sunk in the waters, and the lake made its appearance, Gen. xix. 24.

The lake is said to be upwards of seventy miles from north to south, and about twenty in its greatest breadth from west to east. Its waters are a little impregnated with alum, and very much so with salt; hence it is called the Salt sea, Gen. xiv. 3, and because it preserves nothing alive in it<sup>k</sup>, it is also called the Dead sea. Whatever is immersed in its waters and taken out again, is covered with a crust of salt. The shores, excepting the north western, are mountainous. On the northwest is a plain, impregnated with salt, barren, scorched, and covered with cinders. This fact explains to us the origin of the custom of sprinkling salt upon desert places, unless reference be had in the custom to other salt valleys, of which there are numbers in the east, Deut. xxix. 23; Judg. ix. 45. In this plain grows the *solanum melanganæ* στύλιον, also called the vine of Sodom, which bears what have been denominated the apples, and also the grapes and clusters of

<sup>k</sup> [The monks of St. Saba told Shaw that they had seen fish caught in it.

"The water was as bitter and buoyant as people have reported; those of our party who could not swim, floated on its surface like corks: on dipping the head in, the eyes smarted dreadfully, and we were much surprised to observe, on coming out of the lake, that the water did not evaporate from the body as is the case in emerging from fresh water, but adhered to the skin, and was greasy to the feel or touch." Irby and Mangles, May 2, 1818.]

Sodom, otherwise called the bitter and poisonous grapes and clusters. They are said to be beautiful outside, but within, corruption and ashes, Deut. xxxii. 32. In the spring, when the Jordan rises, the lake itself is swollen. The inhabitants, therefore, dig pits on the shore, which receive the waters of the lake; the water in the pits stagnates after the fall of the lake, goes off gradually in vapour, and leaves a bed of salt, which sort of salt is used by the whole of that region, Zeph. ii. 9; Ezech. xlvi. 11.

The other rivers, which empty into the Dead sea are, 1. from the west, Kedron, St. John, xviii. 1, which arises in a valley of the same name between Jerusalem and the mount of Olives; its channel is dry except in the winter. Its direction is first south, then east, through the steep cliffs of the desert Engedi, where it receives some accession by means of the torrents from the mountains, and then decends into the Dead sea. 2. Near the southern extremity flows in the Saphia, or Saphira, a considerable stream. 3. On the eastern shore, nearly in the centre, is the mouth of the torrent Zerea, and a little north of it, 4. is the mouth of the river Arnon, which has its rise in the valleys of mount Gilead, from the torrents of that mountain. It flows first in a southern direction, and then west, so as to form with the Dead sea, the Jordan, and the Jabok, a peninsula. The channel of this river, as we have already said, separated on the east the Gadites and the Reubenites from the Ammonites, and on the south the Reubenites from the Moabites.

#### §. 20. OTHER RIVERS.

Of the other rivers and torrents, which are somewhat celebrated, may be mentioned, I. THE BELUS, a small river, according to Pliny only four miles in length; it arises in the mountains of the tribe of Asher, and empties itself into the Mediterranean about two furlongs south of Ptolemais. The sand of its banks, and of the seashore in the neighbourhood, has been much used in the manufacture of glass, and was formerly imported by the Venetians and others for that purpose.

II. THE KISHON. It arises from the northern foot of mount Tabor, where the Tabor unites with the mountain called little Hermon; it then divides into two branches. The smaller share of the waters, that descend from these mountains, flows east through the valley of Jezreel into lake Gennesareth. The re-

mainder, which forms the larger body, runs west, through the valley of Jezreel, and, after being increased by the accession of many small streams, enters the sea near Carmel. The last mentioned branch of the river was called Megiddo, and anciently divided the tribe of Issachar from the tribe of Zebulun.

**III. THE BROOK OF REEDS**; it is dry except in the winter. In its course from east to west, it formerly separated the tribe of Ephraim from that of Manasseh, Josh. xvii. 8, 9. It enters the Mediterranean south of Caesarea.

**IV. THE BROOK ESHKOL**; it arises in the mountains of Judah and enters the Mediterranean at Askelon. It seems to be the same with the brook Sorek, Num. xiii. 24; Judg. xvi. 4.

**V. THE BROOK BESOR**; it enters the sea at Gaza.

**NOTE.**—It may be remarked here, that בָּהֵל signifies a river, brook, or torrent, which flows in the winter, though it may be perfectly dry in the summer; while בָּחַר signifies a large stream, and if it have the article prefixed, almost always means the Euphrates.

#### §. 21. ON THE CLIMATE OF PALESTINE.

The state of the atmosphere in this climate is different in different places, but it is not so changeable as in some parts of Europe. We shall state its variations during the six divisions of the oriental year, mentioned Gen. viii. 22; which have been perpetuated to this day among the Arabians, see Golii Lex. Arab. p. 934.

During the first part of the year, which is called יִצְחָק or the *Harvest*, and which extends from the middle of April to the middle of June, the sky is serene, the atmosphere in the latter part of April is warm, sometimes oppressively so, excepting in the valleys and on the shores of the sea, where it is temperate. The heat continues to increase, and becomes more and more unpleasant towards the latter part of this season.

During the second part of the year, which is called יִנְחָל, the time of fruits, or *Summer*, extending from the middle of June to the middle of August, the heat is so oppressive, that the effect of it is felt through the night, and the inhabitants sleep in the open air.

The third season, extending from the middle of August to the middle of October, is called שִׁיבָּה, or the *hot season*; because in the

commencement of it the heat continues very severe, although it soon begins to abate.

From the time of harvest, or the middle of April, to the middle of September, there is neither rain nor thunder, Prov. xxvi. 1; 1 Sam. xii. 17; Jerome on Amos, iv. 7. Sometimes, in the beginning of the harvest, or the latter half of April, a cloud is perceived in the morning, which, as the sun rises, gradually disappears, Hos. vi. 4. But in the months of May, June, July, and August, not a cloud is seen, and the earth is not wet, except by the dew, which is, therefore, every where used as a symbol of the divine benevolence; Gen. xxvii. 28; xl ix. 25; Deut. xxxii. 2; xxxiii. 13; Job, xxix. 19; Micah, v. 7. The dew, copious as it is, affords no support in the excessive heat of summer, except to the stronger kind of herbs; the smaller and less vigorous, unless watered from some rivulet, or by human art and labour, wither and die, Ps. xxxii. 4. If at this season of the year a spark or brand fall among the dry herbs and grass, a wide conflagration commences, especially if brambles, shrubs, or a forest be near, Ps. lxxxiii. 14; Isa. ix. 18; Jer. xxi. 14; comp. Exod. xxii. 6; Joel, i. 19; Jer. ix. 12. The country generally presents a squalid appearance, for the fountains and brooks are dried, and the ground is so hard, that it splits open into fissures. These effects are accelerated, if the east wind happens to blow a few days, which is not only destructive to the vines and harvest fields on land, but to the vessels at sea on the Mediterranean; Hos. xiii. 15; Jonah, iv. 8; Job, xiv. 2; xv. 2; Isa. xl. 7; Gen. xli. 6, 23; Ezek. xvii. 10; xix. 12; xxvii. 26; Ps. xl viii. 7; ciii. 15; Acts, xxvii. 14.

Every wind is called by the orientals בְּרַחַת, *an east wind*, which blows from any point of the compass between the east and north, and between the east and south, see Shaw's Travels, p. 285, and Prosper Alpinus de Medicina Ægyptiaca, near the beginning. The breeze, which blows a few hours before the setting of the sun in that climate, is called among the Persians, to this time, as in Gen. iii. 7, *the breeze of the day*, i. e. the cooling or refreshing breeze of the day, see Chardin, Voy. t. iv. p. 8.

During the fourth part of the year, which is called עֵגֶל, or, *Seed-time*, i. e. from the middle of October to the middle of December, the appearance of the sky is various, sometimes dark and

cloudy, but calm, and sometimes rainy. In the latter part of October, begin the first or autumnal rains, so necessary for the sower. The atmosphere still continues warm, and at times it is very hot, but the weather gradually grows colder, and towards the end of this division of the seasons, the snows fall on the mountains. The brooks are still dry, and the water in the rivers is shallow. In the second half of November, the leaves fall from the trees. Some, who are less robust, find it necessary to have a fire, which they continue until April, Jer. xxxvi. 22; others do without one the whole winter.

The fifth part of the year, נֶגֶד, extending from the middle of December to the middle of February, constitutes the *Winter*. The snows, which are then not unfrequent, scarcely continue through the day, except on the mountains; the ice is thin, and melts as soon as the sun ascends to any considerable height. The north winds are chill, and the cold, particularly on the mountains, which are covered with snow, is intense. The roads are slippery, and travelling is both tedious and dangerous, particularly through the declivities of the mountains, Jer. xiii. 16; xxiii. 12; Sirach, xlivi. 22; Matt. xxiv. 20. When the sky is serene and tranquil, and the sun is unclouded, the heat in the valleys and plains is sometimes great, as Josephus expressly testifies in regard to the plain of Cæsarea near the sea. Thunder, lightning, and hail are frequent; the brooks are filled; the rivers are swollen; the fields are covered with flowers. As January departs and February enters, the grain fields flourish; the trees put forth their foliage; the amygdalus, the earliest tree of the forest, is in bloom about the middle of February. [Cantic. ii. 12, 13.]

Finally, the sixth part of the year, from the middle of February to the middle of April, is called חֵרֶב, or *cold*, because in the commencement of it the weather is still cold, though it soon grows warm and even hot. The rains still continue, but are diminished; thunder and lightning and hail are frequent, though they cease towards the end of this season. The rain during this season is called the latter rain.

The first rain, or autumnal, and the latter, or vernal, are necessary to the fertility of the earth, and greatly to be desired, Lev. xxvi. 4; Deut. viii. 7; xi. 14, 17; Isa. xxx. 23; Jer. iii. 3; v. 24; Hosea, vi. 3; Joel, ii. 3; Zech. x. 1; Job, xxix. 23; Prov.

xvi. 15 ; xxv. 14 ; James, v. 7. Rains in those regions are cold, and are announced by previous whirlwinds, raising the dust, which are expressed by Arabic words, which mean *messengers*, and *good messengers*, or *tidings*, Koran, vii. 55 ; lxxvii. 1—3. By the Hebrews they are sometimes called *the word*, or *the command of God*, Ps. cxlvii. 15, 18. The north and west wind in particular indicate rain, 1 Kings, xviii. 42—45 ; Prov. xxv. 23, If the evening be red, the morrow is expected to be serene ; if the morning be red, rain is expected : Matt. xvi. 2,

### §. 22. FERTILITY OF THE SOIL.

The fertility of soil, so celebrated by Moses, is confirmed by the testimony of all who have visited this region. Even the uncultivated and desert tracts are not destitute of rich spots, although they have comparatively but a small claim to the praise of fertility. If the un-tilled and waste places at the present day afford no very prepossessing appearance, it ought to be remembered, that such desolations were predicted by Moses, Deut. xxix. 22, et seq. and that the country has been laid waste successively by Assyrians, Chaldeans, Syrians, Romans, Saracens, the European Crusaders, the Turks, and Moguls ; and that it now groans under the dominion of the Turks, who neither protect the agriculturalist from the incursions of the Arabs, nor afford him any encouragement, but the contrary. And yet it is the unanimous testimony of travellers in regard to this country, that, where it is cultivated, it is extremely fertile. It produces all sorts of fruit-trees ; and vines are not wanting, although the Mohammedans do not drink wine. There are abundance of domesticated animals, of wild beasts, and birds. Josephus, Jewish War, b. iii. c. 3. §. 3, praises *Peræa* (which at the present time is a desert) for its vines and its palm trees : and particularly celebrates the region near the lake Gennesareth, also the plain of Jericho, both of which are now uninhabited and desolate ; b. iii. c. 10. §. 8 ; b. iv. c. 8. §. 3. Indeed, we are informed by Josephus, that in Galilee there were two hundred and four cities and towns, that the largest of the cities had 150,000, and the smallest towns 15,000 inhabitants. Hence we can account for it, that Josephus himself, in this small province, short of forty miles long and thirty broad, collected an army of nearly an 100,000 men, Jewish War, b. ii. c. 20. §. 6. As so many people were collected in such

a small extent of country, it is clear that the arts and commerce must have been patronised, and consequently the sciences; which leads us to conclude, that the miracles of Jesus were performed in a country where they could be examined and fairly discussed. The reproach which is cast upon Galilee in John, vii: 52, has no reference to the character of its soil or climate, but only to the fact that the prophet or Messiah was not to be expected from that part of Palestine.

NOTE.—There is an intimation in Deut. viii. 9, that there were *mines*<sup>1</sup> in Palestine, but we do not anywhere learn that they were wrought by the Hebrews. The author of the book of Job mentions *mines*, in the commencement of his twenty-eighth chapter, but it is not certain that he has reference to Palestine; and a very general mention is made of them in Ps. xciv. 4; Isa. li. 1. It is a well-known fact, that mines, at a comparatively recent period, were wrought at Sarepta, a city of Phœnicia. Scanty as our information is in regard to their mines, there is, nevertheless, reason to believe, that the Hebrews understood *metallurgy*, or the art of smelting ores; for we find mention made of *an iron furnace*, Deut. iv. 20; 1 Kings, viii. 51; Jer. xi. 4; otherwise called *the furnace of silver ore*, i. e. a furnace for refining silver ore, Ezek. xxii. 18—22; called also *the gold furnace*, i. e. a furnace for refining gold, Prov. xvii. 3; xxvii. 21. The word נָבָת or נִבְנָה, a metallurgical expression employed in these passages, means, (1.) a sort of *unrefined ore*, which, when melted, is employed in glazing earthen vessels, Prov. xxvi. 23: (2.) it means also *alloy*, or metal of a meaner sort, which, by melting them together, was artificially combined with gold and silver, Ps. cxix. 119; Prov. xxv. 4; Isa. i. 22, 25; Ezek. xxii. 18, 19.

“Fullers’ soap,” בְּדִירָה, which was employed not only in washing garments, but in cleansing gold and silver from the dross, was well known, Mal. iii. 2; Jer. ii. 22.

<sup>1</sup> [Condemnation to working in the mines of Palestine is spoken of as a common punishment in the fifth chapter of the account which Eusebius gives of the martyrs in Palestine under Diocletian, about A. D. 303. The copper mines of Phœno, mentioned in the seventh chapter, are described by Athanasius, (Epist. ad Solitar.) as so extremely unwholesome that only the very vilest criminals were sent there, the effluvia from the metal being sure to occasion death in a short space of time.]

**§. 23. VISITATIONS TO WHICH PALESTINE IS SUBJECT.**

I. It is often afflicted with the pestilence, which enters from Egypt and other countries, and is frequently spoken of in the Bible. Syria is seldom free from plague for twelve years successively.

II. EARTHQUAKES are common. The city of Jerusalem rarely received any detriment from this source, Ps. xlvi. 3, et seq. The earthquakes, by which the country, with the exception of Jerusalem, was so often shaken and laid waste, were a source of images to the prophets, by which any scenes of destruction and overthrow were represented, Ps. ix. 2, 3; Isa. xxix. 6; liv. 10; Jer. iv. 24; Hag. ii. 6, 22; Matt. xxiv. 7.

III. Thunder, lightning, hail, inundations, and water spouts happen in the winter, Isa. xi. 15. Pliny, Histor. Nat. ii. 49; Shaw's Travels, p. 289. From these operations of nature, the prophets borrowed many figures, Ps. xviii. 8—15; xxix. 1—10; xlvi. 7; Isa. v. 30; viii. 7, 8; xi. 15; xxviii. 2; xxix. 6; xxiv. 18; Matt. vii. 25.

IV. Vast bodies of migrating locusts, called by the orientals the armies of God, lay waste the country. They observe as regular order, when they march, as an army. At evening they descend from their flight, and form, as it were, their camps. In the morning, when the sun has arisen to a considerable height, if they do not find food, they again ascend and fly in the direction of the wind, Prov. xxx. 27; Nah. iii. 16, 17. They travel in immense flocks, Isa. xlvi. 23; covering a space of ten or twelve miles in length, and four or five in breadth, and of such depth as to hide the light of the sun: so that they convert the day into night, and bring a temporary darkness on the land, Joel, ii. 2, 10; Exod. x. 15. The sound of their wings is terrible, Joel, ii. 5. When they settle upon the earth, they cover a vast tract a foot and a half high, Joel, i. 17; Judg. vi. 5; vii. 12; Exod. x. 15. If the air be cold and moist, or if they be wet with the dew, they remain where they are till the sun has dried and warmed them, Nahum, iii. 17. They decamp at length in good order, and generally move in a direct line towards the north. Nothing stops them. They fill up the trenches, which are dug to stop them, with their bodies, and extinguish by their numbers the fires which are kindled to arrest their progress. They pass over walls, and

enter the doors and windows of houses, Joel, ii. 7—9. They devour every thing which is green, strip off the bark of trees, and even break off their branches by their weight, Exod. x. 12, 15; Joel, i. 4, 7, 10, 12, 16, 18, 20; ii. 3. They make a loud noise while eating, Jer. li. 14. The worst part of the mischief is, that the first army of locusts is likely to be succeeded by another, a third, and a fourth, which consume all that is left, and leave the ground in appearance, as if it had been scorched up by heat. When they have consumed every thing, they fly away, leaving nothing behind them but their foetid excrements, and their eggs, buried in the earth, from which, in the following spring, a still more numerous progeny of these evil invaders are hatched. Thus they proceed, till at length coming to the sea, an element with which they have no acquaintance, they descend upon it as they would upon land, and are drowned; and their bodies, drifted on shore by the waves, putrify, and render the air so corrupt as to breed a pestilence, Exod. x. 13—20; Joel, ii. 20. The locusts here spoken of are much larger than those among us, being five or six inches long, and an inch and a half round. Their form, particularly about the head, is like that of a horse, the wings presenting the appearance of the bee. Hence they are often compared to horses. In some instances, it resembles the human head, Rev. ix. 7; Joel, ii. 4. Their teeth are so sharp as to be likened to those of the lion, Joel, i. 6. There are numerous species of them, of which eight or nine occur in the Bible.

V. FAMINES were sometimes occasioned by the devastations of the locusts, and sometimes by the scantiness of the first and latter rain. At times they were so severe, that, in besieged cities the inhabitants were reduced, not only to the necessity of eating unclean animals, but even human bodies, Deut. xxviii. 38—49; 2 Sam. xxi; 2 Kgs. vi. 25—28<sup>a</sup>; xxv. 3, etc.

VI. The evil of the greatest magnitude is the WIND, called by the Arabs Samoom, by the Hebrews, שָׁמֹן, Ps. xi. 6, *a horrible tempest*; רִיחַן, Jer. iv. 11, *a dry wind*; שְׁנָתָן, Isaiah, xxvii. 8, *a rough wind*. It prevails in Persia, Babylonia, Arabia, and the deserts of Egypt, in the

<sup>a</sup> [It would seem that by the *cab of dove's dung* in this passage is to be understood a small measure of grey pease, which among the Arabs still bear this strangely repulsive designation. See Bochart, Hieroz. II. i. 7. p. 38.]

months of June, July, and August ; in Nubia, in March and April, September, October, and November. It does not last more than seven or eight minutes, but destroys in a moment every person whom it passes, who continues standing. The body soon after turns quite black<sup>b</sup>. This wind never reaches high up, nor descends lower than within two feet of the earth. Travellers, therefore, when they see it approaching, commonly fall flat upon the ground ; place their feet towards the wind, and hold their mouths as firmly as possible to the earth, breathing as little as they can, lest they should receive into their lungs any of the passing Samoom. The indications of its approach are distant clouds, slightly tinged with red, in appearance something like the rainbow, and a rushing noise ; the latter circumstance is not always mentioned by travellers.

In houses and cities, its power is not felt. Animals, though exposed to it, do not perish, but tremble violently, and instinctively thrust down their heads. The Arabians sometimes use the word Samoom in a wider sense, to denote any hot wind, continuing for a long time. In a similar way the Hebrews use the word סָמוּם, comp. Ps. ciii. 15, 16, etc.

#### §. 24. DIVISION OF PALESTINE AMONG THE ISRAELITES.

The Hebrews, having conquered the country, divided it among the twelve tribes. The posterity of *Joseph*, it is true, had been divided into the two tribes of *Ephraim* and *Manasseh*, but the tribe of *Levi* received only forty-eight cities for its portion, which left twelve tribes, among whom the main body of the country was to be partitioned out.

The region beyond Jordan was assigned by Moses to the tribes of *Reuben* and *Gad*, and the *half tribe of Manasseh*, Deut. iii. 12—27; Josh. xii. 1—6; xiii. 8—33. The southern part of this province was allotted to Reuben ; it was bounded on the east and south by the river Arnon, on the borders of which river were situated the Ammonites to the east, and the Moabites to the

<sup>b</sup> [The flesh of those who fall victims to it, is said to become so soft and putrid, that the limbs separate from each other, and the hair may be pulled out with the least force. Burnes's Bokhara, i. p. 120.]

south ; the western limit was the Dead sea and the Jordan. The tract of country called Gilead, in the more limited sense of the word, extending north of Reuben to the lake Gennesareth, became the portion of the tribe of Gad. The remainder, which was the northern portion, on the *further* or eastern side of the Jordan, fell to the half tribe of Manasseh.

The remaining nine tribes and a half settled on *this*, i. e. the western, side of the Jordan. The territory allotted to *Judah* was a tract, running from the southern boundary of Palestine in a northern direction, to the fall of the Jordan into the Dead sea, the valley of Hinnom, and the northern limits of the city Ekron, Josh. xv. 1—15. As this portion, in a subsequent division of the country, was too large, a tract was set off on the western side of it towards the Mediterranean, the southern part of which was allotted to the tribe of *Simeon*, and the northern to that of *Dan*. The limits of these two tribes are not defined ; the cities which they obtained, are all that is mentioned ; Josh. xv. 2—12; xix. 1—9 ; 40—47. This part of Palestine was divided, according to the natural features of the country, into בְּנֵי־הַשָּׁפֹן, or the *southern district*, הַקְּרָנוֹת or the *Plain* bordering on the Mediterranean sea, תַּרְן־יְהוּדָה the *Mountain*, or the hill-country of Judah, and מִדְבָּר־יְהוּדָה the *Desert of Judah*, Josh. xi. 16 ; Luke, i. 39. To these the prophet Jeremiah adds the following geographical divisions, viz. *the land of Benjamin, and the Country round about Jerusalem*, but he has reference to a period after the separation of Israel, Jer. xxxii. 44 ; xxxiii. 13.

[The canton, allotted to the tribe of *Benjamin*, lay between the tribes of *Judah* and *Joseph*, contiguous to *Samaria* on the north, to *Judah* on the south, and to *Dan* on the west, which last parted it from the Mediterranean.] Horne's Introd. vol. iii. p. 12.

The tribe of *Ephraim* received the tract extending to the north of *Benjamin* as far as the Brook of Reeds, Josh. xvi. 1—4, 8 ; xvii. 7—10. By the same lot, the second half tribe of *Manasseh* received its portion, the limits of which cannot, therefore, be accurately defined, Josh. xvi. 4 ; xvii. 9. It is clear, however, that the tribe of *Manasseh* came north of *Ephraim* and the Brook of Reeds, and, though on the east it fell short of the Jordan, that it extended on the west as far as the Mediterranean, Josh. xvii. 10.

The tribe of *Issachar*, which was situated north of the half tribe of Manasseh, obtained for its inheritance the plain of Jezreel. It extended south along the Jordan as far as the tribe of Ephraim.

Its northern limit was mount Tabor, but it does not appear to have reached to the Mediterranean, *Josh. xvii. 10; xix. 17—23.*

The canton of *Asher* extended from Carmel, or the boundary line, by which the half tribe of Manasseh was limited on the west, in the first instance in a northern direction along the shores of the Mediterranean, and then along the borders of Phœnicia to the city Aphek, *Josh. xix. 24—31.*

The tribe of *Zebulun* was situated east of Asher and north of Issachar, and extended as far as the egress of the Jordan from lake Gennesareth, *Josh. xix. 10—15; Matt. iv. 13.*

The remainder of Palestine was allotted to the tribe of *Naph-tali*; this canton was bounded by the tribes of Asher and Zebulun, the lake Gennesareth, the Jordan, and the northern line of the whole kingdom, where, however, a colony of Danites took up their residence in the city of Lais, afterwards called Dan, *Josh. xix. 32—39; Judg. xviii.*

After the death of Solomon a contention arose, and the whole country was divided into the kingdoms of Judah and Israel. The boundary line between them was the northern limit of the tribe of Benjamin.

#### §. 25. DIVISION OF PALESTINE IN THE TIME OF CHRIST.

In the time of Christ the country on the western side of the Jordan was divided into three principal provinces.

**I. GALILEE.** By this name, which occurs repeatedly in the book of Joshua, and at a later period very often, is meant the territory, which is surrounded by Phœnicia, Syria, the Jordan, the lake Gennesareth, and the plain of Jezreel. It is in the north of Palestine, and was divided into lower or southern, and northern or upper Galilee. The latter section was denominated Galilee of the Gentiles, *Josh. xii. 23; xx. 7; Matt. iv. 15.*

**II. SAMARIA.** It was situated nearly in the centre of Palestine;

but though it ran across the country, it did not extend down to the Mediterranean. It reached from *Ginæa* and *Scythopolis* on one side, to *Acrabatene* and *Annuath* on the other, *St. John*, iv; *Josephus, Jewish War*, book iii. chap. iii. §. 4.

III. *JUDÆA*, which comprehended Idumea as far as Jardan, a small town in *Arabia Petræa*, and also the shore of the Mediterranean as far as *Ptolemais*, was surrounded by Samaria, the Jordan, the Dead sea, *Arabia Petræa*, and the Mediterranean. *Josephus, Jewish War*, book iii. chap. 3.

In *Peræa*, or the country beyond the Jordan, that is, on the eastern side of it, were eight provinces or cantons.

I. *PERÆA*, in the more limited signification of the word, viz. the southern part of the whole district, extending from the river Arnon to the river Jabbok.

II. *GILEAD*, situated north of the Jabbok, and extremely populous, *I Macc.* v. 26: *Josephus, Antiq. book viii. chap. ii. §. 3.*

III. *DECAPOLIS*, or the district of ten cities. These were inhabited chiefly by the heathen or gentiles, and did not lie together in any one district. Their names were as follows; 1. *Scythopolis*, which lies west of the Jordan, 2. *Hippos*, 3. *Gadara*, 4. *Pella*, 5. *Philadelphia*, formerly called *Rabbeth*, 6. *Dium*, 7. *Canatha*, 8. *Gerasa*, 9. *Raphana*, and 10. perhaps *Damascus*. In the enumeration of the ten cities of this district, however, ancient historians are not agreed, see *Pliny, H. N. lib. v. c. 18; Mark, v. 1; Luke, viii. 26; Matt. viii. 28.*

IV. *GAULONITIS*, a tract extending on the eastern shore of the lake *Gennesareth*, and the Jordan as far as *Hermon*.

V. *BATANÆA*, the ancient *Bashan*, though of somewhat narrower extent. It lies to the east of Gaulonitis and the north of Gilead.

VI. *AURANITIS*, formerly *Chauran* or *Chavran*. *Ezek. xlviij. 16—18*, also called *Ituræa*, was situated to the north of Batanæa and to the east of Gaulonitis, *Luke, iii. 1.*

VII. *TRACHONITIS*, to the north of Auranitis, and to the east of *Paneas*, otherwise called *Cæsarea Philippi*, by which it was separated from Galilee; it was celebrated for its caves, which were inhabited so late as the time of Herod. *Joseph. Antiq. book viii. chap. ii. §. 3.*

VIII. *ABILENE*, on the extreme north, situated between *Baalbec* and *Damascus*, from lat.  $33^{\circ} 30'$  to  $33^{\circ} 40'$ : it was called

the Lysanian Abilene from the robber Lysanias, who purchased it from the Romans. Luke, iii. 1.

The inhabitants of this district, as well as those of Auranitis and Trachonitis, were much addicted to robbery, and lived for the most part either in tents or caves.

## CHAPTER II.

### OF DWELLINGS.

#### §. 26. THE EARLIEST SHELTERS WERE SHADY TREES AND CAVES.

As men in the primitive condition of society were unacquainted with the arts, they were not of course in a condition to erect houses ; they lived, consequently, under the open sky. In unpleasant weather, whether hot or rainy, they sought shelter under shady trees, in the clefts of rocks, and such caves as they happened to discover. Nor are we to suppose, that shelters of this kind were altogether inadequate. The inhabitants of mount Taurus even to this day, in a climate much more severe than that of Palestine, dwell in caves ; and the wandering shepherds of Arabia Petræa, live either in caves, the clefts of rocks, or beneath the shade of trees.

#### §. 27. THE MORE RECENT TROGLODYTES<sup>a</sup> OF DWELLERS IN CAVES.

Caves are numerous in the east, and many of them both large and dry. They form convenient dwellings, being warm in winter and cool in summer. Hence, in a comparatively recent age, when dwellings of a different kind were commonly resorted to, caves were still preferred by many, especially by those who had emigrated to distant regions. The

<sup>a</sup> [See the extraordinary account of the excavations given by Lieut. Brunes. Travels to Bokhara, i. 183. "Altogether they form an immense city."]

dwellers in caves, whom we find mentioned, at even a late period, were robbers, who had abandoned the restraints of society. The inhabitants of caves and mountains commonly occur in the Old Testament under the designation of *Horites*<sup>b</sup>; in regard to whom we have the following information.

I. OF THE INHABITANTS OF MOUNT SEIR; they chiefly occupied the mountains of Seir, but were found dwelling as far as Paran in Arabia Petræa, Gen. xiv. 6; xxi. 21; Deut. ii. 12, 22; Numb. x. 12; Gen. xxxvi. 20—30.

II. OF THE REPHAIMS, who in addition to their caverns had some fortified cities, and were divided into three tribes, as follows: (1.) The EMIMS, who dwelt in the region which the Moabites afterwards occupied, Deut. ii. 11, 12. (2.) The ZAMZUMMIMS, men of large stature, living in the region which was afterwards possessed by the Ammonites. (3.) The REPHAIMS, or GIANTS strictly so called, who lived in the country of Bashan, were also of large stature, and were driven out by the Hebrews, Deut. ii. 10—23; iii. 3—61.

III. OF THE TROGLODYTES, or, as the Hebrews denominated them, the sons of the caves, בָּנֵי־הַקְּבָרִים, called in the English version, Anakims, Deut. i. 28; ii. 10; ix. 1, 2. The three tribes into which they were divided were, (1.) the NEPHILIM, Numb. xiii. 33. (2.) THE CLANS OF AHIMAN, SHESHAH, and TALMAI, Numb. xiii. 22, 23; Josh. xiv. 15. (3.) THE ANAKIMS, inhabiting Debir, Anab, and the mountains of Judah, Josh. xi. 21, 22. (4.) THE ANAKIMS around Gaza, Gath, and Ashdod, 1 Sam. xvii. 4.

NOTE.—The caves of which we have spoken, as they became less frequently selected for the abodes of the living, were employed as sepulchres for the dead, Gen. xxiii. In times of persecution and war, those which were not converted into cemeteries, nor occupied, as they sometimes were, by hordes of robbers, became places of refuge to the oppressed and vanquished, Josh. x. 16; Judg. xv. 8; xx. 45; 1 Sam. xiii. 6; xxii. 1, et seq. In these caves the necromancers sometimes practised their unhallowed arts, and the beasts of the forest found a dwelling place.

<sup>b</sup> [Written *Horims*, Deut. ii. 12, 22. Compare Genesis, xiv. 6; and xxxvi. 20—30.]

## §. 28. TABERNACLES.

As caves could not always be readily found, and as the digging of them was attended with great labour, men were compelled by the exigences of their situation, to form some other sort of residence. Shady trees and tall shrubs, the tops of which approached each other and were twisted together, suggested to them the plan of cutting down large branches, fixing them into the ground in parallel lines, binding them together at the top, and covering them with leaves, herbs, reeds, and even broad flat stones, in order to shield themselves from the cold, the heat, and the dew. Thus they built tabernacles, huts, or cottages, in Heb. קְבָה. The Romans called them Mapalia. They were originally small and low, so that a person could not stand upright in them: but gradually were built higher.

The use of these tabernacles did not entirely cease, even after the erection of more stable and convenient dwellings. They were frequently used, sometimes from necessity, sometimes for convenience, and sometimes for pleasure; and are to this day erected in the summer among the wandering tribes or nomades of Mesopotamia. A collection of such tabernacles is called in Heb. חִוָּת and טִירָה. The latter word is also used for uncovered sheep-cotes, towers, castles, and turrets, Gen. xxxiii. 17; Ps. xxvii. 5; Jonah, iv. 5; Matt. xvii. 4; Gen. xxv. 16; Ezek. xxv. 4; 1 Chron. vi. 54; Numb. xxxi. 10; Cant. viii. 9.

## §. 29. ON TENTS.

As these tabernacles were not portable, and from want of materials could not be erected in all places, a shelter made of the skins of beasts, and extended round long poles came into use, and was found to be more convenient. From Gen. iv. 20, we may conjecture that Jabal was the inventor of tents of this nature. In the progress of years they were no longer covered with skins, but with various kinds of cloth, particularly linen. The nomades of the east still use them. They pitch them in any place which appears suitable, but give the preference to a spot near some shady tree, Gen. xviii. 4; Judg. iv. 5.

## §. 30. FORMATION OF TENTS.

The first tents were undoubtedly of a round shape, and small in size; afterwards they were made larger and oblong. The nomades of Arabia Petræa have two kinds, the one large, the other small, Gen. xxxiii. 17.

The former they call houses, Gen. xxxiii. 17, to distinguish them from the booths. The small tents are sustained by three poles only, and covered with cloth, made of wool and camel's hair; the large ones are supported sometimes by seven, and sometimes by nine poles. The three longest of these poles, whether seven or nine in number, are erected in the middle, and on each side of the middle row are placed two or three others parallel, though much shorter than those between them; they are covered with a black cloth made of goat's hair. The centre pole, which is the highest of all, rarely exceeds eight or ten feet. The Arabians are fond of pitching their tents on hills, so as to form a sort of circular encampment. When thus pitched, being of a dark hue, they exhibit a beautiful appearance to the distantly approaching travellers, Cant. i. 5. The flocks and cattle during the night are driven into the space in the centre of the encampment and guarded by dogs, Job, xxx. 1. One of the shepherds keeps watch also during the night; a duty which is performed alternately, Isa. lvi. 10—11. The tent of the emir is pitched in the centre of the camp, the others being about thirty paces distant, it is also larger and higher than the rest. The emir has a number of tents in addition to the one appropriated to himself; namely, one for the females of his family, one for his servants, and a third, covered with green cloth, for the reception of those who wish to see him on business, or who come to render him their homage. On the same principle are arranged the tents of the subordinate emirs, when in the company of a superior emir or chief, which are usually placed at the distance of about four miles and a half.

## §. 31. INTERNAL STRUCTURE OF TENTS.

The larger tents are divided by curtains into three parts, as was done also in the Holy Tabernacle. In the external division,

or apartment, the servant's lodge, and during the night the young animals are also placed there to prevent their sucking the dam. In the second apartment are the males; but if the tent be smaller than usual, *all* the males of the tent, together with the animals just mentioned, are lodged together. The third, or interior apartment, is allotted to the women, Numb. xxv. 8. The more wealthy assign the external apartment to the servants alone, excluding animals; and the emirs, as already stated, have separate tents both for the servants and the females, Gen. xxiv. 67. The nomades, who are less jealous than the inhabitants of the cities, watch the other sex less scrupulously, Gen. xii. 15; xviii. 6—9; xxxiv. 1, 2.

The bottom of the tent is either covered with mats or with carpets, according to the wealth of the possessor, and upon these they are in the habit of sitting. The more wealthy of the nomades, especially the emirs, possess in addition, coverlets, pillows, etc., made of valuable materials; these are piled up in one corner of the tent by day, and placed upon the bottom of it at night. The utensils of the nomades are few; they have vessels of shells and brass, viz. pots, kettles, and cups of brass covered with tin; also leathern bags. Their hearth is on the ground. It consists of three stones, so placed as to form a triangle. In the middle of them is a small hole in the ground, in which the fire is kindled; the vessels are placed over it, upon the stones. The table, if so it may be called, from which they eat, is nothing more than a round skin, spread upon the bottom of the tent. Clothing and military arms are hung upon nails in the poles of the tent.

### §. 32. HOUSES.

In progress of time, as tabernacles became larger and were defended against the injuries of the weather by broad stones and earth heaped up against them, it was found, that dwellings could be entirely constructed of stones and moist earth or clay. A scarcity of stones led to the discovery of tiles, which were formed of clay hardened in the sun or by fire. These ancient attempts are alluded to, Gen. xi. 3. In Deut. viii. 12, mention is made of elegant houses; and in xxvii. 2, 4, the use of limestone is spoken of, as if it were common and well known.

### §. 33. SIZE OF HOUSES.

Houses at first were small, afterwards they were larger ; especially in large cities, the capitals of empires. The art of multiplying stories in a building is very ancient, as we may gather from the construction of Noah's ark and the tower of Babel. The houses in Babylon, according to Herodotus, i. 180, were three and four stories high, and those in Thebes, or Diospolis, in Egypt, four or five stories ; consult Diod. Sic. i. 45. In Palestine they appear to have been low in the time of Joshua ; an upper story, although it may have existed, is not mentioned till a more recent age. Jeremiah praises houses of good form and architecture, xxii. 14. In the time of Christ the houses of the rich and powerful were splendid, and were built according to the rules of Grecian architecture.

### §. 34. FORM AND ROOF OF HOUSES.

Many of the larger houses were tetragonal in form, and enclosed a square area. At a late period they were denominated by a word of Persian origin, ΠΥΡ, *βαρύς*, a *palace*, which, according to Jerome, in whose time it was still used, signifies enclosed houses, built with turrets and walls.

The roofs of the houses were flat, such as are still seen in the east. They were usually formed of earth heaped together ; but in the houses of the rich, there was a firmly constructed flooring, made of coals broken up, stones, ashes, chalk, and gypsum, formed into a solid substance by the blows of a hammer. The declivity of the roof, from the centre to the extremity, is very small, hardly an inch in ten feet. On those roofs which are covered with earth, herbs sometimes spring up, and blades of wheat and barley, but they soon perish by the heat of the sun, Psalms, cxxix. 6—8; Isaiah, xxxvii. 27; 2 Kings, xix. 26.

The orientals often ascend these roofs to breathe a purer air, to enjoy a wider prospect, or to witness any event which occurs in the neighbourhood, 2 Sam. xi. 2; Isaiah, xxii. 1; Matt. xxiv. 17; Mark, xiii. 15. In the summer they sleep on the roofs, but not without a covering. They even erect tents and tabernacles upon them, 2 Sam. xvi. 22; they also spread their flax and cotton there to be dried by the sun, Josh. ii. 6. They ascend their roofs, moreover, to talk with a person privately, Josh. ii. 8;

1 Sam. ix. 25 : to witness a public solemnity, Judges, xvi. 27 : to mourn publicly, Isaiah, xv. 3 : and to announce any thing to the multitude, to pray to God, and to perform sacrifices, Jer. xix. 13 ; Matt. x. 27 ; Acts, x. 9. As a protection from falling the roofs are surrounded by a parapet or wall, which is as high as the breast. On the side next a neighbour's house this is lower, in order that, if the houses are near, and of the same height, the occupants may pass from one to the other. The parapet, or wall of the roof, was required by a law of Moses, Deut. xxii. 8. This was what the friends of the paralytic demolished, that they might let him down into the court or area of the house, where our Saviour was teaching, Mark, ii. 4 ; Luke, v. 19.

### §. 35. THE GATE, PORCH, AREA OR COURT, AND FEMALE APARTMENTS.

The gate or door, opening to the streets, is in the middle of the front side of the house. Hence its name in Arabic signifies *the centre*. The gates, not only of houses, but of cities, were customarily adorned with an inscription, which, according to Deut. vi. 9 ; xi. 20, was to be extracted from the law of Moses ; a practice in which may be found the origin of the modern Mezu-zaw, or piece of parchment, inscribed with the words which we read in Deut. vi. 5—9 ; xi. 13—20, and fastened to the door-post. The gates were always shut, and one of the servants performed the office of porter, Acts, xii. 13 ; John, xviii. 16, 17.

The square space immediately inside of the gate is called the porch, and on one side of it is erected a seat for the accommodation of those strangers who are not to be admitted into the interior of the house. In this porch, or contiguous to it, are the stairs which lead to the upper stories and the roof of the house, Matt. xxiv. 16, 17.

From the porch we are introduced, through a second door, into the quadrangular area or court, which is commonly paved with marble of various kinds. In the centre of it, if the situation of the place admits, there is a fountain. The court is generally surrounded on all sides, sometimes, however, only on one, with a cloister, peristyle or covered walk, over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns, and protected by a balustrade. Hence occur so many allusions to columns, Ps. lxxv. 3 ; Prov. ix. 1 ; Gal. ii. 9 ;

1 Tim. iii. 15. Large companies are received into the court, as at nuptials, circumcisions, etc. Esther, i. 5; Luke, v. 19. On such occasions a large veil of thick cloth is extended by ropes over the whole of it, to exclude the heat of the sun; which is practised at the present day, Psalms, civ. 2.

The back part of the house, called in Arabic the Haram, and in Hebrew by way of eminence אַרְמָנוֹן or הַרְמָנוֹן, *the palace*, is allotted to the women. The door is almost always kept locked, and is opened only to the master of the house, 2 Kings, xv. 25; Prov. xviii. 19. White eunuchs guard the outside; only females and black eunuchs are permitted to serve within. The latter are great favourites with their masters, Isaiah, xxxii. 14; Jer. xiii. 23; 2 Kings, xv. 25. The Haram of the more opulent is often a separate building, 1 Kings, vii. 8; 2 Chron. viii. 11; Esth. ii. 3. Behind the Haram is a garden, of which the women enjoy a view from their small but lofty apartments. In the smaller houses, which are not made in a quadrangular form, the females occupy the upper story. This is the place assigned to them also by Homer in the Iliad and Odyssey.

#### §. 36. CHAMBERS AND OTHER APARTMENTS.

The chambers are large and roomy, and so constructed as to extend round the whole of the open court or area. The doors of the chambers open in the first story into the cloisters, in the second into the gallery. The ceiling is flat; some say arched, but arches do not appear to have been known at a very early period. We search in vain for arches among the ruins of ancient edifices.

The Hebrews at a very ancient date had not only summer and winter rooms, but *palaces*, Judges, iii. 20; 1 Kings, vii. 2—6; Amos, iii. 15; Jeremiah, xxii. 14; xxxvi. 32. The houses called palaces, expressly made for summer, were very large, and their height was nearly equal to that of our churches.

The lower apartments were frequently under ground. The front of these buildings faced the north, so as to secure the advantage of the breezes, which in summer blow from that quarter. They were paved with marble, and were supplied with a current of fresh air by means of ventilators, which consisted of perforations made through the upper part of the northern wall, of considerable diameter externally, but diminishing in size as they approached the inside of the wall. There was another kind of

ventilator, which arose from the centre of the roof: it was ten cubits broad, and had the appearance of a turret. It was hollow and open to the north, and so constructed as to convey the cool air into the chambers and rooms below.

One apartment worthy of notice extends from the interior of the front side into the court, sometimes a considerable distance beyond the galleries and cloisters. Its roof is supported by two columns only, and the front of it has no wall, in order to leave the prospect more free. In this apartment princes receive ambassadors, transact business, and dispense justice. The temple of Dagon, which was destroyed by Samson, was similar in its construction with regard to the columns, Judg. xvi, 26; and in a room of this description Jesus stood before Caiaphas, Matt. xxvi. 57, et seq. It was here that the Saviour seems to have had his trial. In the winter rooms and houses, the windows face the south, in order to render them warmer. They are not furnished with stoves and fire-places as with us. The coals and wood are heaped into a pot, placed in the centre of the paved floor. The smoke escapes through the windows. This method of warming apartments is still practised in the east. Sometimes the fire is placed in the hollow place or hearth in the middle of the floor, Jer. xxxvi. 22.

Any room of the upper story may be called **תְּבִלָּה** and *ὑπερώον*, but these words apply more appropriately to the chamber over the porch. It opens by a door directly upon the roof, being commonly a story higher than the other part of the house. It is a place for retirement, devotion, etc. Strangers are frequently lodged in it, 1 Kings, xvii. 19; 2 Kings, iv. 10: xxiii. 12; Acts, ix. 37—39.

**NOTE.** There is no mention made of *kitchens*, or places for cooking, except in Ezek. xlvi. 23, 24. Chimneys, for the emission of smoke, were not known to the Hebrews. The Hebrews, however, like the modern orientals, had openings in their houses, by which the smoke might escape. The word **תְּבִלָּה** is rightly explained by Jerome, in Hosca, xiii. 3, as an *opening in the walls for letting out smoke*, although, in other passages, it signifies an opening of any kind whatever, and especially a window.

**§. 37. DOORS; AND METHODS OF SECURING THEM.**

The doors were double, or folding. They were suspended, and moved by means of pivots of wood, which projected from the ends of the two folds both above and below. The upper pivots, which were the longest, were inserted in sockets sufficiently large to receive them in the lintel, the lower ones were secured, in a correspondent manner, in the threshold. The doors were fastened by locks, Sol. Song. v. 5; or by bars, Job, xxxviii, 10; Deut. iii. 5; Judges xvi. 3. The latter were commonly of wood. Those made of iron and brass were not used, except as a security to the gates of fortified places, or of valuable repositories, Isaiah, xlvi. 2. The lock was nothing more than a wooden slide, attached to one of the folds, which entered into a hole in the door-post, and was secured there by teeth cut into it, or catches. Two strings passed through an orifice leading to the external side of the door. A man going out, by the aid of one of these strings, moved the slide into its place in the post, where it was so fastened among the teeth or catches, as not to be drawn back. The person who wished to enter, had a wooden key, sufficiently large, and crooked like a sickle; this he thrust through the orifice of the door, or key-hole, lifted up the latch so as to extricate it from the catches, and taking hold of the other string, drew it back, and thus entered. Keys were not made of metal except for the rich and powerful, and these were sometimes adorned with ivory handles. A key of this kind, in the days of the Hebrew monarchs, was assigned to the steward of the royal palace, as a badge of office; he wore it on his shoulder, Isaiah, xxii, 22. The key-hole was sometimes so large as to admit a person's finger and enable him to lift the latch; in this case, a key was not absolutely necessary, Sol. Song, v. 4.

**§. 38. WINDOWS.**

These looked from the front chambers into the court; from the female apartments into the garden behind the house. Occasionally the traveller may see a window opening towards the street, but it is guarded by a trellis, and is thrown open only on public festivities, Judges, v. 28; Prov. vii, 6; 2 Kings, ix. 30; Sol. Song. ii. 9. The windows are large, reaching almost to the floor, so that persons sitting on the floor can look out. They are

wide, not glazed, but latticed. In the winter they are protected by very thin veils, or by valves, through which the light is admitted by means of an orifice, I Kings, vii. 17; Sol. Song, ii. 9. Over the windows, nails, adorned with beautiful heads, are fixed in the walls to support a rod, upon which the curtains are hung; these nails are considered a great ornament, and hence the propriety of the illustrations drawn from them in Isaiah, xxii. 23; Zech. x. 4; Eccles. xii. 11.

### §. 39. MATERIALS FOR BUILDING.

Although the materials for building were originally stone and mud, the inhabitants of the east at a very early period made use of tiles, as they do to this day. They are called in Scripture לְבָנָה, *lēbānah*, from the white clay of which they were made. They were of different sizes, somewhat larger than those now used, and were usually hardened by the heat of the sun; but if intended for splendid buildings, as in Gen. xi. 3, they were burnt by fire. מַלְאֵךְ, *a brick-kiln*, occurs 2 Sam. xii. 31; Nahum, iii. 14; Jer. xlivi. 3. The walls of the common dwelling houses were built of sun-dried tiles, upon a foundation of stone, but where the ground was solid, a basement of this kind was sometimes omitted, Matt. vii. 25. Dwelling houses, made of tiles dried in the sun, seldom last more than one generation. They fill the streets with mud in wet weather, and with dust when it is dry. Violent storms injure them very much, Matt. vii. 25; Ezek. xiii. 11, 14.

In Palestine the houses were all built of stones, which are there very plentiful; hence the law of Moses, Lev. xiv. 33—57, respecting the leprosy of houses. From the indications of it, which are mentioned, as well as from its name, אֲרָעָת מִמְּאָרָת, *or the corrosive leprosy*, it would seem that it could be no other than nitrous acid, which dissolves stones, and communicates its corrosive action to those which are contiguous. Wherever this disease makes its appearance, its destructive effects are discovered upon the surface of the wall; it renders the air of the room corrupt, and is injurious both to the dress and the health of the inhabitants. The Hebrews probably believed it to be contagious, and hence, in their opinion, the necessity of those severe laws which were enacted in reference to it.

Palaces were constructed of hewn stones, I Kings, vi. 36; vii.

9—12; sometimes of sawed stones, 1 Chron. xxii. 2; sometimes of polished marble, Sol. Song, v. 15; Ezek. xl. 42; Isaiah, ix. 10; Amos, v. 11.

The Persians took great delight in marble, as is evident not only from the ruins of Persepolis, but also from the book of Esther, where mention is made of white, red, black, and of party-coloured or veined marble. The splendour of an edifice seems to have been estimated by the size of the square stones of which it was constructed, 1 Kings, vii. 9—12<sup>c</sup>. The foundation stone, which was probably placed at the corner, and thence called the corner stone<sup>d</sup>, was an object of particular regard, and was selected with great care from among the others, Psalms, cxviii. 22; Isaiah, xxviii. 16; Matt. xxi. 42; Acts, iv. 11; 2 Tim. ii. 19; 1 Pet. ii. 6; Rev. xxi. 14.

The square stones in buildings, as far as we can ascertain from the ruins which yet remain, were held together, not by mortar or cement, of which little or none was used, but by cramp irons. The tiles dried in the sun were at first united by mud placed between them, afterwards by mortar made of lime mixed with sand. The last sort of cement was used with burnt tiles.

The walls, even in the time of Moses, were commonly incrusted with a coat of plaster, Lev. xiv. 41, 42, 45, and at the present day in the east, the incrustations of this kind are of the finest execution; such was that in the palace of the Babylonian king, Dan, v. 5. Wood was used in the construction of doors and gates, of the joints and lattices of windows, of the flat roofs, and of the wainscotting with which the walls were lined. Joists were inlaid in the walls, to which the wainscotting was nailed to render it more secure, Ezra, vi. 4. Houses finished in this manner were called בְּתִים כַּפָּגִים, *Hagg. i. 4*; Jer. xxii. 14, *ceiled houses* and *ceiled chambers*. They were adorned with figures in stucco, with gold, silver, gems, and ivory; hence the expressions, בְּתִי חֶזֶן, “*ivory houses*,” “*ivory palaces*,” and “*chambers ornamented with ivory*,” 1 Kings, xxii. 39; 2 Chron. iii. 6; Psalms, xlv. 8; Amos, iii. 15.

<sup>c</sup> [Some of the blocks of marble employed in facing the sides of the rock on which the Temple stood were forty-five cubits long, Josephus, Ant. xv., and seventy cubits square, Milman, iii. 20.]

<sup>d</sup> [The “head stone of the corner” in Matt. xxi. 42, can scarcely have formed any part of the foundation. See Bp. Middleton’s note on that passage.]

The wood most commonly used, was the sycamore, שַׁקְמִים, which will last a thousand years; the acacia, יַחַם; the palm, תְּמֵר, for columns and transverse beams; the fir, בָּרוֹשִׁים; the olive tree, עֵגֶל, and cedars, אֲרוֹן, אַפְּנִים, which were peculiarly esteemed, 1 Kings, vi. 18; vii. 3, 7, 11. The most precious of all was the Almug tree, an Arabian name, though the wood itself seems to have been brought through Arabia from *India*, 1 Kings, x. 11, 12; 2 Chron. ii. 8; ix. 10. Trees, the names of which are not known, perhaps a species of the oak, in Heb. הַאֲשָׁוָר, תִּדְהָר, and תִּרְזָה, occur, Isaiah, xli. 19; xliv. 14; lx. 13.

#### §. 40. HOUSEHOLD FURNITURE AND UTENSILS.

These in the most ancient periods were both few and simple. A hand-mill, and some sort of an oven to bake in, could not of course be dispensed with, Levit. xxvi. 26; Deut. xxiv. 6. And domestic utensils were afterwards multiplied in the form of pots, kettles, leathern bottles, plates, cups, and pitchers.

The floors were covered with mats, and furnished with mattresses of thick, coarse materials, for people to repose on, Judges, iv. 18.

The bolsters, which were more valuable, were stuffed with wool or some soft substance, Ezek. xiii. 18, 21; the poorer class instead of these made use of skins. The mattresses were deposited during the day in a box near the wall. Beds supported by posts are not known in the east, the beds or mattresses being thrown upon the floor. It is common, however, in villages, if we may credit Aryda, to see a gallery in one end of the room, three or four feet high, upon which the beds are placed. What is now called the *Divan*, and in Scripture, חַתְמָה, עַרְשָׁה, and מִשְׁבֵּב, is an elevation running round three sides of the room, three feet broad and nine inches high. On this is laid a stuffed cushion, and at the back against the wall are placed bolsters, covered with elegant cloth. Here the people sit crosslegged, or with their knees bent, on account of the small elevation of the Divan. At each corner in general, but always at one, are placed two or three bolsters, made of the richest and softest materials; this is accounted the most honourable seat, and is occupied by the master of the house, except when he yields it to a stranger of distinction.

The Hebrews appear to have had other beds, which occur

sometimes under the names, עֲרָשׁ, מִשְׁכָּב, מִשְׁכָּבֶת, and are said to have been adorned with ivory, an ornament of which the Divans just described were not susceptible. These beds resembled the Persian settees, or sofas, having a back and sides, six feet long, three broad, and like the Divans about nine inches high. They were also furnished with bolsters. The sofas were sometimes ornamented with ivory on the sides, back, and legs, and although those who sat on them were under the necessity of sitting cross-legged, or with their knees bent, they were of such a length as to answer all the purposes of beds, Amos, vi. 4; Psalms, xli. 3; cxxxii. 3. The more delicate had a veil or eaul of network, which, when disposed to sleep, they spread over the face to prevent the gnats from annoying them, 2 Kings, viii. 15. The poor, as is common in Asia at this day; and in the older and more simple times, the powerful as well as the poor, when travelling, slept at night with their heads supported by a stone, with their cloaks folded up and placed upon it for a pillow, Gen. xxviii. 11, 18, 22.

To prevent as much as possible the mats and carpets being soiled, it was not lawful to wear shoes or sandals in the room. They were left at the door. Hence it was not necessary that the room should often be swept, Matt. xii. 44. Lamps, fed with oil of olives, were kept burning the whole of the night, Job, xviii. 5, 6; xxi. 17; Prov. xiii. 9; xx. 20; xxiv. 20; xxxi. 18. It may be inferred from the golden lamp of the tabernacle, that those of the rich were splendid and costly. Flambeaus, לְפִידִים, were of two kinds. The one was made of pieces of old linen twisted firmly together and dipped in oil or bitumen, Judg. xv. 4; the others were small bars of iron or brass, inserted into a stick, to which pieces of linen dipped in oil were fastened; but lest the oil should drop upon the hand of him who carried the lamp, a small vessel of brass or iron surrounded the bottom, Matt. xxv. 3.

#### §. 41. VILLAGES, TOWNS, AND CITIES.

Several tents or cottages, collected together, were called villages, קַרְמֵל, קְרִיר, קְרִירָה, and also towns and cities, עָרִים, עָרָה, עָרָהָה. When families saw that their situation was not secure they began to fortify themselves. The art of fortification was greatly improved even in the time of Moses, Numb. xiii. 25—33; but still more at a later period. The cities of Palestine appear in the time of Joshua, to have been of a considerable

size, as twelve thousand men were slain at Ai, which is only spoken of as a small one. The Hebrews, in the time of David, who were much increased in point of numbers, must have had large cities: Jerusalem, in particular, must have been of a considerable size, since such myriads of people assembled there on festivals. For, though many dwelt in tents and many met with a hospitable reception in the neighbouring villages, yet vast multitudes were received into the city. The extent of the cities of Galilee in the time of Christ is made known to us by Josephus, Jewish War, book iii. chap. iii. § 2; and at that period, as we may gather from the number of the Paschal lambs slain at one time, three millions of people usually assembled at Jerusalem at the feast of the Passover. It is clear from this, that the site of Jerusalem, which at that time occupied an extent of thirty-three furlongs, was crowded with houses, and those of many stories. It is worthy of remark, that towns are called in the Talmud, עירות and ערים, and fortified cities, קָרְכִים, answering to the distinctions in the New Testament of πόλεις; and καμπόναις. The streets in the cities of Asia are only from three to six feet broad. The object of this is, that the shadows cast by the houses may counteract in some degree the heat of the sun.

That many of the streets must have been much larger formerly, is evident from the fact, that chariots were driven through them, which cannot be done at the present day. Josephus makes a division, both of streets and gates, into larger and smaller. A paved street is rarely seen in the East at the present day; although formerly, at least in the time of Herod, they were by no means uncommon. The market-places were near the gates of the city, sometimes within, sometimes without, where the different kinds of goods were exposed to sale, in the open air, or in tents, 2 Chron. xviii. 9; xxxii. 6; Neh. viii. 1, 3; 2 Kings, vii. 18; Job, xxix. 7. This was the case at a very early period; but Josephus informs us, that in the time of Christ they were similar to those which, at the present day, are common in the east, being large streets covered with an arch, through which the light was admitted by the means of orifices. These large streets, or bazaars, as they are termed, which are furnished with gates, and shut up during the night, are occupied on both sides with the store-houses of merchants. In the large cities there are many broad streets of this kind, and commonly a separate one for each dif-

ferent species of merchandise; in these streets, also, are the shops of artificers.

The houses in oriental cities rarely join each other, and generally have large gardens attached to them. If, therefore, Nineveh and Babylon are said to have filled an almost incredible space, we must not suppose that it was occupied throughout by contiguous houses. Indeed it is the testimony of ancient historians, that nearly a third<sup>e</sup> part of Babylon was taken up with fields and gardens.

Aqueducts are of great antiquity in oriental cities, Josephus, Antiq. b. ix. ch. xiv. § 2. We find mention made of aqueducts at Jerusalem, 2 Chron. xxxii. 30; 2 Kings, xx. 20; Isaiah, vii. 3: especially of one called the aqueduct of the Upper Pool, or ditch, which implies that there was another one more known, Isaiah, xxii. 9, probably the one of which the distinguished ruins are still seen in the route from Jerusalem to Bethlehem. The one first mentioned, some of the ruins of which still remain, conveyed the waters from the river Gihon, into Jerusalem, 2 Chron. xxxii. 30. These, as well as all the other aqueducts of Asia, were erected above the surface of the earth, and were carried through valleys over arches and columns. From this circumstance it appears that the ancients<sup>f</sup> did not know that water, enclosed in this manner, will rise to its level. Aqueducts were not unfrequent, but cisterns were found every where.

NOTE. The people of the east metaphorically ascribe the character of females to cities. They represent them as the *mothers* of the inhabitants; they speak of them as *wives* of the kings; when they revolt against their sovereign they are adulterous, etc. 2 Sam. xx. 19; 2 Kings, xix. 21; Psalms, cxlvii. 8; Isaiah, xxiii. 12; xlvi. 1—8; liv. 5; lxii. 4; Jer. iii. 8—14; xiii. 26; xxxi. 4; Lam. i. 1—8, 17; Nahum, iii. 5, 6; Ezek. xvi. 14; xxiii. 29.

<sup>e</sup> [Rennell's estimate falls much below this. In Neibuhr's plan of Bus-sorah less than one third of the area appears to be occupied by habitations. See the Geography of Herodotus Examined, p. 345, 4to. The ruins of Balkh "extend for a circuit of about twenty miles." "In its wide area the city appears to have inclosed innumerable gardens." Burnes's Travels to Bokhara, i. 237.]

<sup>f</sup> [This is by no means so certain as might at first sight appear. Pliny speaks of the principle in hydrostatics to which reference is here made, as no new discovery of his times, Nat. Hist. xxxi. 31.]

## CHAPTER III.

## §. 42. OF THE NOMADES.

THE nomades are a very ancient people, Gen. iii. 18, 21; iv. 2; xi. 2. They are numerous, even at this day, and occupy large tracts of land. Nor is it wonderful; for their mode of life has many things to recommend it, especially freedom, and facilities for the acquisition of riches. These shepherds of the desert wander about without any fixed habitation. They despise and neglect all other business, but that of tending their flocks. Still they are not rude and uncultivated, but civilised, powerful, and magnanimous: such were Abraham, Isaac, Jacob, and their posterity also, till they conquered the land of Canaan. They possess vast flocks and a great number of servants. The masters always go armed, and spend their time in hunting, in the management of their affairs, or in wars and predatory excursions. Part of the servants are armed, in order to protect the flocks from robbers and wild beasts; part have only a staff and a pouch, of which anciently the whole property of travellers, and of those who were not rich, consisted; except that, sometimes, instead of a pouch they carried what might be termed a sack, צְלָלָה, 2 Kings, iv. 42; 1 Sam. xvii. 40—43; Psalms, xxiii. 4; Micah, vii. 14; Matt. x. 10; Luke, ix. 3; x. 4.

NOTE. If in the Bible kings are called *shepherds*, we are not to conclude that the title is degrading; on the contrary it is sublime and honourable. For the same reason that it was applied to earthly monarchs, it was applied to God, who was the king of the Hebrews, and as the shepherd is to his flock, so was He the guide and protector to his children Israel, see Psalms, xxiii. 1—4; Isaiah, xl. 11; lxiii. 11; Jer. x. 21; xxiii. 1; xxxi. 10; l. 6; li. 23; Micah, v. 5; Nahum, iii. 18; Ezek. xxxiv. 2—28; xxxvii. 24; Zech. xi. 15—17. In the Old Testament this figurative expression constantly indicates kings; but in the New Testament, the teachers of the Jews, those who presided in the

synagogues, were denominated shepherds. The opinions of the Jews in this instance seem to have coincided with those of the Stoics, who asserted that wise men alone, those qualified to be teachers, should be kings. Jesus and his apostles applied the term shepherds to faithful governors; and the use of the word to denote religious teachers was received and transmitted in the Christian church; and to this day we speak of the pastors or shepherds of a religious society, Ephes. iv. 11; Matt. ix. 36; John, x. 12—14; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.

#### §. 43. PASTURES.

The pastures of the nomades were the deserts or wildernesses which have already been mentioned, Mark, i. 45. These vast tracts of land could not be taken possession of by any individual, but were open to all the shepherds, unless some one had by some means acquired a peculiar right in them. Such an unappropriated pasture was the part of Canaan where Abraham dwelt, in which Isaac and Jacob succeeded him. The Israelites from Egypt appear also to have gone there with their flocks, till they were excluded by the increased number of the Canaanites. The pastures, which were the property of separate nations, became in progress of time subjects of contention. This was the case with regard to Canaan, which the Hebrews were eventually under the necessity of reoccupying by arms. After the occupation of Palestine, there lay open to the Hebrews not only the vast desert of Judah, but many other uncultivated places of this nature. This accounts for what we may gather from Scripture, that the Hebrews were among the richest of the nomades, or people who kept flocks in the wilderness, 1 Chron. xxvii. 29—31: comp. Isaiah, lxv. 10; Jer. l. 19.

#### §. 44. EMIGRATIONS OF THE NOMADES.

These shepherds occupy almost the same positions in the deserts every year. In the summer they go to the north, or the mountains; in the winter to the south, or the valleys. When about to emigrate, they strike their tents, pile them upon the beasts of burden, and go with them to the place destined for their subsequent erection. The flocks live both night and day under the open sky. Hence their wool, being always in the open air, uninjured by the exhalations of crowded sheepcotes,

attains an extraordinary degree of fineness. The flocks become acquainted with the path, which they yearly travel, and afford but little trouble to those who conduct them. Still they are guarded by hired servants, and by the sons and daughters of their owners; even by the daughters of the emirs or chiefs, who to this day perform for strangers those friendly offices, which are mentioned, Gen. xxiv. 17—20; comp. Gen. xxix. 9; Exod. ii. 16. The servants are subject to the steward, who is himself a dependent, though he has the title of *the senior of the house*, Gen. xxiv. 2. He numbers the sheep at evening, perhaps also in the morning, Jer. xxxiii. 13. If animals or their young are lost, the steward is obliged to make compensation. Some limitations, however, are assigned, Gen. xxxi. 39; Exodus, xxii. 12; comp. Amos, iii. 12. The hired servants sometimes received a portion of the young of the flock, as their reward, Gen. xxx. 30, et seq. The servants inhabited tents in the winter, but often dwelt in tabernacles in the summer. The masters on the contrary dwelt in tents the whole year, except when occasionally they retreated into the neighbouring cities, Gen. xix. 1; xxvi. 1; xii. 10; xxxiii. 17; Lev. xxiii. 43. In the vicinity of the tents was erected a sort of watch tower, from which the approach of enemies could be discerned afar off, Micah, iv. 8.

#### §. 45. FOUNTAINS AND CISTERNS.

Water, which was very scanty in the deserts, and yet absolutely necessary to large flocks, was highly valued and frugally given out, Job, xxii. 7; Numb. xx. 17—19. Deut. ii. 6, 28. Hence the nomades, in those tracts through which they yearly travel, dig wells and cisterns at certain distances, which they have the art of concealing in such a manner, that another, who travels the same way, will not be able to discover them, nor steal away the waters. In this way perhaps they may be said to take possession of certain districts, and to render them their own property, as was done by Abraham, Isaac, and Jacob, in respect to Palestine. Hence the contentions respecting wells were of great moment, Gen. xxi. 25, 26. Different receptacles of water are mentioned.

I. *Fountains.* These are the sources of running waters, and are common to all. If they flow all the year, they are called by the orientals, never-failing or faithful fountains; if they dry up

in the summer, they are denominated deceitful, Job, vi. 15—18; Isa. xxxiii. 16; Jer. xv. 18. *Wells* are receptacles of water, from which there is no stream issuing. They belong to those persons who discovered or dug them first. Sometimes they are owned by a number of shepherds in common, who come to them on appointed days with their flocks, in an order previously arranged, descend a number of steps, which lead to the surface of the water, receive the water into small buckets, and pour it into troughs for the flock. The flocks are admitted to drink in a regular order, Gen. xxix. 3—12; xxiv. 11—15; Exod. ii. 16; Judg. v. 11. The waters of wells and fountains are called living waters, and are very much esteemed, Lev. xiv. 5, 50; Numb. xix. 17. Hence they are made a symbol of prosperity, and God himself is compared to a fountain of living waters. Isa. xlili. 19, 20; xlix. 10; Jer. ii. 13; xvii. 13; Ps. lxxiii. 10; lxxxvii. 7; Joel, iii. 18; Ezek. xlvi. 1. et seq.; Zech. xiv. 18.

II. *Cisterns*. They were the property of those by whom they were made, Numb. xxi. 22. Under this name occur large subterranean vaults, often occupying an acre in extent; but which open by a small mouth. They are filled with rain water and snow during the winter, and are then closed at the mouth by large flat stones, over which sand is spread in such a way as to prevent their being easily discovered. In cities the cisterns were works of much labour, for they were either hewn into rocks or surrounded with subterranean walls, and covered with a firm incrustation. We gather this from their ruins, and many of them remain. But if by chance the waters which the shepherd has treasured up in cisterns, are lost by means of an earthquake or some other casualty, or are stolen, both he and his flocks are exposed to destruction; an event, which not unfrequently happens to travellers, who hasten to a fountain, but find its waters gone. For this reason a failure of water is used in Scripture, as an image of any great calamity, Isa. xli. 17, 18; xliv. 3. There is a large deposition of mud at the bottom of these cisterns, so that he who falls into them, when they are without water, is liable to perish miserably, Gen. xxxvii. 22, et seq.; Jer. xxxviii. 6; Lam. iii. 53; Ps. xl. 2; lxix. 15. Cisterns were sometimes used, when empty, as prisons; prisons indeed, which were constructed under ground, received the same name, **גְּבוּרָה** Gen. xxxix. 20; xl. 15.

## §. 46. THE FLOCKS OF THE NOMADES.

These are goats and sheep, and they have great numbers of them. They are called by the Hebrews, *collectively*, אֶנְצָה, but *separately*, שֵׁה, Jer. xl ix. 29; Ezek. xxv. 5. The sheep are horned, and commonly *white*, Ps. cxlvii. 16; Isaiah, i. 18; Dan. vii. 9. Black ones are very rare, כַּחֲמָה; some are covered with small spots, בְּקִידִים, some with larger ones, טְלָאִים, others are streaked, בְּרִזִּים, and others again, called עַרְפִּים, are distinguished by variegated hoofs, or, as some say, by circular streaks round the body, like rings, Gen. xxx. 32—35; xxxi. 10—12. The sheep, mentioned in Ezek. xxvii. 18, the wool of which is of a bright brown, inclining to a grey, צְהָרָה פְּנָמָה, are found in Caramania.

Further; there are three different breeds of sheep in the east. I. *The common*, of which specimens every day occur in this country. II. *The deformed breed*, with short legs, slender in the body, and rough wool, called in Arabic *nakad*, and in Hebrew, נָקָד. III. *A breed larger than ours, and of very fine wool*. Of this class of sheep there are two kinds, the one, having immense tails about four feet long and five inches thick, the other, having short tails, and large clumps of fat on the haunches. Sheep are profitable to their owners for their milk, their flesh, and particularly for their wool, which is shorn twice a year. A sheep is of great value to its owner, and many thousands of them are the property of a single shepherd in the vast deserts of the east, Job, i. 3; 1 Sam. xxv. 3. 4; 1 Chron. v. 18—21. They bring forth twice a year, namely, in the spring and autumn, going with young only five months; but the spring lambs are esteemed preferable to those of the autumn. We may infer that sheep being the sources of such great emolument to the nomades, are highly valued by them. They give them titles of endearment, and the ram that is called out by its master, marches before the flock; hence the rulers of the people are every where called *leaders of the flock*, Jer. xxv. 34, 35; l. 8; Isaiah, xiv. 9; Zech. x. 3. The Arabians have certain names, by which they call the sheep, either to drink or to be milked. The sheep know the voice of the shepherd, and go at his bidding, John, x. 3. 14. Sometimes a lamb is taken into the tent, and tended and brought up like a dog, 2 Sam. xii. 3.

Before the shearing, the sheep are collected into an uncovered enclosure, surrounded by a wall. The object of this is, that the wool may be rendered finer by the sweating and evaporation, which necessarily result from the flock being thus crowded together. These are the *sheepfolds* mentioned in the following as well as in other places, Numb. xxxii. 16, 24, 36; 2 Sam. vii. 8; Zeph. ii. 6. No others are used in the east. Sheepshearings were great festivals, 1 Sam. xxv. 2, 4, 8; 2 Sam. xiii. 23.

*Goats*, as well as sheep, are comprehended under the collective noun, **צָבֵב**, but are properly called **צָבֵבִים**, from **צָבֵב**, a she-goat. The he-goat is called **צָבֵבִים**, **שְׁעִירַתְּכָבֵבִים**, and **צָבֵבִים**. They are generally of a black colour, seldom party-coloured. They live in the open air, with this exception only, that the kids are sometimes taken into the tent, to keep them from sucking the dam. They compensate their owners with their milk, more precious than any other, Prov. xxvii. 27; with their flesh, which in the east is highly esteemed; and with their hair, of which the Arabian women make cloth for a covering to their tents. Of the skins *bottles are made*. When used for the purpose of holding water, the hairy side of the skin is external, but in wine bottles, the hairy side is internal.

From the skins of kids *small bottles* are made, which answer the purpose of flasks. It is uncertain what that preparation by the means of smoke was, which is mentioned, Ps. cxix. 83. Perhaps it was similar to that which is now used by the Calmucks, who, by means of smoke, prepare very durable and transparent skins, and make from them small, but elegant, flasks and bottles. The goats of Ancyra, with hair resembling silk, commonly called *camel's hair*, appear to have been known to the ancient Hebrews; and Schultz, in Paulus's Collection of Travels, vii. 108—110, says, that he saw flocks of these goats descending from the mountains in the vicinity of Acco and Ptolemais, which illustrated the descriptions in Cant. iv. 1, 2; vi. 5.

**NOTE.** It is unnecessary to enumerate the different species of wild goats. It is worthy of remark, that geese, hens, and swine, were not known among the domestic animals of the nomades. At a somewhat recent period, hens in some places were raised by the Hebrews; for **נָאָתָה**, a hen, 'that does not hatch its eggs,' is spoken of by Jeremiah, xvii. 11; and in the time of Christ,

when Peter denied his master, the cock crew in Jerusalem. No confidence can be placed in those Talmudists, who, though they lived nearly two-hundred years after Christ, denied the existence, at any time, of fowls of this kind in that city<sup>g</sup>.

### §. 47. ANIMALS OF THE OX KIND.

These animals are smaller in oriental countries than among us, and have certain protuberances on the back directly over the fore-feet. They are chiefly useful in agriculture ; but they are not excluded from the possessions of the nomades, Gen. xxiv. 25; Job, i. 3. Herdsman were deemed inferior to the keepers of flocks ; but they possessed the richest pastures in Bashan, Sharon, and Achior. Hence the oxen and bulls of Bashan, which were not only well-fed, but strong and ferocious, are used as the symbols of ferocious enemies, Ps. xxii. 12; lxviii. 30 ; Isaiah, xxxiv. 7; Deut. xxxiii. 17 ; Prov. xiv. 4. The horns of oxen, bulls, and of goats, are used metaphorically to express power, Ps. lxxv. 10 ; lxxxix. 17, 24 ; xcii. 10 ; Amos, vi. 13 ; Jer. xlvi. 25 ; Lam. ii. 3 ; Ezek. xxix. 21 ; Dan. vii. 7, 8. 24 ; viii. 3—5 ; Luke, i. 69. If the horns are represented as made of brass or iron, they indicate very great power, 1 Kings, xxii. 11 ; 2 Chron. xviii. 10 ; Mic. iv. 13. Hence ancient coins represent kings with horns, and one of the titles which the Arabians attach to the great, especially to Alexander, is, *horned*.

Oxen were not only employed in drawing carts and ploughs ; but the nomades frequently made use of them for the purpose of carrying burthens, as they did camels. Of the milk of cows, cheese was made, 2 Sam. xvii. 29. The ten cheeses, mentioned in 1 Sam. xvii. 18, were slices of coagulated milk, which had been strained off, and, after what remained had grown hard, it was cut into pieces, and put by for use. Anciently butter was but little used. Oil of olives supplied its place. Indeed butter is not even mentioned in the Bible. פָּתָן, which in our translation is rendered butter, was used as a drink, Judg. v. 25, and, therefore, must have been a liquid preparation of milk. Milk and honey were accounted dainties ; but whenever these luxuries were in abundance, it proved that previously there had been a great destruction of the people ; for owing to this depopulation

<sup>g</sup> [Compare, by all means, Bishop Middleton's note on Matt. xxvi. 34.]

the land was not depastured, and the bees being less disturbed, were enabled to gather in a greater quantity of honey. This is elucidated in Isaiah, vii, 15, and the following verses.

**NOTE.** *Wild* animals of the ox kind are not mentioned in the Bible. The animals, which are called רֵם, רַמְסָס, וַיְמֹר, and בָּשָׂר, are a species of the gazelle, or wild goat, which, because they bear some resemblance to them, are called by the Arabs, wild oxen.

#### §. 48. OF ASSES.

The *she-asses* are considered the most valuable on account of the colts, and in the enumeration of animals, they are mentioned separately. The nomades possess great numbers of these animals, and, in the east, if rightly trained up, they are not only patient and diligent, but active, beautiful in appearance, and in no respect ignoble. They are highly esteemed, and their name is used figuratively in the Scriptures, for active and industrious men, Gen. xlvi. 14. Their colour is generally red, inclining to a brown, and some are party-coloured, unless such are *painted*; for the orientals to this day are in the habit of painting their horses and oxen. Asses are employed in ploughing, in drawing carts, and in turning mills. Moses, Deut. xxii. 10, passed a law, that the ass and ox should not be used together in ploughing. Commonly the asses bear their burthen, whether men or packages, on their backs; a mode of service to which they are peculiarly fitted.

Anciently princes and great men rode on asses, Gen. xxii, 3. 5; Numb. xxii. 21. 30; Josh. xv. 18; Judg. i. 14; v. 10; x. 4; xii. 14; 1 Sam. xxv. 20. 23; 2 Sam. xvii. 23; xix. 26; 1 Kings, ii. 40; xiii. 13; 2 Kings, iv. 22, 24; Zech. ix. 9; Matt. xxi. 1—7; Luke, xix. 29—36; John, xii. 12—16. Horses were destined almost exclusively for *war*; and all classes, *in time of peace*, made use of asses for the purposes of conveyance, the great as well as those in obscure life. They were guided by a rein placed in the mouth, in Hebrew שְׁמַלְתָּה בְּבָבֶן, translated *to saddle the ass*, Gen. xxii. 3; Numb. xxii. 21; Judg. xix. 10; 2 Sam. xvi. 1; xvii. 23. The saddle was merely a piece of cloth, thrown over the back of the animal. A slave followed with a staff, which he used occasionally, in order to quicken the speed of the ass, Judg. xix. 3; 2 Kings, iv. 24; Prov. xxvi. 3.

**NOTE I.** Mules are spoken of in the age of David, 1 Chron. xii. 40; Psalms, xxxii. 9; 2 Sam. xviii. 9, 10; xiii. 29; 1 Kgs. i. 33. Probably they were known much earlier, even in the time of Moses. The word מִלְמָן, Gen. xxxvi. 24, is not to be translated mules, as is commonly done, but “*warm baths*.” Mules appear to have been brought to the Hebrews from other nations, and in the recent periods of their history, we find that the more valuable ones came from Togarmah or Armenia, Ezek. xxvii. 14. The אַחֲשֵׁרְתְּגִימִם, or great mules of Persia, celebrated for their swiftness, the mothers of which were mares, are mentioned, Esth. viii. 10.

**NOTE II.** Wild asses are numerous in the east. Two species are worthy of observation, the one called Dsigetai; the other Kulan. The latter are supposed to have sprung from domestic asses, who had escaped from their owners. They are timid, and swift in flight, but can be tamed if taken when young, Job, xi. 12; xxiv. 5; xxxix. 5; Dan. v. 21. That the Hebrew word אַרְבָּה means the Dsigetai; and the word עַרְבָּה, the Kulan species, can neither be reconciled with the use of the Arabic, nor with Job, xxxix. 5. They must be considered merely as separate names for the same species. These animals are of a fine figure, and rapid in motion: they frequent desert places, and flee far from the abodes of men. The females herd together, and are headed by a male. When the latter is slain the former are scattered and wander about separately, Hos. viii. 9. They feed on the mountains and in salt valleys, Job, xxxix. 8. Their organs of smelling, which are very acute, enable them to scent waters at a great distance. Hence travellers who are destitute of water are accustomed to follow them, Psalms, civ. 11; Isaiah, xxxii. 14; Jer. xiv. 6.

#### §. 49. CAMELS.

They are of two kinds: the one is the Turkish or Bactrian, distinguished by *two* protuberances on the back. This kind is large and strong, carrying from eight to fifteen hundred pounds, but is impatient of the heat. The other kind, called the dromedary, or Arabian camel, has but *one* protuberance on the back, is more rapid in its movement, and endures the heat better than the large camel, Isaiah, lx. 6; lxvi. 20; Jer. ii. 23.

Camels require but little food, and endure thirst from sixteen

to forty days. They are particularly fitted for those vast deserts which are destitute of water; are kept in great numbers by the nomades, and the Arab is esteemed of a secondary rank who is not the possessor of them, Gen. xxiv. 10; xxxi. 17; 1 Chron. v. 19—21; Jer. xl ix. 29, comp. 1 Sam. xxx. 17; 1 Kings, x. 2; Isaiah, xxx. 6; Ezek. xxv. 4. They are used to carry burthens of every sort, Gen. xxxvii. 25; Judg. vi. 5; 1 Chron. xii. 40; 2 Chron. xiv. 15; 2 Kings, viii. 9; Isaiah, xxx. 6. Men often ride upon them, 1 Sam. xxx. 17. When they are loaded and set out upon a journey they follow one after another, seven together<sup>h</sup>. The second is fastened to the first by a woollen string, the fourth to the third, and so on. The servant leads the first, and is informed by the tinkling of a bell, attached to the neck of the last, whether they all continue their march. The seven camels thus connected together, are called גְּמַלִּים גְּמַלָּת, which is inaccurately rendered by the Vulgate, “*inundatio camelorum*,” Isaiah, lx. 6. The riders either sit astride, as on a horse; or, when two go together, sit upon baskets, which are thrown across the animal so as to balance each other. Sometimes they travel in a covered vehicle, which is secured on the back of the camel, and answers the purpose of a small house. It is often divided into two apartments, and the traveller is thereby enabled to carry some furniture with him. These conveyances are protected by veils, which are not rolled up, except in front, so that the person within has the privilege of looking out, while he is himself concealed. They are used chiefly by the women, rarely by the men, Gen. xxxi. 17, 34. If the rider wishes to descend, the camel does not kneel as on other occasions, but the rider takes hold of the servant's staff, and by the aid of it alights, Gen. xxiv. 64. The camels on which the rich are carried are adorned with splendid clasps and chains, Judg. viii. 21, 26.

The nomades use all parts of these animals profitably. They drink the milk, though it is thick. When it has become acid it inebriates, Judg. iv. 19; v. 25. They feed upon the flesh, a privilege which was interdicted to the Hebrews, Lev. xi. 4. The hair, which is shed every year, is manufactured into coarse cloth,

<sup>h</sup> [In Toorkistan they travel with twenty-two camels in a string, which are urged on by a pair of bells, hung from the breast or ears of the favourite, which precedes each “quittar,” or string. Burnes's Bokhara, i. 251; ii. 148.]

and constitutes the clothing of the poorer class of people, Matt. iii. 4. In the Arabic language there are many allusions made to camels, and figures drawn from this source possess as much dignity as those drawn from oxen in the Hebrew. Proverbs founded on the qualities of the camel occur in Matt. xix. 24; xxiii. 24.

### §. 50. HORSES.

The word **בָּרֶקֶת**, when applied to horses, is merely an epithet of strength. It is applied in the same way to oxen also. The nomades of recent ages value these animals much more than those of an earlier period did. We find horses in Egypt, Gen. xlvi. 17; xlix. 17; Exod. ix. 3; xiv. 6—28; Job, xxxix. 19. That country was always celebrated for these animals, 1 Kings, x. 28; Isaiah, xxxi. 1; xxxvi. 9; Ezek. xvii. 15. Joshua encountered chariots and horsemen in the north of Palestine, xi. 4—9. He rendered the horses which he captured useless, by cutting their hamstrings; since they would have been but of little profit in the mountains of Palestine, comp. Judg. iv. 15; v. 22, 28. A short time afterwards the Philistines conducted chariots into battle, Judg. i. 19; 1 Sam. xiii. 5.

Anciently horses were used exclusively for the purposes of war, Prov. xxi. 31. Hence they are opposed to *asses*, which were used in times of peace, Zech. ix. 9. The Hebrews first paid attention to the breeding of horses in the reign of Solomon. The hundred which were reserved, 2 Sam. viii. 4; 1 Chron. xviii. 4; were destined for the use of David himself, whose example was imitated by Absalom, 2 Sam. xv. 1. The Psalmist frequently alludes to the mode of governing horses and to equestrian armies, Psalms, xxxii. 9; xxxiii. 17; lxvi. 12; lxxvi. 6; cxlvii. 10. Solomon carried on a great trade in Egyptian horses. They were brought from Egypt and from **קְוָא**, **קְוָה**, perhaps Kua<sup>i</sup>, situated in Africa, 1 Kings, x. 28; 2 Chron. i. 16, 17. A horse was estimated at about a hundred and fifty, and a chariot at six

<sup>i</sup> [The Septuagint has *εχ Θεχονι*, and the Vulgate “de Coa,” where our English Bible has “linen yarn.” Michaelis says, that Coa or Kua was a distant country of Africa, and conjectures that Kuku, a kingdom in the interior, lying south-west of Egypt, is meant.]

hundred shekels<sup>k</sup>. In the time of Ezekiel the Tyrians purchased horses in Togarmah or Armenia, Ezek. xxvii. 14. The Hebrews, after the time of Solomon, were never destitute of chariots and cavalry. The rider used neither saddle nor stirrup; but sat upon a piece of cloth thrown over the back of the horse. The women rarely rode horses, but whenever they did they rode in the same manner as the men. Horses were not shod with iron before the ninth century; hence solid hoofs were esteemed of great consequence, Amos, vi. 12; Isaiah, v. 28.

The bridle, נֶתֶן, and the curb, נְכָר, were used for horses and mules, Psalms, xxxii. 9.

### §. 51. Dogs.

The nomades used them in guarding and driving their flocks. Numerous as these animals are in oriental cities, they are all deemed unclean, with the exception of the hunting dogs. Hence to be called a dog is a severe reproach, and full of bitter contempt, Job, xxx. 1; 1 Sam. xvii. 43; 2 Sam. iii. 8; 2 Kings, viii. 13; Prov. xxvi. 11; comp. Luke, xvi. 21; 2 Peter, ii. 22. The appellation of *dead dog* indicates imbecility, 1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9. The reward of prostitution is, by way of contempt, compared with the price of a dog, Deut. xxiii. 18. The Jews, in the time of Christ, were accustomed to call the Gentiles *dogs*. Jesus, in order to abate the severity of the appellation, used the diminutive κυνέπια, Matt. xv. 26, 27. Impudent and contentious men are sometimes called *dogs*, Matt. vii. 6; Philip. iii. 2; Gal. v. 15. In the east, dogs, with the exception of those employed in the chase, have no masters, they wander in the streets, and feed upon the offal; which is thrown into the gutters. Being often at the point of starvation, they devour corpses, and in the night attack even living men, Psalms, xxii. 16, 20; lix. 6, 14, 15; 1 Kings, xiv. 11; xvi. 4; xxi. 23; xxii. 38; 2 Kings, ix. 36; Jer. xv. 3. They herd together in vast numbers; whenever any tumult arises in the night, they commence a terrific barking, and when the people mourn through the streets for the dead, they respond to them with their howls. Hence may be explained Exod. xi. 7: comp. also Josh. x. 21.

<sup>k</sup> [A shekel was about the value of two shillings and sixpence of English money.]

*Jackals.* The wild or yellow dog, (so called by Hasselquist,) has the name of Schaghâl in Persia, of Jakâl in Turkey, and in Hebrew is called שׁוֹעֵל, or *the fox*, Judg. xv. 4. Foxes, however, properly so called, the Hebrews distinguish by the name קַנְעָנִים קַנְעָנִים, or *little jackals*, Cant. ii. 15. The jackals they call also אֲנָשִׁים and אֲנָשִׁים, the former of which words is commonly translated *dragons* in the English version. These animals are three feet and a half long, have yellow hair, and a yellow tail tipped with brown. They go together in herds, lie in caves during the day, and wander about howling through the night. They make their way into houses for the purpose of stealing food. They have so little cunning, that when they have entered into a house, if they hear one of the herd howling in the fields, they immediately set up a responsive cry, and thus betray their predatory visitation.

They are also taken easily in other ways, Judg. xv. 4. They devour dead bodies, Psalms, lxiii. 10. They are ferocious, but can be kept off with a stick. There are vast numbers of these animals in Palestine, particularly in Galilee, and near Gaza, and Jaffa, (Joppa,) Judg. xv. 4. They do much injury to the vines, though less than the foxes, Cant. ii. 15.

### §. 52. OF HUNTING.

Although the nomades had many dogs, they could not always keep off the wild beasts from the flock, unless aided by the shepherds themselves. Hence arose hunting, or the chase, which is practised the more readily from the circumstance, that the flesh of wild animals is considered a great delicacy. The earliest inhabitants of the world were compelled to hunt in order to *secure themselves* from the attacks of wild beasts, and a great hunter was accounted a benefactor to mankind. Such was Nimrod deemed, Gen. x. 9.

A different state of things existed in the time of Moses, who enacted two laws on the subject of hunting, the object of which was to preserve the wild animals of Palestine, Exod. xxiii. 11; Lev. xxv. 6, 7; Deut. xxii. 6, 7. Hunting in ancient times required both speed and courage. Some have slain lions even without any weapons, which is sometimes done in the east at the present day. The implements of hunting were usually the same

with those of war ; the bow ; the arrow ; (hence the hunter Ishmael was called an archer, Gen. xxi. 20;) the spear or lance ; the javelin ; and the sword. Hunters made use of various arts to secure their object. They employed nets, in which lions were taken, Ezek. xix. 8; likewise gins, snares, and pitfalls, which were dug for the purpose of taking lions, in such a way, that there was an elevation of solid ground in the centre. On this elevation a pole was fixed, and a lamb was fastened to the pole. The lion rushed towards the lamb, but plunged headlong through the light covering, which concealed the intervening pitfall, Ezek. xix. 4. Birds were taken in snares or gins. These instruments and modes of warfare are used figuratively to indicate the wiles of an adversary, great danger, or impending destruction, Psalms, ix. 16; lvii. 6; xciv. 13; cxix. 85; Prov. xxvi. 27; Isaiah, xxiv. 17; xlvi. 22; Jer. v. 27; vi. 21; xviii. 22; xlvi. 44; Luke, xxi. 35; Rom. xi. 9.

NOTE. For information respecting other animals mentioned in the Bible, see Bochart's *Hierozoicon*, Rosenmüller's edition, published at Leipzig, 1793—1796.

### §. 53. OF ROBBERIES COMMITTED ON TRAVELLERS.

Probably from the hunting of wild beasts, the nomades turned their attention to the plundering of travellers; an occupation which they follow to this day in the vast deserts, nearly in the same manner that pirates practise a similar vocation on the ocean. Their skill at plundering was predicted of Ishmael and his posterity, and the prediction has been fulfilled, Gen. xvi. 12. Still they do not surpass many others of the nomadic tribes; who lie in wait for travellers behind hills of sand, and plunder them of all they possess; comp. Jer. iii. 2. They do not murder the travellers unless some of their own party should be slain. Having plundered their victims, they often return to them a few garments to hide their nakedness<sup>1</sup>. They also permit the countrymen or friends of the captives, to redeem them. All the nomades are polite and hospitable. They receive strangers into their tents,

<sup>1</sup> [The odious traffic of manstealing is carried on most systematically by the Toorkmuns. Burnes's *Bokhara*, ii. 41.]

and, without any expectation of a return, treat them with the greatest kindness. But they are different men, if they meet strangers in the wilderness. There are now, and there always have been nomades, who have disapproved of the proceedings of which we have spoken. Such were Abraham, Isaac, Jacob, and their descendants; although some of the Israelites seem at times to have been guilty of plundering, Judges, ix. 25; Micah, ii. 8.

## CHAPTER IV.

### ON AGRICULTURE.

#### §. 54. ITS VALUE AND IMPORTANCE.

In the primitive ages of the world, *agriculture*, as well as the keeping of flocks, was a principal employment among men, Gen. ii. 15; iii. 17—19; iv. 2. It is an art, which has ever been a prominent source, both of the necessities and the conveniences of life. Those nations which practised it at an early period, learnt its value, not only from their own experience, but also from observing the condition of the neighbouring countries, that were destitute of a knowledge of it, see Xenophon's *Econom.* lib. v. §. 1—20. Impressed with the importance of agriculture, Noah after he had escaped from the deluge, once more bestowed upon it his attention; and there were some of the nomades who were far from neglecting it, Gen. xxvi. 12—14; xxxvii. 7; Job, i. 3.

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power. To these may be added the Hebrews, who learned the value of the art whilst dwelling in Egypt, and ever after their return from that country, were famous for their industry in the cultivation of the earth.

#### §. 55. LAWS OF MOSES IN REGARD TO AGRICULTURE.

I. Moses, following the example of the Egyptians, made agriculture the basis of the state. He, accordingly, apportioned to

every citizen a certain quantity of land, and gave him the right of tilling it himself and of transmitting it to his heirs. The person who had thus come into possession, could not alienate the property for any longer period than the year of the following jubilee; a regulation which prevented the rich from coming into possession of large tracts of land, and then leasing them out in small parcels to the poor; a practice which anciently prevailed, and does to this day, in the east. II. It was another law of Moses, that the vender of a piece of land, or his nearest relative, had a right to redeem the land sold, whenever they chose, by paying the amount of profits up to the year of jubilee, Ruth, iv. 4; Jer. xxxii. 7. III. Another law enacted by Moses on this subject, was, that the Hebrews should pay a tithe of their income unto God, whose servants they were to consider themselves, and whom they were to obey as their king, Lev. xxvii. 30; Deut. xii. 17—19; xiv. 22—29; compare Gen. xxviii. 22. IV. The custom of marking the boundaries of lands by stones, although it prevailed a long time before, Job, xxiv. 2, was confirmed and perpetuated, in the time of Moses, by an express law; and a curse was pronounced against him, who, without authority, removed them.

These regulations having been made in respect to the tenure, incumbrances, etc. of landed property, Joshua divided the whole country, first amongst the tribes and then amongst individuals, by the aid of a measuring line, Josh. xvii. 5, 14; compare Amos, vii, 17; Micah, ii. 5; Psalms, lxxviii. 55; Ezek. xl. 3. The word **לְבָנָן**, *a line*, is accordingly used, by a figure of speech, for the heritage itself, Psalms, xvi. 6; Josh. xvii. 5, 14; xix. 9.

Though Moses was the friend of the agriculturist, he by no means discouraged the keeper of the flock.

#### §. 56. ESTIMATION IN WHICH AGRICULTURE WAS HELD.

The occupation of the husbandman was held in honour, not only for the profits which arose from it, but from its being supported and protected by the fundamental laws of the state. All who were not set apart for religious duties, such as the *Priests* and the *Levites*, whether inhabitants of the country, or of towns and cities, were considered by the laws, and were in fact agriculturists. The rich and the noble, it is true, in the cultivation of the soil, did not place themselves on a level with their ser-

vants; yet none of them disdained to put their hand to the plough, 1 Sam. xi. 7; 1 Kings, xix. 19; comp. 2 Chron. xxvi. 10. The Priests and Levites were indeed engaged in other employments, yet they esteemed and honoured the occupation which supplied them with their income.

The esteem in which agriculture was held, diminished as luxury increased; but it never wholly ceased. Even after the *captivity*, when many of the Jews had become merchants and mechanics, the esteem and honour attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from religious motives.

#### §. 57. MEANS OF INCREASING FERTILITY.

The soil of Palestine is very fruitful, if the dews and vernal and autumnal rains are not withheld. The country, in opposition to Egypt, is eulogized for its rains in Deut. xi. 10. The Hebrews, notwithstanding the richness of the soil, endeavoured to increase its fertility in various ways. They not only cleared it of stones, but watered it by means of aqueducts communicating with the rivers or brooks; and thereby imparted to their fields the richness of gardens, Ps. i. 3; lxv. 10; Prov. xxi. 1; Isaiah, xxx. 25; xxxii. 2. 20; Hos. xii. 11. Springs, fountains, and rivulets, were therefore held in as much honour and esteem by husbandmen as by shepherds, Josh. xv. 9; Judg. i. 15; and we accordingly find, that the land of Canaan was extolled for those fountains of water, of which Egypt was destitute. The soil was enriched also, in addition to the method just mentioned, by means of ashes; to which the straw, stubble, husks of corn, brambles and grass, that overspread the land during the sabbatical year, were reduced by fire. The burning over the surface of the land had also another good effect, namely, that of destroying the seeds of noxious herbs, Isaiah, vii. 23; xxxii. 13; Prov. xxiv. 31. Finally, the soil was manured with dung, Ps. lxxxiii. 10; 2 Kings, ix. 37; Isaiah, xxv. 10; Jer. viii. 2; ix. 22; xvi. 4; xxv. 33; Luke, xiv. 34, 35.

#### §. 58. DIFFERENT KINDS OF GRAIN.

The Hebrew word שְׂנִיר, which is translated by the English words, grain, corn, etc., is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat,

חַטָּה; millet, גְּמַנִּים; spelt, קְשֹׁתָה; wall-barley, קְרֻן; barley, שְׂעֶרֶת; beans, פּוֹלֵךְ; lentils, קְצִינִים; meadow-cumin, בְּטוּן; pepperwort, קְרַבָּה; flax, קְשָׁתָה; cotton, קְשָׁתִי קְשָׁתִי: to these may be added various species of the cucumber, and perhaps rice, שְׁוֹרֶה, Isaiah, xxviii. 25. Rye and oats do not grow in the warmer climates, but their place is, in a manner, supplied by barley. Barley, mixed with cut straw, affords the fodder for beasts of burthen, which is called בְּלִיל. Wheat, קְרַחַת, which by way of eminence is also called גְּנוּזָה, grew in Egypt in the time of Joseph, as it now does in Africa, on stalks or branches, קְרַחֲנִים, each one of which produced an ear, Gen. xli. 47. This sort of wheat does not flourish in Palestine; the wheat of Palestine is of a much better kind. Cotton, קְשָׁתִי קְשָׁתִי, grows not only on trees of a large size, which endure for a number of years, but also on shrubs, which are annually reproduced. It is enclosed in the *nuts* of the tree, if they may be so called from their resemblance to nuts. The nuts, when they are ripe, fall off; they are then gathered and exposed to the sun, which causes them to increase to the size of an apple. When opened, the cotton appears. There are a few seeds found in each of these nuts, which are sown the following year. The cotton of the shrub, called בְּגַז, βίσσος, is celebrated for its whiteness.

### §. 59. INSTRUMENTS OF AGRICULTURE.

The culture of the soil was at first very simple, being performed by no other instruments than sharp sticks. By these the ground was loosened, until spades and shovels, קְרַבָּה, and not long after ploughs, מִזְרָחָה, were invented. All these implements were well known in the time of Moses, Deut. xxiii. 13; Job, i. 14. The first plough was doubtless nothing more than a stout limb of a tree, from which projected another limb, shortened and pointed. This being turned into the ground made the furrows; while at the further end of the longer branch was fastened a transverse yoke, to which oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts; the beam, the yoke, מִזְרָחָה, and the handle, עַל, which was attached to the beam; the handle, and what we should call the coulter, אַת, מִזְרָחָה אַתִּים, 1 Sam. xiii. 20. 21; Micah, iv. 3. (Pliny, N. H. xviii. 47, speaks of ploughs constructed with wheels, which in his day were of recent invention.)

The plough was originally without wheels, and it was necessary that the ploughman should hold it firmly by the handle, and pay constant attention to it, in order that no part of the land might remain untouched, Luke, ix. 62; Pliny, N. H. xviii. 49, no. 2. The staff by which the coulter was cleared, served for an ox-goad. In the east at the present day, they use a pole about eight feet in length ; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike, for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name, 1 Sam xiii. 20, 21 ; Judg. iii. 31. Sometimes a scourge was applied to the oxen, Isaiah, x. 26 ; Nahum, iii. 2. There seems to have been no other harrow than a thick clump of wood, pressed down by a weight, or a man sitting upon it, and drawn over the ploughed field by oxen ; the same which the Egyptians use at the present time. In this way the clods were broken in pieces, and the field levelled ; an operation which the word שָׁלֵךְ seems properly to signify, viz. *to level*, since, in Isaiah, xxviii. 24, 25, it is interchanged with שָׁלַחַ. At a later period osier-drags came into use, which Pliny mentions N. H. xviii. 43.

Formerly not only wagons (thus called in the English version) in Hebrew עֲגָלֹת, עֲגָלָה, Gen. xlv. 19, 27; Numb. vii. 3. 6. 7; 1 Sam. vi. 7, 8, 10, 11, 14; Amos, ii. 13; Isaiah, v. 18 ; xxviii. 28, and warlike chariots, רַכְבִּים, רַכְבָּה, but also pleasure carriages מְרַכְבָּה, מְרַכְבָּת, were used, Gen. xli. 43 ; xlv. 19, 21 ; 2 Kings, v. 9 ; 2 Sam. xv. 1 ; Acts, viii. 28. All the ancient vehicles were upon two wheels only.

#### §. 60. ANIMALS USED IN AGRICULTURE.

The beasts of burthen employed in agriculture, were bulls and cows, and asses, Job, i. 14 ; 1 Sam. vi. 7 ; Isaiah, xxx. 24; xxxii. 20. But it was forbidden to yoke an ass with an ox, Deut. xxii. 10. Those animals, which in the Scriptures are called oxen, were bulls, for the Hebrews were prohibited from castrating, although the law was sometimes violated, Mal. i. 14. Bulls in the warmer climates, especially if they are not over-fed, are not so ungovernable, but that they may be harnessed to the plough. If indeed any became restive by rich pasturage, their nostrils were perforated, and a ring, made of iron or twisted cord, was thrust through them, to which was fastened a rope ; which im-

peded their respiration to such a degree, that the most turbulent might easily be managed, 2 Kings, xix. 28; Isaiah, xxxvii. 29; Ezek. xix. 4; Job, xl. 24. By this ring also camels, elephants, and lions, taken alive, were rendered manageable. When bulls became old, their flesh was unfit for food ; for which reason they were left to die a natural death. These animals, when grown old, were treated by the Hebrews with kindness.

#### §. 61. PREPARATION OF THE LAND.

Sowing commenced in the latter part of October ; at which time, as well as in the months of November and December following, the wheat was committed to the earth. Barley was sown in January and February. The land was ploughed, and the quantity which was ploughed by a yoke of oxen in one day, was called **עַמְּרָה**, a yoke, or an acre, 1 Sam. xiv. 14. The yoke, **עַל**, **מִזְחָה**, was laid upon the necks and shoulders of the labouring animals, and was fastened to the beam of the plough with ropes, **חֶבְלִים**, **חֶבֶל**. The ox beneath the yoke afforded metaphors expressive of subjugation, Hosea, x. 11; Isaiah, ix. 4; x. 27; Jer. v. 5; xxvii. 2, 8—12; xxx. 8; Nahum, i. 13; Ps. exxxix. 3, 4; Matt. xi. 29, 30. The Syrians, according to Pliny, xviii. 3, ploughed but little below the surface. The furrows, **גְּדוֹקִים**, and the ridges between them were harrowed and levelled, **שְׁפֵר**, Job, xxxix. 10; Isaiah, xxviii. 24, 25; Hosea, x. 11. The seed was probably committed to the soil in the harrowing, as Pliny describes. Yet it seems to have been sometimes customary, as at present, to scatter the seed upon the ploughed field, and cover it by a cross furrow. When it was prohibited by law to sow, either in field or vineyard, seed of a two-fold or diverse kind, and crops of this nature became sacred, i. e. were given to the priests, without doubt the seed-grain was carefully cleansed from all mixture of tares so often mentioned in the Scriptures. This law by no means referred to a *poorer sort* of grain, as the Talmudic writers suppose, but to what may be termed the intoxicating tare, from which the bread and the beer<sup>m</sup> made from it received an inebriating quality, and became very injurious to health. The beverage formed by boiling tares and water, was

<sup>m</sup> Aqua decocta, seu cerevisia. *Edit. Lat.*

called מַיְם הַרְאָשׁ, water of tares, also water of gall, Deut. xxix. 18, 19; Ps. lxix. 21; Jer. viii. 14; xxiii. 15; Hos. x. 4. The tares, then, are very properly said to have been sown by an enemy, while the labourers were indulging sleep at noon, Matt. xiii. 25—40.

Consult, in reference to the law mentioned in this section, Lev. xix. 19; and Deut. xxii. 9.

### §. 62. HARVEST.

In Palestine the crops are as far advanced in the month of February, as they are in this country in the month of May. At that time, when the grain has reached about a cubit in height, it is frequently so injured by cold winds and frost, that it does not ear. The effect, thus produced upon the grain, is called שִׁבְעָנָן, or *blasting*, Gen. xli. 6; Deut. xxviii. 22; 2 Kings, xix. 26. Sometimes, even in November, the crops suffer so severely from easterly winds, as to turn yellow, and never to come to maturity. This calamity is denominated קָרֵחַ, *mildew*, Deut. xxviii. 22; Amos, iv. 9; Hag. ii. 17; 1 Kings, viii. 37; 2 Chron. vi. 28. Whether the opinion of the orientals, that these effects are occasioned by winds, is founded in truth, has not been determined.

The crops, in the *southern* parts of Palestine and in the *plains*, come to maturity about the middle of April; but in the *northern* and the *mountainous* sections, they do not become ripe, till three weeks or a month later.

The cultivated fields are guarded by watchmen, who sit upon a seat hung in a tree, or on a watch-tower made of planks, and keep off birds, quadrupeds, and thieves, Jer. iv. 16, 17; Isaiah, xxiv. 20. It was lawful for travellers, Deut. xxiii. 25, to strip ears from another's field and to eat; but they were not to use a sickle. The second day of the passover, i. e. the sixteenth from the first new moon of April, the first handful of ripe barley was carried to the altar, and then the harvest commenced, comp. John, iv. 35. The barley was first gathered; then the wheat, spelt, millet, etc. Exod. ix. 31, 32; Ruth, i. 22; ii. 23. The time of harvest was a festival. It continued from the passover until Pentecost, *seven weeks*; and accordingly went by the name שִׁבְעָת חֶקְוֹת קָצֵיר, Deut. xvi. 9—12; Jer. v. 24. The reapers were masters, children, men-servants, maidens, and hired labourers, Ruth, ii. 4. 8. 21. 23; John, iv. 36; James, v. 4. In the midst of their labour

they were merry and cheerful, and the song of joy might be heard on every side, Isaiah, ix. 3; lxi. 7; Ps. cxxvi. 6. Travellers congratulated them on a *rich harvest*; which was attributed to the beneficence of the Almighty, and considered a great honour; while, on the other hand, sterility of the soil was supposed to be a divine punishment and a disgrace, Lev. xxvi. 4; Deut. xi. 14; xxviii. 12—24; Isaiah, iv. 2; Hag. i. 5—11; Mal. iii. 10, 11. Anciently the ears were plucked off, or the stalks pulled up by the roots, which is still the custom in some eastern countries. By the Pharisees it was considered a profanation of the sabbath to pluck corn on that day, Matt. xii. 1—5. The Hebrews used the sickle, Deut. xvi. 9; Joel, iii. 13; Jer. l. 16; so that the stubble remained in the earth. The crops when reaped were gathered up and bound in sheaves, Gen. xxxvii. 7; Lev. xxiii. 10—15; Job, xxiv. 10; Ruth, ii. 7, 15, 16; Amos, ii. 13; Mic. iv. 12; Jer. ix. 21, 22. Afterwards the sheaves were collected into a heap, or conveyed away on a wagon, Amos, ii. 13; Ps. cxxvi. 6. But the corners of the field and the gleanings were required to be left for the poor, Lev. xix. 9; Deut. iv. 19; Ruth, ii. 2, 23. The land in the east generally yields ten-fold, rarely, twenty or thirty; but in Matt. xiii. 8, it is stated that the land yielded thirty, sixty, and an hundred-fold, and, Gen. xxvi. 12, an hundred-fold. Herodotus, Strabo, and Pliny assert that the increase of crops is at the rate of one hundred and fifty, two hundred, and even three hundred-fold. This great increase is owing to the circumstance of the seeds being put into the soil at a distance from each other, so as to send out several stalks, Gen. xli, 5. 47, some of which, (according to Pliny, N. H. xviii. 21. 55.), have from three to four hundred ears; and in Africa at the present time, they bear at least ten and fifteen.

### §. 63. THRESHING FLOOR.

The sheaves were conveyed to the threshing floor either by hand, or by beasts of burthen, or in wagons, Amos, ii. 13, and piled in a heap, Exod. xxii. 6; Judg. xv. 5. A sheaf left in the field, even though discovered, was not to be taken up, but left to the poor, Deut. xxiv. 19. The threshing floor was in some elevated part of the field, was destitute of walls and covering, and indeed was nothing more than a circular space thirty or forty

paces in diameter, where the ground had been levelled and beaten down, Gen. i. 10; 2 Sam. xxiv. 16, 24; Judg. vi. 37, etc. The collection of sheaves on the floor for threshing, was used figuratively to denote reservation for future destruction, Mic. iv. 13; Isaiah, xxi. 10; Jer. li. 33.

### §. 64. THRESHING.

At first the grain was beaten out with sticks. Afterwards this method was continued only with the smaller kinds of grain, and in threshing small quantities, Ruth, ii. 17; Isaiah, xxviii. 27. At a later period, it was trodden out by the hoofs of oxen, Isaiah, xxviii. 28; Deut. xxv. 4; or beaten out with machines similar to those which are still used in the east. All these modes of threshing are called שְׁנָת. Three kinds of instruments, however, are mentioned. The first, called פְּרַקְגִּים, is not well known. Perhaps it was a square piece of wood, armed on the lower side with sharp stones. The second, called מַוְרֵג, was composed of four beams joined so as to form a square, between which were set three revolving cylinders, each one of which was furnished with three iron wheels, having teeth like a saw. The third, צְמַרְתָּ, was formed like the preceding, except that the cylinders were not furnished with iron wheels, but with sharp pieces of iron six inches long and three broad. Possibly this may be the same kind with the first. These machines, upon which the driver sat, were fastened to the oxen, and were driven round upon the sheaves, which were broken open and deposited in the circle of the area to the height of six or eight feet. In this manner the grain was beaten out of the ears, and the straw itself broken in pieces, which in this state was called בְּשָׂבָב. A man followed the machine with a wooden instrument, and placed the grain in order. Threshing is a figurative expression for a great slaughter; and if the machine is called new, when it is usually the sharpest, it denotes a slaughter proportionably greater. The victors are sometimes represented as a huge machine, that threshes and crumbles even mountains and hills, like straw. But the conquered are always prostrated upon the earth, like the sheaves on the threshing floor, and ground to powder by the instruments, Judg. viii. 7; 2 Sam. xii. 31; Amos, i. 3; Micah, iv. 12, 13. In Deut. xxv. 4, it was forbidden to muzzle the ox that was treading out the corn, comp. 1 Cor. ix. 9; 1 Tim. v. 18;

and the cattle which drew the threshing machine were also allowed to feed upon the corn. In reference to this circumstance, threshing denoted figuratively a splendid style of living.

### §. 65. VENTILATION.

The grain being threshed, was thrown into the middle of the threshing floor; it was then exposed with a wooden fork to a gentle wind, Jer. iv. 11, 12, which separated the broken straw and chaff, so that the grain and clods of earth with grain adhering to them, and the ears not thoroughly threshed, fell upon the ground. The clods of earth, as is still customary in the east, were collected, broken in pieces, and separated from the grain by a sieve. Sifting was accordingly used as a symbol of misfortune and destruction, Amos, ix. 9; Luke, xxii. 31. The heap thus winnowed, which still contained many ears that were broken, but not fully threshed out, was again spread on the threshing floor, and several yoke of oxen driven over it for the purpose of treading out the remainder of the grain. At length the grain, mingled with the chaff, was again exposed to the wind by a fan, which was called *שְׁנִיר*, πτυσσός, which bore off the chaff, so that the pure wheat fell upon the floor, Ruth, iii. 2; Isaiah, xxx. 24. This operation was a symbol of the dispersion of a vanquished people; also of the separation between the righteous and the wicked, Job, xxi. 18; Ps. i. 4; xxxv. 5; lxxxiii. 13; Isaiah, xli. 15, 16; Jer. xiii. 24; xv. 7; li. 2; Matt. iii. 12; Luke, iii. 17. The scattered straw, as much at least as was required for the manufacturing of bricks and the fodder of cattle, was collected, but the residue, with the chaff and stubble, as has been stated above, was reduced to ashes; which afford a figurative illustration of the destruction of wicked men, Isaiah, v. 24; xlvi. 14; Jer. xv. 7; Joel, ii. 5; Obad. 18; Nahum, i. 10; Malachi, iv. 1; Matt. iii. 12. Originally corn was kept in subterranean storehouses, and even caverns; but in progress of time granaries were erected, both in Egypt and Palestine; see Gen. xli. 35; Exod. i. 11; 1 Chron. xxvii. 25.

### §. 66. OF VINES AND VINEYARDS.

Among other objects of agriculture, the vine may justly be considered worthy of particular attention.

In some parts of the east, particularly on the southern shore

of the Caspian sea, grapes of a pleasant taste grow spontaneously, which naturally induced men to encourage their growth by cultivation. Hence mention is made of wine at an early period, Gen. ix. 21; xiv. 18; xix. 32—35; xxvii. 25; xl. 11, 12. The Hebrews were no less diligent in the culture of vineyards, than of fields for grain; and the soil of Palestine produced great quantities of grapes, from which excellent wine was made. The mountains of Engedi, the valley of salt-pits, and the valleys of Eshcol and Sorek, were celebrated for their grapes. Sorek, indeed, was not only the proper name of a *valley*, but also of a very fruitful *vine*, which bore *small*, but very delicious grapes. In the kingdom of *Morocco* at the present time, the same vine is called *Serki*, see Pliny, xvii. 35, no. 5. In Hos. xiv. 7, the wine of Mount Libanus is extolled. In Palestine even at the present day, the clusters of the vine occasionally weigh twelve pounds each, and their immense size is mentioned Numb. xiii. 23. The grapes of Palestine are mostly red or black; whence originated the phrase, “*blood of grapes*,” פֶּם עַנְבִּים, Gen. xl. 11; Deut. xxxii. 14; Isaiah, xxvii. 2. Some vines in eastern countries, when supported by trees, grow to a great height and magnitude; of such are made the staves and sceptres of kings.

The vine growing spontaneously, of which we have spoken, is not that which in 2 Kings, iv. 39, is called the “*wild vine*,” גָּפן הַשְׁׂדָה, for that (as the Vulgate rightly translates) is the *colocynth* or wild gourd, which in Jer. ii. 21, is called גָּפן בְּכָרִיךְ, the degenerate plant of a *strange vine*. The vine of Sodom, סָדָם גָּפן, is the *solanum melangena*, the fruit of which, as was said above, is called עַנְבֵּי רֹאשׁ, or *the poisonous clusters*.

#### §. 67. SITUATION AND ARRANGEMENT OF VINEYARDS.

*Vineyards* were generally planted on the declivity of hills, Is. v. 1; Jer. xxxi. 5; Joel, iii. 18; Amos, ix. 13; Micah, i. 6. According to Strabo and Pliny, there were also fine vineyards in marshy lands on which the vines grew to a great height. Of these vines were fabricated the staves and sceptres spoken of above, whilst the branches of other vines were destined to be fuel for the flames, Ezek. xv. 2—6; xvii. 5—8; xix. 10—12.

Vines were commonly propagated by means of *suckers*. Pliny (xvii. 35, no. 6,) says, vines were of four kinds; namely, those which ran on the ground; those that grew upright without sup-

port; those which adhered to a single prop; and those that covered a square frame. It is not necessary to treat of all these; it may suffice merely to mention that Pliny is by no means correct, when he says the custom prevailed in Syria and all Asia, of letting the vines run on the ground. This indeed accords with Ezek. xvii. 6, 7; but that vines frequently grew to a great height, being supported by trees and props, or standing upright of themselves, is proved by the proverbial phrase, which so often occurs, of sitting under one's own vine and fig tree, namely, enjoying a prosperous and happy life, 1 Kings, iv. 25; Hos. ii. 12; Micah, iv. 4; Zech. iii. 10. The prohibition, Deut. xxii. 9, to sow vineyards with divers seeds, and the command, that what was thus sown should be given to the priests, are not to be understood of the *vines*, but of herbs, which were sown in the intervals between them. Vineyards were protected by a hedge or wall, Numb. xxii. 24; Psalms, lxxx. 12; Prov. xxiv. 31; Isaiah, v. 5; Jer. xl ix. 3; Neh. iv. 3; Matt. xxi. 33. In the vineyards were erected towers, Isaiah, v. 2; Matt. xxi. 33; which, at the present time in eastern countries, are thirty feet square, and eighty feet high. These towers were for watchmen, who defended the vineyards from thieves, and from animals, especially dogs and foxes, Cant. i. 6; ii. 15. By the law in Deut. xxiii. 24, the passing traveller was allowed to eat his fill of grapes, but not to carry them away in his vessel.

#### §. 68. CULTURE OF VINEYARDS.

The manner of trimming the vine, and also the singular instrument of the vine-dresser, פְּרַעֲמָן, were well known even in the time of Moses, Lev. xxv. 3, 4; compare Isaiah, ii. 4; v. 6; xviii. 5; Joel, iii. 10; Micah, iv. 3. A vintage from new vineyards was forbidden until the expiration of three years, and the grapes of the fourth year were consecrated to sacred purposes; the vines therefore, without doubt, during these first years, were so pruned, as that few sprouts remained. In the fifth year when they were first profaned, נְגָד, namely, generally used, they were become strong and luxuriant. Pruning at three several times, namely, in March, April, and May, is mentioned not only by Bochart, but also by Pliny; and Homer speaks of it as a practice well known, Odyss. vii. 120. The Hebrews dug their vineyards, and collected the stones, Isaiah, v. 2. The young vines, unless trees were near,

were supported by stakes ; and around those vines which ran on the ground were dug narrow trenches in a circular form, to prevent the wandering shoots from mingling with each other. These practices in the cultivation of the vine produced those allegories, which are drawn from vineyards, Psalms, lxxx. 8—13 ; Isaiah, v. 1—7 ; xxvii. 2—6 ; Matt. xxi. 33—41.

### §. 69. VINTAGE AND WINE-PRESS.

The vintage commences in Syria about the middle of September, and continues until the middle of November. But grapes in Palestine, we are informed, were ripe sometimes as early as June and July ; which probably arose from a triple pruning, in which case there was also a third vintage. The first vintage was usually in August, which month in Numb. xiii. 20, is called יָמִינִי עַנְבִּים בְּפִירִי ; the second in September, and the third in October. Grapes sometimes remained on the vines until November and December. The Hebrews were required to leave gleanings for the poor, Levit. xix. 10.

The vintage was a season of joy, Judges, ix. 27 ; Is. xvi. 10 ; Jer. xxv. 30 ; xlvi. 33. Amidst shouts and rejoicings the grapes were plucked off and carried to the wine-press, פִּרְחָה, ληγός, which was in the vineyard, Isaiah, v. 2 ; Hag. ii. 16 ; Zech. xiv. 10 ; Matt. xxi. 33 ; Rev. xiv. 19, 20. The presses were either formed of stones and covered with plaster, or hewn out of a large rock. There were two divisions in each. The upper receptacle, called תְּבֵן, as it is constructed at the present time in Persia, is nearly eight feet in length and breadth, and four feet high. Into this the grapes are thrown and trodden out by five men. The juice flows into the lower receptacle, called בְּלֵבֶן, through a grated aperture, which is made in the side near the bottom of the upper one.

The treading of the wine-press was laborious, and the garments of the persons employed in it were stained with the red juice of the grapes ; yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments ; and the treaders shouted as they jumped, exclaiming, בְּזִידָר, Isaiah, xvi. 9, 10 ; Jer. xxv. 30 ; xlvi. 32, 33. *Figuratively*, vintage, gleaning, and treading the wine-press, signified battles and great slaughter, Isaiah, xvii. 6 ; lxiii. 1—3 ; Jer. xlix. 9 ; Lam. i. 15. The *must*, or new wine, as is still cus-

tomary in the east, was preserved in large vessels, which were buried in the earth. The storehouses for wine were not subterranean, but built upon the earth. When deposited in these, the vessels, as is done at the present time in Persia, were sometimes buried in the ground, and sometimes left standing upon it. Formerly also new wine was preserved in leathern bottles; and lest they should burst during fermentation, the people were careful that the bottles should be *new*, Job, xxxii. 19; Matt. ix. 17; Mark, ii. 22. Sometimes the must was boiled and made into syrup, which is comprehended under the term **הַבָּשָׂר**, although it is commonly rendered *honey*, Gen. xlvi. 11; 2 Chron. xxxi. 5. Occasionally the grapes were dried in the sun and preserved in masses which were called **אֲשֵׁישִׁים** and **עֲנָקִים**, 1 Sam. xxv. 18; 2 Sam. xvi. 1; 1 Chron. xii. 40. From these dried grapes, when soaked in wine and pressed a second time, was manufactured *sweet wine*, which is also called *new wine*, **תִּירוֹשׁ**, **γλεῦκος**, Acts, ii. 13.

#### §. 70. GARDENS.

Culinary plants and fruit-trees were among the first objects of agriculture. Gardens, accordingly, were very ancient and numerous. By the Hebrews they were called **גַּן**, **גַּןְתָּה**, **גַּןְתָּה**; afterwards the Persian name **פְּרָדָס**, **παράδεισος**, *paradise*, was introduced. The later Hebrews were specially invited to the cultivation of gardens by the example of the Syrians, whom Pliny extols, above all other nations, for their knowledge of horticulture.—Trees were multiplied by seeds and shoots; they were transplanted, dug around, manured, and pruned, Job, viii. 16; Isaiah, xvii. 10. Grafting occurs figuratively, Rom. xi. 17, 24.—The gardens in Persia at the present day are regularly laid out; those in the Ottoman empire are very rude, displaying scarcely any indications of art, except a fountain or receptacle of waters, which is never wanting.

In the Scriptures gardens are named from the prevalence of certain trees; as the garden of nuts, **גַּן־אֲגֹת**, and the garden of Carthaginian apples or pomegranates, **גַּן־רַפְּלָבִים**, Cant. vi. 11. The forest of palms, also, in the plain of Jericho, was only a large garden, in which other trees were interspersed among the palms, Strabo, p. 768. The modern orientals are no less fond of gardens than were the ancient Hebrews; not only because they

yield rich fruits, but because the shade is refreshing, and the air is cooled by the waters, of which their gardens are never allowed to be destitute, 1 Kings, xxi. 2; 2 Kings, xxv. 4; Eccles. ii. 5; Cant. iv. 13; vi. 11; Hos. ix. 13; John, xviii. 1; xix. 41; xx. 15. So fond were the Hebrews of gardens that they used them as burial places, and frequently built sepulchres in them, 2 Kings, ix. 27; xxi. 18; Mark, xv. 46; John, xviii. 1, 2. A pleasant region is called “a garden of God.” The trees in the gardens are often used figuratively for men. Those which are flourishing and fruitful denote *good* men; the withered and unfruitful, *wicked* men; and lofty cedars are the emblems of *kings*, Job, xxix. 19; Ps. i. 3; xcii. 12—14; Jer. xvii. 8; Dan. iv. 10—16; Hos. xiv. 6, 7; Matt. iii. 10; vii. 17—20; xii. 33; Luke, xxiii. 31; Ezek. xvii. 3, 4; xxxi. 3, 13. An assembly of men is compared to a *forest*, and a multitude of wicked men to *briers*, Isaiah, ix. 18; x. 19, 33, 34; xi. 1. Several trees which are often mentioned in the Scriptures, but not generally known, we shall now describe.

#### §. 71. OLIVE TREES.

The culture of the olive tree, **תַּל**, was very ancient and profitable; and oil is mentioned in Gen. xxviii. 18, and Job, xxiv. 11. In the earliest periods of sacred history, its branches were symbols of peace and prosperity, and have continued to be so among all civilised nations. Olives in Palestine are of the best growth and afford the best oil; hence this region is often extolled on account of this tree, and especially in opposition to Egypt, which is destitute of good olives, Numb. xviii. 12; Deut. vii. 13; xi. 14; xii. 17; xviii. 4. Land that is sandy, dry, and mountainous, is favourable to the production of the olive. The Mount of Olives derives its name from this tree. The olive is an evergreen, pleasant to the view, having widely extended branches. Its numerous branches entitled it to become the symbol of a numerous progeny; a blessing which was attributed to the peculiar favour of God, Psalms, lii. 8; cxxviii. 3; Jer. xi. 16, 17; Hos. xiv. 6. It continues to flourish about two hundred years, and even whilst it is living young olives spring up around it which occupy its place when dead: the young sprouts are called **שְׁפִילִי זָהָר**, Psalm, cxxviii. 3. It was customary, also, to raise the tree from suckers, which were transplanted. It requires no other cultivation than

digging the ground and pruning the branches. The fruit is pleasant to the palate, but nearly all of it is thrown into the press, for the purpose of procuring the oil, of which there are sometimes one thousand pounds obtained from one tree. By means of this article the Hebrews carried on an extensive commerce with the Tyrians, Ezek. xxvii. 17; compare, 1 Kings, v. 11; they also sent presents of oil to the kings of Egypt, Hosea, xii. 1. The berries of the olive tree were sometimes plucked or carefully shaken off by the hand, before they were ripe, Deut. xxiv. 20; Isaiah, xvii. 6; xxiv. 13. If, while they were yet green, instead of being thrown into the press, they were only beaten and squeezed, they yielded the best kind of oil; it was called *omphacinum*, or the oil of unripe olives, and also *beaten or fresh oil*, קְרֵנִית זָהָב, קְרֵנָה, Exod. xxvii. 20. There were presses of a peculiar make for pressing oil, called נַתָּה, (from which is derived the name *Gethsemane*, Matt. xxvi. 36; John, xviii. 1,) in which the oil was trodden out by the feet, Micah, vi. 15. The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded oil of a less valuable kind. The best sort of oil was mixed with spices and used for ointment; the inferior sort was used with food. In sacrifices, accordingly, which were in a certain sense the feasts of God, the king and ruler of the people, the use of oil was commanded, Lev. ii. 1, 5, 7, 15; vi. 15.

**NOTE.** The *cotinus*, κότινος, and the *oleaster*, ἀγριέλαιος, are both called wild olive trees. They are nevertheless of different kinds, though they are sometimes confounded even by the Greeks themselves. The fruit of the cotinus is used for no other purpose than colouring; but the oleaster, the Agrippa *Elaeagnus* of Linnaeus, נַחֲלָה צְבָא, is that species of wild olive, the branches of which, (see Schulz, in Paulus's Collection of Travels, vi. 290,) are grafted into barren olive trees, that are in a state of cultivation, in order that fruitfulness may be produced, compare Rom xi. 17, 24.

#### §. 72. FIG TREES.

*Fig trees*, פְּרִיּוֹת פְּרִיּוֹת, are very common in Palestine. They flourish in a dry and sandy soil, and differ from those in our gardens. They are *trees* not quite strait, yet tall and leafy. The

shade of the fig tree is very pleasant, and was well known to the Hebrews, Micah, iv. 4. *Fig trees* begin to sprout at the time of the vernal equinox, Matt. xxiv. 32; Luke, xxi. 29, 30. The fruit makes its appearance before the leaves and flowers; the foliage expands about the end of March, Matt. xxi. 19; Mark, xi. 13. The figs are of three kinds. I. *The untimely fig*, which puts forth at the vernal equinox, and before it is ripe is called נֶגֶת, the *green fig*, but when ripe, the *untimely fig*, Cant. ii. 13; Jer. xxiv. 2; Hos. ix. 10. It comes to maturity the latter end of June, comp. Matt. xxi. 19; Mark, xi. 13; and in flavour surpasses the other kinds, Jer. xxiv. 2. II. *The summer or dry fig*. It appears about the middle of June, and comes to maturity in August. III. *The winter fig*, which buds in August, and does not ripen until the fall of the leaf, which is about the end of November. It is longer and of a browner colour than the others. All figs when ripe, but especially the *untimely*, fall of themselves, Nahum, iii. 12. The early figs are eaten green, but some are dried in the sun and preserved in masses; or, as they are termed in the Bible, cakes, which are called קְבָלִים, 1 Sam. xxv. 18; xxx. 12; 2 Kings, xx. 7; 1 Chron. xii. 40. The parable in Luke, xiii. 6, et seq., is founded on the oriental mode of gardening; and the method of improving the palm, the barrenness of which may be remedied in the way there mentioned, is transferred to the fig tree.

**NOTE.** The *sycamore*, שַׁקְמִים, in size and figure resembles the mulberry-tree, and is very common, not only in Egypt but in Judea also, especially in the low lands, 1 Chron. xxvii. 28; 2 Chron. i. 15; ix. 27; Psalms, lxxviii. 47. Its body is large and its branches numerous, growing nearly in a horizontal direction; by means of its branches it is easy of ascent, Luke, xix. 4, 5. It is always green. Its wood, which is of a dark hue, endures a thousand years, and was therefore much used in building, 1 Chron. xxvii. 28; Isaiah, ix. 10. Its fruit proceeds from the trunk of the tree, and resembles the fig, though it is destitute of seeds. It is very luscious, and hence injurious to the stomach: it is not, therefore, eaten, except by those who are unable to procure better food. The fruit does not ripen unless it be opened, סְלַפֵּת, so that the juice, which resembles milk, may be emitted; then the fruit becomes mature, and of a black colour,

Amos, vii. 14. The tree is very productive, yielding its fruits seven times a year, and affording a supply of food for the poor, during four months.

### §. 73. THE POMEGRANATE, *רְפָרָן*.

The tree which bears this name, grows in Persia, Arabia, Egypt, and Palestine. It is a very fine tree but does not grow high. Its branches are spread forth luxuriantly; yet by some it is considered as a shrub only. Its fruit is beautiful to the eye, and pleasant to the taste. It is usually about three or four inches in diameter, (the size of a large apple), and is encircled at the upper part with marks resembling a crown. At first it exhibits a green appearance, but in August and September it appears of a reddish colour, approximating to a brown: the rind is thick and hard, but easily broken. The interior of the pomegranate is of a yellow colour. It contains several internal rinds or skins, which produce a pleasant juice, having a compound taste of sweet and bitter. The seeds are either white or purple, Numb. xx. 5; Deut. viii. 8. Artificial pomegranates, made to resemble the natural ones, were used as ornaments, Exod. xxviii. 33, 34; 1 Kings, vii. 18.

NOTE. *Citron* and *orange trees* appear to have been transplanted at some recent period from Persia into Palestine. Had they been native productions of Palestine, they would have had a name given to them by the Hebrews; for the phrase, *פְּרִי עֵגֶל*, *the fruit of a goodly tree*, Lev. xxiii. 40, means neither the citron nor the orange, but the fruit of any rich tree whatever; for instance, the pomegranate or date.

### §. 74. THE BALSAM.

The balsam is both a fruit and a tree. The odiferous and salubrious balsam, called in Hebrew *לְבָנָה*, is not gathered from the tree in Yemen, in Arabic *Abu Shamm*, but is distilled from a fruit, which is indigenous on the mountains of Mecca and Medina.

The fruit, which produces this distillation, was cultivated in the sixteenth and seventeenth centuries in Egypt, at Matara, not far from Grand Cairo. That it was cultivated at a very ancient period in Gilead, and also in the vicinity of Jericho and

Engedi, appears from many passages of Scripture, Gen. xxxvii. 25; xlivi. 11; Jer. viii. 22; xlvi. 11; li. 8; see also the History of Tacitus, book, v. c. 6; Josephus in his Jewish War, book iv. chap. viii. §. 3; compared with his Antiquities, book viii. ch. vi. §. 6; book xx. chap. iv. §. 2; Pliny's Natural Hist. book xii. 2; Diodorus Siculus, xix. c. 98; Strabo, 763; and Justin's Epitome of Trogus, xxxvi. c. 2. There are three species of the balsam, two are shrubs, the other is a tree. They yield their sap in June, July, and August, which is received into an earthen vessel. The fruit also, when pierced by an instrument, emits a juice of the same kind, in more abundance, but less rich. The sap, extracted from the body of the tree or shrub, is called the *opobalsamum*; the juice of the balsam fruit is denominated *car-pobalsamum*, and the liquid, extracted from the branches when cut off, the *xylobalsamum*.

### §. 75. THE PALM, *תְּמִימָה*, φοῖνιξ.

The *palm tree* is very common in the countries of the east and in Africa. As it requires men of skill and experience to cultivate this tree, it is now rarely met with in Palestine. Yet at an early period palm groves were abundant amongst the Jews. This we learn from Lev. xxiii. 40; Deut. xxxiv. 3; Judges, i. 16; iii. 13; iv. 5; and from many profane writers; and also from the ancient coins of the Jews and Romans, which exhibit the palm, a sheaf of wheat, and a cluster of grapes, as the symbols of the Jewish nation. Palms flourish best in a warm climate, and in clayey, sandy, and nitrous soils, when water is not deficient. They are, therefore, found in abundance in valleys and plains, Exod. xv. 27, and are straight, and lofty, destitute of limbs, except very near the top, surmounted with a crown of foliage, that is always green. The figure of the palm tree was carved in ornamental work, 1 Kings, vi. 32; and it is used figuratively, as a symbol of a beautiful person, Cant. vii. 8, and also of a religious, upright man, Psalms, i. 3; xcii. 12. The dates grow on small stems, which germinate at the angles formed by the stock of the tree and the branches. Palm trees are male and female, and, in order that fruit may be produced, the seed from the flowers of the masculine palm must be borne at the proper season to the tree of an opposite character. If this be not done, or if it take place too early or too late, the female palm, like the

male, bears no fruit. The productions of the palm are large clusters of dates, which become ripe in August, September, and October. Some of the dates are eaten in their crude state; the rest are strained through a press woven of osiers, and after the juice is forced out, are reduced into solid masses, and preserved. The expressed juice is the *Date Wine*, formerly very celebrated; under which name was also comprehended the beverage, which was procured from clusters of dry dates steeped in warm water, and then pressed. The Hebrews at the feast of tabernacles bore palm branches in their hands; they also strewed them in the way before the kings, as they entered on public occasions into their cities, Lev. xxiii. 40; 1 Mac. xiii. 51; Matt. xxi. 8. The palm was a symbol of victory, Rev. vii. 9. This tree is considered by the orientals superior to all others. Hence the saying, *from the branch*, i. e. the palm branch, *to the rush or reed*, expressions which are interchangeable with *the head and tail*, רָאשׁ וְזַנֶּבֶל, and mean the same thing, as the phrase “from the highest to the lowest,” Isaiah, ix. 14; xix. 15.

#### §. 76. TEREBINTHS AND PISTACIAS.

*Terebinths* are called in Heb. אַלְזִים, אַלְזֵה, etc., which words are sometimes confounded and interchanged with אַלְזָן and אַלְזָנוֹן, which mean *the oak*. The terebinths are large trees, loaded with branches and foliage, and green throughout the year. They live a thousand years, and when they die, they leave in their place a scion, which in time spreads in similar luxuriance, and attains the same age; so that where they once appear, they may be said to be eternal. It was for this reason, that places were named from them, as from cities, Gen. xiii. 18; Judges, vi. 11; 1 Sam. x. 3; Isaiah, vi. 13; Ezek. vi. 13. They are used figuratively as symbols of the good, who in Isaiah, lxi. 3, are called terebinths of righteousness, אַלְיָ זָדָק.

The *pistacia* is a tree much like the terebinth. It bears a rich species of nuts, which hang in clusters, בְּצָנִים, Gen. xlivii. 11; and which are ripe in October. In appearance they resemble almonds, but are of a better flavour; and therefore more esteemed by the orientals. Walnuts, אַגְזָן, are common in Palestine; but hazel nuts are scarce, if indeed found there at all. The word לְזִין, which some suppose to mean the hazel nut, is the name of the almond.

## §. 77. BEES AND HONEY.

Palestine is called the land flowing with milk and honey ; see Exod. iii. 8 ; xiii. 5 ; xxxiii. 3 ; Levit. xx. 24 ; Numb. xiv. 8, and various other passages of Scripture. This is a figurative expression, and is applied to any fruitful land ; for instance, Egypt in Numb. xvi. 13. It appears that bees were numerous in Palestine, and were found not only in their hives, which were built of clay mixed with straw, but frequently in the woods, in the hollow trees, and the fissures of rocks, Deut. xxxii. 13 ; Psalms, lxxxi. 16. From their nature they figuratively represented violent and ferocious enemies, Deut. i. 44 ; Psalm, cxviii. 12. They could be allured, by any thing that made a hissing or rather a tinkling sound, to any particular place, Is. vii. 18. The Hebrews paid attention to these small insects ; as is evident from the abundance of honey which they possessed, and which they exchanged in their traffic with the Tyrians, Ezek. xxvii. 17. Hence honey is often mentioned in the Bible, both the comb, נֶגֶת צְבִיס, μελισσων κηρύον, and the liquid honey, דָבֵשׁ צְוַף. It should be remarked, that the word דָבֵשׁ, which means liquid honey, may also mean the syrup of dates and new wine, Gen. xlivi. 11. *Wild honey*, μέλι ἄγριον, יערת הדבשׁ, is likewise spoken of, 1 Sam. xiv. 25—27 ; Matt. iii. 4. This was not the honey of bees, found in the fissures of rocks ; for this occurs under the phrase, עֲלֹת מִלְחָמָה, Deut. xxxii. 13 ; Psalm, lxxxi. 16. Nor was it the liquid manna, called *terengabin*, although this manna was formerly comprehended under the common word for honey. It is the *honey dew*, i. e. the excrements, which certain little insects, called by Linnæus, *Aphides*, emit very copiously upon the leaves of trees, so much that it flows down upon the ground, 1 Sam. xiv. 15—27.

The ancients used honey instead of sugar, and were very fond of it ; it is hence used figuratively as an image of pleasure and happiness, Psalm, cxix. 103 ; Prov. xxiv. 13, 14 ; Cant. iv. 11. When taken in great quantities it causes sickness, and is consequently used figuratively to express any nauseating sensation, Prov. xxv. 16, 17.

## §. 78. FISHING.

Fish were considered a great delicacy by the Hebrews, and all

the orientals, Numb xi. 5. They were taken in great numbers from the river Jordan and the lake Gennesareth. Those only, which were destitute of scales or fins, were interdicted, Lev. xi. 9. The *fish-gate*, or the place in which fish were sold, at Jerusalem, is mentioned 2 Chron. xxxiii. 14; Neh. iii. 3: xii. 39. Fishermen are used figuratively for enemies, Isaiah, xix. 8; Hab. i. 15. Strabo says, there was a great trade carried on in fish at the lake Gennesareth. Some of the apostles living near the lake were fishermen, and this class of men were in general active, and skilful, Luke, v. 1, et seq. comp. Matt. iv. 19. The instruments used in fishing, were a hook, **מְקַפֵּה**, Job, xli. 1; Isaiah, xix. 8; Hab. i. 15; an iron spear, **קָנִים**, **מְלֹעָל**, Job, xli. 7, and a net, **מְכֻרָה**, **מְכַרְתָּה**, Job, xix. 6; Isaiah, li. 20.

#### §. 79. THE FALLOW YEAR.

Every seventh year was a sabbath of rest unto the land. There was neither sowing nor reaping; the vines and the olives were not pruned; there was no vintage, no gathering of fruits, even of what grew wild; for all spontaneous productions were left to the poor, the traveller, and the wild beast, Lev. xxv. 1—7; Deut. xv. 1—10. Their sabbatical year was instituted in order that the land might be improved, and that the Hebrews might be taught economy and foresight; yet the Hebrews did not spend the seventh year in absolute idleness. They could fish, hunt, take care of their bees and flocks, repair their buildings and furniture, manufacture cloths of wool, linen, and of the hair of goats and camels, and carry on commerce. Finally, they were obliged to remain longer in the tabernacle or temple this year, during which the whole Mosaic law was read, in order to be instructed in religious and moral duties, the history of their nation, and the wonderful works and blessings of God, Deut. xxxi. 10—13. This seventh year's rest, as Moses predicted, Lev. xxvi. 34, 35, was for a long time neglected, 2 Chron. xxxvi. 21. After the captivity it was more scrupulously observed.

## CHAPTER V.

## OF THE ARTS.

## §. 80. THE ORIGIN OF THE ARTS.

At first the Arts were imperfect and limited; but the inquisitive and active mind of man, seconded by his wants, soon caused them to extend and improve. In the fourth generation after the creation of man, we find mention made of artificers in brass and iron, and also of musical instruments, Gen. iv. 21, 22. Those communities, which, from local or other causes, were unable to flourish by means of agriculture, naturally encouraged the arts. Consequently they advanced with great rapidity, and we learn that as early as the time of Noah; that very large vessel, the ark, was built under his direction.

## §. 81. STATE OF THE ARTS FROM THE DELUGE TO MOSES.

Noah, together with his sons and servants, who were engaged with him in the construction of the ark, must have been well acquainted with some of the mechanic arts. They had also without doubt *seen* the operations of artificers in various other ways, and after the deluge imitated their works as well as they could. Hence not long after this period, viz. the deluge, we find edifices, various utensils, and ornaments mentioned, which imply a knowledge of the arts, Gen. ix. 21; xi. 1—9; xiv. 1—16; xii. 7, 8; xv. 10; xvii. 10; xviii. 4, 5, 6; xix. 32; xxi. 14; xxii. 10; xxiii. 13—16; xxiv. 22; xxvi. 12, 15, 18. xxvii. 3, 4, 14; xxxi. 19, 27, 34. Traces and intimations of which the attentive reader will find perpetually occurring down to the time of Moses.

## §. 82. THE ARTS AMONG THE HEBREWS IN THE TIME OF MOSES.

Egypt in the early age of the world excelled all other nations in a knowledge of the arts. The Hebrews, in consequence of

remaining four hundred years with the Egyptians, must have acquired a great portion of that knowledge, which their masters possessed. Hence we find among them men, who possessed sufficient skill to erect and ornament the tabernacle. Moses, it is true, did not enact any special laws in favour of the *arts*, nor did he interdict them or lessen them in the estimation of the people; on the contrary, he speaks in the praise of artificers, Exod. xxxv. 30—35; xxxvi. 1 et seq.; xxxviii. 22, 23, etc. The grand object of Moses, in a temporal point of view, was to promote agriculture, and he thought it best, as was done in other nations, to leave the arts to the ingenuity and industry of the people.

### §. 83. ARTS AMONG THE HEBREWS IN PALESTINE.

Soon after the death of Joshua, a place was expressly allotted by Joab of the tribe of Judah to artificers. It was called the valley of craftsmen, בְּרֵשֶׁת יָמִין הַרְשָׁם 1 Chron. iv. 14; comp. Neh. xi. 35. About this time mention is made of artificers in gold and silver, Judg. xvii. 3—5. The arts could not, however, be said to flourish greatly, although it was a fact that those utensils and instruments, which were absolutely necessary, were to be obtained from the shops of craftsmen, except when they were carried away captives in war, Judg. iii. 31; v. 8; 1 Sam. xiii. 19. Some of the less complicated and difficult instruments used in agriculture, each one made for himself. The women spun, wove, and embroidered; they made clothing not only for their families, but for sale, Exodus, xxxv. 25; 1 Sam. ii. 19; Prov. xxxi. 18—31; Acts, ix. 39. Employment, consequently, as far as the arts were concerned, was limited chiefly to those who engaged in the more difficult performances; for instance, those who built chariots, hewed stones, sculptured idols, or cast them of metal, made instruments of gold, silver, and brass, and vessels of clay and the like, Judg. xvii. 4; Isaiah, xxix. 16; xxx. 14; Jer. xxviii. 13. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank, and as luxury and wealth increased they became quite numerous, Jer. xxiv. 1; xxix. 2; 2 Kgs. xxiv. 14. In the time of David and Solomon, there were Israelites, who understood the construction of temples and palaces, but they were inferior to the Tyrians, and were willing to take lessons from

them, 1 Chron. xiv. 1; xxii. 15. From the frequent mention made, in the history of the Hebrews, of numerous instruments, and of various operations in metals, we may infer that many of the arts were understood among them.

#### §. 84. STATE OF THE ARTS AFTER THE CAPTIVITY.

During the captivity many Hebrews, (most commonly those to whom a barren tract of the soil had been assigned,) applied themselves to the arts and to merchandise. Subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular, that the Talmudists asserted that it was the duty of all parents to teach their children some art or handicraft. They indeed mention many learned men of their nation, who practised some kind of manual labour, or as we should say, followed some trade. Accordingly, we find in the New Testament, that Joseph, the husband of Mary, was a carpenter, and that he was assisted in his labours by no less a personage than our Saviour, Matt. xiii. 55; Mark, vi. 3. Simon is mentioned as a tanner in the city of Joppa, Acts, ix. 43; x. 32. Alexander, a learned Jew, was a coppersmith, 2 Tim. iv. 14; Paul and Aquila were tent-makers, *σκηνοπόλοι*. Not only the Greeks, but the Jews also, deemed certain trades infamous. The Rabbins placed the drivers of asses and camels, barbers, sailors, shepherds, and inn-keepers, in the same class with robbers. Those Ephesians and Cretans, who were lovers of gain, *αἰσχροκερδεῖς*, 1 Tim. iii. 8; Tit. i. 7, were men, as we may learn from ancient writers, who were determined to get money regardless of the manner in which it was obtained. The more eminent Greek tradesmen were united together in the time of the Apostles in a society, Acts, xix. 25; comp. Xenophon, Cyrop. viii. 2, 4. Of some of the arts we must speak separately.

#### §. 85. ANTIQUITY OF THE ART OF WRITING.

Whether symbolic representations were first used, afterwards hieroglyphics, then alphabetical writing, is not very clear, nor is it a point necessary to be determined in this place. In regard to alphabetical writing, all the ancient writers attribute the invention of it to some very early age, and some country of the east; but they do not venture to designate precisely either the age or the country. They say, further, that Cadmus introduced letters from

Phœnicia into Greece in the year 1519 before Christ, if we may credit the Parian chronicle, i. e., forty-five years after the death of Moses.

*Anticlides*, (see Pliny's Natural History, vii. 57,) asserts and attempts to prove, that letters were invented in Egypt fifteen years before Phoroneus, the most ancient king of Greece, i. e., four hundred and nine years after the deluge, and in the one hundred and seventeenth year of Abraham. They certainly might have been *introduced* into Egypt at this time; but they had been *previously invented* by the Phœnicians. *Epigenes*, who in the estimation of Pliny is weighty authority, informs us, that observations made upon the heavenly bodies for seven hundred and twenty years at Babylon, were written upon baked tiles; but Berossus and Critodemus, also referred to by Pliny, make the number of years four hundred and eighty. Pliny from these statements draws the conclusion, that the use of letters must have been eternal, i. e., extremely ancient. Simplicius, who lived in the fifth century, states on the authority of Porphyry, an acute historian, that *Calisthenes*, the companion of Alexander, found at Babylon a record of observations on the heavenly bodies for one thousand nine hundred and three years. Of course the record must have been begun in the year two thousand two hundred and thirty-four before Christ, i. e., the eighty-ninth year of Abraham. This statement receives some confirmation from the fact, that the month of *March* is called אָדָר, *Adar*, in the Chaldaic dialect; and at the time mentioned, viz. the eighty-ninth year of Abraham, the sun, during the whole month of *March*, was in the sign of the zodiac, called Aries, or the ram. The word, אָדָר, *Adar*, has the same meaning as Aries. But, as letters were unquestionably invented for the purposes of commercial intercourse, they must have been known long before they were employed to transmit the motions of the stars. Of this we have an evidence in the security, which as we have reason to suppose from the expressions used in Gen. xxiii. 20, was given to Abraham by the sons of Heth.

Hence it is not at all wonderful, that books and writings are spoken of in the time of Moses, as if well known, Exod. xvii. 14; xxiv. 4; xxviii. 9—11; xxxii. 32; xxxiv. 27, 28; Numb. xxxiii. 2; Deut. xxvii. 8. Nor is it a matter of surprise, that long before his time there had been public scribes, who kept written genealogies; they were called by the Hebrews, שׁוֹטְרִים, Exod.

vi. 14 ; Deut. xx. 5—9. Even in the time of Jacob, *SEALS*, upon which names were engraved, were in use, see Gen. xxxviii. 18 ; xli. 42. This is another proof of the great antiquity of letters.

**NOTE.** Herodotus and Diodorus Siculus mention the existence of two kinds of writing, the one *sacred*, the other *profane*. Clemens Alexandrinus and Porphyry mention *three* kinds, i. e. the sacred, the profane, and the hieroglyphic. Some interpreters suppose, that the phrase שְׁלֵטָה אֲנָשָׁה a man's pen, Isaiah, viii. 1, means the mode of writing which is denominated *profane*. *Hieroglyphics* were inscribed by the Egyptians upon stones. The phrase אָבִן מְשֻׁבֶּת, a pictured or engraved stone, Lev. xxvi. 1; Numb. xxxiii. 52, means a stone, on which were engraved hieroglyphical figures, which stone, in that age of idolatry, was sometimes worshipped. Those persons, who could read hieroglyphics, חַרְפָּתִים magicians, were held in high estimation and much honoured among the Egyptians, Exod. viii. 3 ; Gen. xli. 8.

#### §. 86. THE EXTENSION OF ALPHABETICAL WRITING.

*Letters*, which had thus become known at the earliest period, were first spread through the east and the west by means of the Phœnician merchants and colonies, and afterwards by Egyptian emigrants. A strong evidence of this is to be found in the different alphabets, which show by their resemblance to each other a common origin. The Hebrew patriarchs received their alphabet from the Phœnicians or Canaanites ; and that their posterity preserved a knowledge of alphabetical writing during their abode in Egypt, is evident from the fact, that the Hebrews while remaining there had always public genealogists, Deut. xxiv. 1—3 ; xvii. 18, 19. The *LAW* also was ordered to be inscribed on stones ; a fact which implies a knowledge of alphabetical writing. The writing thus engraved upon stones is designated by its appropriate name, viz. חָרִוָת, comp. Exod xxxii. 16, 32. Many of the Hebrews were able to read and write ; but most of them were very illiterate. Hence those, who were capable of writing, wrote for others, when necessary. Such persons were commonly *priests*, who, as they do to this day in the east, carried an inkhorn in their girdle, Ezek. ix. 2, 3, 11. In the inkhorn were the materials for writing, and a knife for sharpening the pen, Jer. xxxvi. 23. The rich and the noble had scribes of their own, and *readers*

also; whence there is more frequent mention made of *hearing*, than of reading, 1 Kings, iv. 3; 2 Kings, xii. 11; Isaiah, xxix. 18; Jer. xxxvi. 4; Rom. ii. 13; James, v. 11; Rev. i. 3. The scribes took youth under their care, who learnt from them the art of writing. Some of the scribes held public schools for instruction; which, under the care of Samuel and other prophets, became in time quite illustrious, and were called the schools of the prophets, 1 Sam. xix. 16, et seq.; 2 Kings, ii. 3, 5; iv. 38; vi. 1. The disciples in these schools were not boys, but young men, who inhabited separate edifices, as is the case in the Persian academies. They were taught music and singing, and writing; the Mosaic law, and poetry. They were denominated, in reference to their instructors, the *sons* of the prophets, teachers and prophets being sometimes called *fathers*. After the captivity there were schools for instruction either near the synagogues or in them, of which we shall speak hereafter.

#### §. 87. MATERIALS AND INSTRUMENTS OF WRITING.

##### I. MATERIALS FROM THE VEGETABLE KINGDOM.

1. *The leaves of trees.*
2. *The bark of trees*, from which in the process of time a sort of paper was manufactured. Hence the word *liber*, a book.
3. *A table of wood*, תֹּולֵן, πίναξ, Isaiah, viii. 1; Ezek. xxxvii. 16; Luke, i. 63. In the east, these tables were seldom or ever covered with wax as they were in the west.
4. *Linen*. Linen was used for writing upon at Rome, and linen books are mentioned by Livy. *Cotton cloth* also, which was used for the bandages of Egyptian mummies, and inscribed with hieroglyphics, was one of the materials for writing upon.
5. *The paper made from the reed papyrus*, which, as Pliny has shown in his Natural History, xiii. 21—27, was used before the Trojan war.

##### II. MATERIALS FROM THE ANIMAL KINGDOM.

*The skins of animals.* They were but poorly prepared for the purpose, until some improved methods of preparation were invented at Pergamus, during the reign of Eumenes, about 200 years before Christ. Hence the skins of animals, prepared for writing, are called in Latin *pergamena*, in English *parchment*,

from the city Pergamus. They are sometimes denominated in Greek, *μεμβράνα*, 2 Tim. iv. 13.

### III. MATERIALS FROM THE MINERAL KINGDOM.

1. *Tables of lead*, עֲמָרֶת, Job, xix. 24.
2. *Tables of brass*, δέλται χάλκαι. Of all the materials, brass was considered the most durable, and was employed for those inscriptions, which were designed to endure the longest, 1 Mac. viii. 22; xiv. 20—27.
3. *Stones or rocks*, upon which public laws, etc. were written. Sometimes the letters engraved were filled up with lime, Exod. xxiv. 12; xxxi. 18; xxxii. 19; xxxiv. 1, et seq.; Deut. xxvii. 1—9; comp. Josh. viii. 32, et seq., Job, xix. 24.
4. *Tiles*. The inscriptions were made upon the tiles first, which were afterwards baked in the fire. They are yet to be found in the ruins of Babylon; others of later origin are still met with in many countries in the east.
5. *The sand of the earth*, in which the children in India to this day learn the art of writing, and in which Archimedes himself delineated his mathematical figures, comp. John, viii. 1—8. If in Ezekiel, iii. 1, and in Revelation, x. 9, we are informed that books were *eaten*, we must remember, that the descriptions are figurative, and that they were eaten in *vision*; and, therefore, we must not draw the conclusion from these passages, that any substance was used as materials for writing upon, which was at the same time used for food. The representations alluded to are introduced to denote a communication or revelation from God.

### INSTRUMENTS USED IN WRITING.

The instrument commonly used for this purpose, was the *style*, Heb. טְבִיבָה טַבֵּב. 1. When it was necessary to write upon hard materials, as tables of stone and brass, the style was made of iron, and sometimes tipped with diamond, Jer. xvii. 1.

2. The letters were formed upon tablets of wood, (when they were covered with wax), with a style sharpened at one end, broad and smooth at the other; by means of which, the letters, when badly written, might be rubbed out and the wax again rendered smooth. Wax, however, was but rarely used for the purpose of covering writing tables in such warm regions. When

this was not the case, the letters were painted on the wood with a black tincture or ink.

3. On linen, cotton cloth, paper, skins, and parchment, the letters were painted with a very small brush, Heb. perhaps חָרַט, afterwards with a reed, which was split. The orientals use this elegant instrument at the present day instead of a pen. The knife, with which the reed was split, was called פָּצָר הַפּוֹקֵד, Jer. xxxvi. 23.

*Ink*, called יְרֵא, is spoken of in Numb. v. 23, as well known and in common use, comp. Jer. xxxvi. 18, and was prepared in various ways, as detailed by Pliny, xvi. 6; xxx. 25. The most simple and ancient preparation, was a mixture of water with pounded coals or soot, and a little gum. The ancients also used other tinctures; particularly if we may credit Cicero, de Nat. Deor. ii. 20, and Persius, iii. 11, an ink extracted from the cuttle-fish, קְבָלָת, but this is denied by Pliny. The Hebrews sometimes went so far as to write their sacred books in gold, as appears from Josephus, Antiq. xii. 2. 11, compared with Pliny, xxxiii. 40<sup>n</sup>.

#### §. 88. RESPECTING BOOKS, סִפְרִים,

*Books*, (which are described as well known as early as the time of Job, see chap. xix. 23; see also Exod. xvii. 14; Numb. xxi. 14, were first written on skins, linen, cotton cloth, or the papyrus; and subsequently on parchment. The leaves were written in small columns, called גָּלְהָות, Jer. xxxvi. 23. If the book were large, it was of course formed of a number of skins, of pieces of linen or cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written on both sides, Ezek. ii. 9; Zech. v. 1. Whether the lines were written βανστροφηδόν, as in the Sigean and Etruscan inscriptions, is not likely to be determined, unless we could discover the stones mentioned Josh. viii. 32. The question, whether there was any space between the words, has been discussed in my *Introduction to the Old Testament*, t. v. p. 1. §. 98.

Books being written upon very flexible materials, were rolled

<sup>n</sup> [The Talmudists say it was not lawful to write the law in letters of gold, contrary to this certain and very ancient example. See Hudson's and Roland's notes to the passage of Josephus above quoted.]

round a stick; and, when very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, ἀναπτύξας τὸ βιβλίον, and rolled it up again when he had read it, πτυῖξας τὸ βιβλίον, Luke, iv. 17—20; whence the name, **Πτυχή**, a volume, or thing rolled up, Ps. xl. 7; Isaiah, xxxiv. 4; Ezek. ii. 9; 2 Kings, xix. 14; Ezra, vi. 2. The leaves thus rolled round the stick, and bound with a string, could be easily sealed, Isaiah, xxix. 11; Dan. xii. 4; Rev. v. 1; vi. 7. Such books as were engraved on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed, and served as a handle to carry them by.

**NOTE.** The orientals took great pleasure in giving figurative or enigmatical titles to their books. The titles prefixed to the 56th, 60th, and 80th psalms, appear to be of this description; nor can there be a doubt that David's elegy upon Saul and Jonathan, 1 Sam. i. 18, is called **Πτώχη**, or *the bow*, in conformity with this peculiar taste.

### §. 89. CONCERNING EPISTLES.

Epistles, or letters, which occur under the same Hebrew word with books, viz. **רְקִפָּה**, are first mentioned 2 Sam. xi. 14, et seq. In early times they are scarcely spoken of, but became more common as Jewish civilisation improved. Sometimes an epistle is meant, when literally a messenger is spoken of, as in Ezra, iv. 17, 18. In the east letters are commonly sent unsealed; but when sent to persons of distinction, are inclosed in a valuable purse, tied, then sealed with clay or wax, and afterwards stamped with a signet, see Isaiah, xxix. 11; Neh. vi. 5; Job, xxxviii. 14. The most ancient epistles begin and end without either *salutation* or *farewell*; but under the Persian monarchy the salutation was very prolix: examples in an abridged form will be found in Ezra, iv. 7—10; v. 7. The apostles in their epistles used the common salutation of the Greeks, but omitted the usual close, *χαράκειν*, and adopted a benediction more conformable with the spirit of Christianity. Paul, who always wrote the benediction at the close with his own hand, 2 Thess. iii. 17, was more accustomed to dictate his letters than to write them himself.

§. 90. ON POETRY.

Poetry had its origin in the first ages of the world, when undisciplined feelings and a lively imagination naturally supplied strong expressions, gave modulation to the voice, and motion to the limbs; hence poetry, singing, and dancing, were contemporaneous in origin. As far back as the time of Moses, poetry, not only among the Hebrews, but also among some other nations, had reached a great degree of perfection, Exod. xv.; Deut. xxxii. comp. also the book of Job. It continued to flourish among the Hebrews for almost 1000 years. The design of it was not merely to excite pleasure, but also to preserve historical narrations, which were so written that they might be sung on special occasions; but it was particularly the object of this art, to declare in the most affecting and pleasing manner the praises of the Deity, and to excite the people to good and to praiseworthy works; see the books of Psalms, Job, Proverbs, and Ecclesiastes.

§. 91. CHARACTER OF THE HEBREW POETRY.

Hebrew poetry, like the genuine poetry of all other nations, is characterised by ardent feelings, splendid thoughts, a great variety of beautiful images, strength of expression, condensation, and elegance. But it is distinguished in a number of particulars from the poetry of the western nations.

I. The metaphors, comparisons, etc., are more bold and eccentric; a point, which is capable of receiving much light from a collation of Arabic poems.

II. The ornaments, by which a subject is enriched in Hebrew poetry, are derived from the state of things, as they exist in the east, especially Palestine:

(1) From the natural objects of that region, from Lebanon and its cedars, from Carmel, from the oaks of Bashan, from the gardens, the vineyards, and the forests, which enrich the land, and from the animals, namely, the oxen, the lions, the gazelles, etc., that tread upon its surface;

- (2) From the occupations of husbandmen and shepherds;
- (3) From the history of the nation;
- (4) From the manners exhibited in common life, even from its vices, as drunkenness, fornication, and adultery;
- (5) From oriental mythology, which, in many respects, cor-

responds with the Greek and Roman. We find, for instance, mention made of the *chamber of the sun*, Ps. xix. 5, 6, but there is this difference:—the orientals do not convey him on a chariot, like the Greeks and Romans, but make him fly with wings, Ps. cxxxix. 9; Mal. iv. 2. The thunders are borne on chariots, but these chariots are not drawn by horses, but by cherubim, כְּרָבִים, monsters that are symbolical of the clouds, Ezek. i. 4—28; Ps. xviii. 10; xcix. 1. We find a golden age mentioned, Is. ii. 4; xi. 6—9; xxiv. 23; xxx. 24—28; ix. 19, 20; lxv. 4—25; lxvi. 1—5; the regions of the dead are also spoken of, *sheol* or *hades*, אַשְׁדֵן, ἀδην, into which descend not only soldiers, heroes, emperors, and all who die, but also, by a figure of speech, conquered nations and states, and even trees, the symbols of states. The warriors repose in this wide abode on couches, with their armour placed beneath their heads, Is. xiv. 9—20; Ezek. xxvi. 20; xxxi. 14—18; xxxii. 7, 8; Matt. xvi. 18. We find mention likewise of the *rivers of hades*, the waves of death, Ps. xviii. 4—6; 2 Sam. xxii. 5; and of a political heaven, which can be shaken, and the moon and the stars thereof be obscured or cast down with great confusion and overthrow, Is. xxiv. 21—23; xxxiv. 4; lxv. 17; Amos, viii. 9, 10; Hag. ii. 6. 21; Matt. xxiv. 29.

III. The poems in the Hebrew language may have been measured by means of a certain number of syllables or words; but we have reason to believe, that the rhythm consisted chiefly in the *parallelism*. The parallelism, which is sometimes synonymous, sometimes antithetical, and sometimes shows itself merely in the construction, independent of the sense, consists in many cases of only two members, see Ps. cxiv. 1—8; in other instances there are three members, see Hos. vi. 1, 2; in other instances there are four members, the first answering to the third, and the second to the fourth, see Deut. xxxii. 42. Sometimes the parallelism displays itself in five verses or members, the two first and the two last being parallel, and the middle one unequal, Is. xxxi. 4, or the first being parallel to the third, and the second to the fourth, and the fifth being unequal, see Ps. xix. 8—10. In some instances the poetry may be called irregular, i. e. incapable of being reduced to the more common forms of parallelism, Ps. cxiii. 5, 6; Micah, i. 4. These traits in the Hebrew poetry, when well understood, afford very considerable aid in the

interpretation and criticism of the Bible, as for instance in such passages as Ps. lxxvii. 18, 19; cxxxix. 20; Is. xlvi. 11; xl ix. 6, 16. One may find in the parallelisms in various places, a similarity in the cadences, which gives to them a more than ordinary musical effect, and seems to be the result of art, see Judg. xiv. 18; Prov. vii. 13—15; xxix. 17; Is. xxvi. 20, 21; xl. 24; xl ix. 8; li. 1, 2—5. 8; liii. 6, 7; Zech. xi. 1.

### §. 92. ON MUSIC.

Music is coeval with poetry. Musical instruments were the invention of Jubal, Gen. iv. 21, and, as early as Gen. xxxi. 27, we are introduced to a whole choir. Afterwards music and poetry went hand in hand, and with equal step. The poet himself sung his own poems and accompanied his voice with some instrument. Both music and poetry were highly valued, and without doubt as long as poetry was cultivated, music was equally so. The music of the Hebrews may be thought to have been too loud and noisy; but opinion depends much on personal habits and experience.

### §. 93. USES OF MUSIC AMONG THE HEBREWS.

The Hebrews were in the habit of having music at marriages, on birthdays, on the days which reminded them of victories over their enemies, at the inauguration of their kings, in their public worship, and when they were coming from afar to attend the great festivals of their nation, Is. xxx. 29. In the holy tabernacle and the temple, the Levites were the musicians, but on other occasions any one might use musical instruments. There was, however, this exception; the holy silver trumpets were to be blown only by the priests, who, by the sounding of them, proclaimed the festivals, assembled the leaders of the people, and gave the signal for battle and retreat, Numb. x. 1—10. David, in order to give the best effect to the music of the tabernacle, divided the four thousand Levites into twenty-four classes, who sung psalms, and accompanied them with music. Each of these classes was superintended by a leader, פָּרָשָׁה, and they performed the duties which devolved upon them, in weekly courses in succession, 1 Chron. xvi. 5; xxiii. 4, 5; xxv. 1—31; comp. 2 Chron. v. 12, 13. The classes collectively, as a united body, were superintended by three directors. This arrangement was subse-

quently continued by Solomon after the erection of the temple, and it was preserved until the overthrow of Jerusalem took place. It was, however, sometimes interrupted during the reign of the idolatrous kings, but was restored by their successors, 2 Chron. v. 12—14; xxix. 27; xxxv. 15. It was even continued after the captivity, Ezra, iii. 10; Neh. xii. 45—47; 1 Mac. iv. 54; xiii. 51. It should be remarked, however, that music and poetry were much deteriorated after the captivity.

#### §. 94. STRINGED INSTRUMENTS.

I. THE HARP, בְּנֵר. This was the most ancient of this class of instruments, Gen. iv. 21. It was sometimes called *sheminith*, שְׁמִינִית, or *eight-stringed*, 1 Chron. xv. 21, although it appears from the coins or medals of the Maccabean age, there were some harps, which were furnished with only three strings. The harp, therefore, was of two kinds, one only of which is distinguished in Hebrew by a separate name, viz. that called *sheminith*. In Greek the three-stringed harp is called κιθάρα, the other κινύρα, for these two words appear to be used with some distinction of this kind in 1 Mac. iv. 54. Josephus in his Jewish Antiquities, vii. 10. 3, assigns ten strings to the harp, an evidence that in his time the number of them had been increased. It is conjectured that this instrument was originally played with the hand only; but in the time of Josephus a small bow (*plectrum*) was used, which act is denominated in Hebrew by the words תַּחֲנֹן, בָּנֵן, תַּחֲנֹתָה, שְׁשָׁבֶר, חַמָּה, נְבָאָה, and even זְבָר. The ancient harp appears to have been called by the Babylonians פְּסִינְתָּר and פְּסִינְתָּרָה, Dan. iii. 5. 7. 10. 15.

II. THE NABLUM, OR PSALTERY, גְּבָל, γάβλα, γαῦλα. It is first mentioned in the psalms of David. In Psalm, xxxiii. 2; and cxliv. 9, it is called שְׁשָׁר, a *ten-stringed instrument*; but in Ps. xcii. 3, it is distinguished from it. Josephus, Antiq. vii. 10. 3, assigns to it twelve strings; probably it sometimes had ten and sometimes twelve strings. It was played with the fingers; the act of playing it is expressed in Hebrew by the word זְבָר. It resembled in form a right angled triangle, or the Greek Delta inverted, △. The body of it was of wood and hollow, and was enclosed with a piece of leather tightly drawn. The chords were extended on the outside of the leather, and were fixed at one end into the transverse part of the triangular body of the

instrument. Such is its form at the present day in the east, but it has only five strings in its modern shape, 2 Sam. vi. 5; 1 Kings, x. 12. There was another instrument of this kind used in Babylon; it was triangular in form, in Greek it is called *σαμβίκη*, in Hebrew, שְׁבֵךְ תָּבִכְתָּא and קְבַּקְתָּא; it had originally only four, but subsequently twenty strings, Dan. iii. 5. 7. 10. 15.

The chords of stringed instruments are denominated מִזְבֵּחַ, Ps. cl. 4. At first they were twisted from flax or some similar substance; but subsequently were manufactured from the entrails of sheep. Chords of the latter kind are mentioned by Homer as a recent invention.

### §. 95. WIND INSTRUMENTS.

I. THE ORGAN, (so called in the English version;) in Hebrew עֲגָב, *uggab*, Gen. iv. 21. It may be called the ancient shepherd's pipe, corresponding most nearly to the στριγξ, or the pipe of Pan among the Greeks. At first it consisted of only one or two, but afterwards of about seven pipes, made of reeds, and differing from each other in length. The instrument, called *mashrokitha* פְּשָׁרוּחִיתָא, used in Babylon, Dan. iii. 5; was of a similar construction.

II. THE CHALIL, חָלֵל chalil, נְכֵלֶת nechilot, and נְקֵבֶת nekeb, are wind instruments resembling the one just described, made of various materials, such as wood, reeds, horns, and bones. As far as we can judge from the three kinds of pipes now used in the east, the Hebrew instrument called *nechilot* is the one that is double in its structure, *chalil* is perhaps the one of simpler form, having a single stem with an orifice through it, while *nekeb* answers to the one without an orifice, Isaiah, v. 12; xxx. 29; Jer. xlvi. 36; Psalm, v. 1; Ezek. xxviii. 13.

III. THE SAMBONJA, סִימְפּוֹנִיה, or according to the marginal reading סִימְפּוֹנִיא, Dan. iii. 5, 10; was a wind instrument made of reeds, by the Syrians called *sambonja*, by the Greeks *samponja*, and by the Italians *zampogna*. According to Servius, it was of a crooked shape.

IV. THE HORN OR CROOKED TRUMPET, גְּזָרָה. This was a very ancient instrument. It was made of the horns of oxen, which were cut off at the smaller extremity, and thus presented an orifice, which extended through it. In progress of time rams' horns were hollowed and employed for the same purpose. This

instrument was called also שׁופָר *shophar*, as we may learn both from Josephus and Jerome. It is probable, that in some instances, it was made of brass fashioned so as to resemble a horn. It was greatly used in war, and its sound resembled thunder.

V. THE STRAIGHT TRUMPET, חַצְוֹנָה. This instrument was straight, a cubit in length, hollow throughout, and at the larger extremity shaped so as to resemble the mouth of a small bell. In times of peace, when the people or the rulers were to be assembled together, this trumpet was blown softly, which was expressed by the Hebrew word פָּגָע. When the camps were to move forward, or the people to march to war, it was sounded with a deeper note; this was expressed by the Hebrew verb חִרְיעָה, and by the phrase תְּקֻעַת תְּרוּמָה.

#### §. 96. DIFFERENT SORTS OF DRUMS.

I. THE TABRET, תְּבִטֵּח, rendered in the English version, *tabret* and *timbrel*, Gen. xxxi. 27. It consisted of a circular hoop, either of wood or brass, upwards of three inches wide, covered with a skin tightly drawn, and hung round with small bells. It was held in the left hand, and beaten to notes of music with the right. The ladies through all the east, even to this day, dance to the sound of this instrument, Exod. xv. 20; Job, xvii. 6; xxi. 12; 2 Sam. vi. 5.

II. THE CYMBAL, מֶצְלָה, אֲלָצְלִים. There were two kinds of cymbals formerly, and also at this day, in the east. The cymbal, called חַרְפָּתִי רְמִזָּה, consisted of two flat pieces of metal or plates; the musician held one of them in his right hand, the other in his left, and smote them together, as an accompaniment to other instruments. This cymbal and the mode of using it may be often seen in modern armies and military trainings. The second kind of cymbal, שְׁבָעִים, Psalm, cl. 5; consisted of four small plates attached, two to each hand, which the ladies, as they danced, smote together. But בְּמֶצְלָה, Zech. xiv. 20; [Eng. vers. *bells*,] are not musical instruments, as some suppose, nor indeed bells, but concave pieces or plates of brass, which were sometimes attached to horses for the sake of ornament.

III. MENAANEIM, מְנַעֲנֵיִם, *menaaneim*, 2 Sam. vi. 5; the word is derived from נִיעַן, to move or to be shaken. We may suppose, therefore, it was an instrument corresponding to the *sistrum*, by

which word Jerome in his Latin version has rendered it. If this were the case, we may suppose also, that like the *sistrum*, (in Greek, σείστρον, from σείω to shake,) it was a rod of iron bent into an oblong shape, or square at two corners and curved at the others, and furnished with a number of moveable rings, so that when shaken or struck with another rod of iron, it emitted the sound desired. The instrument used by the women, which occurs under the word שְׁלִשִׁים, 1 Sam. xviii. 6; probably differed from the more common *sistrum* only by being of a triangular form.

**NOTE.**—The names of musical instruments which are very little known, are as follows.

I. חֶגְיוֹן, *higgaion*, Psalm, xcii. 3; perhaps this word was used to designate some sort of song or poem.

II. גִּתְּתִּית, *gittith*, Psalm, viii, (title) lxxxiv. (title,) derived from גַּת, a wine press; an instrument, which was played at the treading out of the grapes. Some suppose, it derived its name from Gath, a city of the Philistines.

III. עַלְמָוֹת לְבֵן, *almuth labben*, Psalm, ix. (title); a better reading of the Hebrew would be עַלְמָוֹת לְבֵן, for Ben was the name of a musician in the time of David, 1 Chron. xv. 18. What is the meaning of the word עַלְמָוֹת, is not very clear; perhaps it was a kind of harp, and hence, 1 Chron. xv. 20; is interchanged with שְׁמִינִית, a harp of eight strings.

IV. יְדֻתָּה, *jeduthun*, Psalm, xxxix. (title); an instrument thus denominated from some musician of that name.

V. מַהְלָת, *mahalath*, Psalm, lxxxviii. (title) liii. (title); perhaps an instrument like the shepherd's pipe; comp. the Ethiopic word *mahlet*, which in Gen. iv. 21, answers to the Greek κιθάρα. Some other words and phrases, such as *shushan-eduth*, Psalm, lx. (title) appear to be enigmatical inscriptions of the psalms to which they are prefixed.

#### §. 97. ON DANCING.

The Mohammedans consider dancing to be a sport unworthy of the dignity of a man, and therefore leave it to the women. It is practised in such an indecorous manner among the modern orientals, that they would be still nearer the truth, were they to pronounce it an art unworthy to be indulged in by either sex.

It was different anciently. Among the Greeks it was a sort of *pantomime*, a mimic representation of the common actions of life, and, in some instances, of deeds of war. It was accordingly admitted among the gymnastic sports. The dancers danced to the notes of the timbrel; they exhibited many inflections of the body, and many gesticulations with the hands; they danced, beating the floor in a circle, following the one they had chosen for a leader, with regular and artificial pulsations of the feet, Exod. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6, 7; Jer. xxxi. 4, 13. Sometimes men who were singers or musicians, took a part in these dances; in this case the singers went first, those who played on instruments followed, and on each side were the damsels dancing, Psalm, lxviii. 25. The dance was called in Hebrew נִשְׁמָרֶת; it was practised on the national festivals, and formed part of the sacred worship. The princes and the nobles engaged in this ceremony, but did not mingle in it with the common multitude. This was the ground of the reproach, which Michal threw out against David, who danced before the ark in company with the rest of the people, 2 Sam. vi. 16—23. In the later periods of the Jewish history the kings and great men appear to have been rather the spectators than the parties in dances, see Mark, vi. 21—25.

NOTE.—The art of oratory never flourished in the east. Paul, accordingly, when he appeared among the Greeks, who estimated eloquence very highly, although it was at that time fast declining, was not listened to with that deep interest, which otherwise he would have been. Paul, however, displays, in his speeches recorded in the Acts of the Apostles, a good arrangement, and no little skill in the art of persuasion.

## CHAPTER VI.

## ON THE SCIENCES.

## §. 98. THE ORIGIN OF THE SCIENCES.

WHEN the arts had been reduced by long practice and meditation to fixed and definite rules, they were succeeded by the sciences; which in fact are nothing more than the reduction, into a more regular and philosophical form, of those rules and theories, which have been ascertained and approved by inquiry and practice. We are able to discover the beginnings, the indistinct vestiges of the sciences in very remote periods; and in some nations more strikingly than in others. The Egyptians and Babylonians excelled all others in scientific knowledge. The Arabians also are favourably spoken of in this respect; also the Edomites, Jer. xlix. 7. The Hebrews became renowned for their intellectual culture in the time of David, and more especially during the reign of Solomon, who is said to have surpassed all others in wisdom; which was the cause of his receiving so many visits from distinguished foreigners, 1 Kings, iv. 29, et seq. His example, which was truly an illustrious one, was beyond question imitated by other kings. The literature of the Hebrews was confined chiefly to ethics, religion, the history of their nation, and natural history; on which last subject, Solomon wrote many treatises no longer extant. The Hebrews made but little progress in science and literature after the time of Solomon. During their captivity, it is true, they acquired many foreign notions, with which they had not been previously acquainted; and they subsequently borrowed much, both of truth and of falsehood, from the philosophy of the Greeks. The author of the book of Wisdom, and other Jewish writers, made great use of the Greek philosophy. It is clear, however, that the Jews after the captivity fell below their ancestors in respect to *history*; as the published annals of that period are much inferior to those of the primitive ages of their country.

§. 99. HISTORY, GENEALOGY, AND CHRONOLOGY.

That the art of historical writing was anciently much cultivated in the east, the Bible itself is an ample testimony; for it not only relates the prominent events, from the creation down to the fifth century before Christ, but speaks of many historical books, which have now perished; and also of many monuments, erected in commemoration of remarkable achievements and furnished with appropriate inscriptions. These monuments are denominated by various names, as *אָבָה יְדֵי מִצְרָיִם*, *אָבָה יְדֵי בָּבֶלְׁוָן*, *אָבָה יְדֵי פָּרָשָׁת*. The Babylonians, the Assyrians, the Persians, and Tyrians, had also their *Historical Annals*. Among the Egyptians, there was a separate order, *viz.* the *Priests*, one part of whose duty it was, to write the history of their country. In the primitive ages, in most nations, the annalists of the country were the priests; but at a later period the king had his own secretaries, whose special business it was to record the royal sayings and achievements. The *prophets* among the Hebrews recorded the events of their own times, and, in the earliest periods, the *genealogists* interwove many historical events with their accounts of the succession of families. Indeed, it should not be forgotten, that ancient history generally partakes more of a genealogical, than of a chronological character. Hence the Hebrew phrase for genealogies, *סִפְר תּוֹלְדוֹת*, is used also for history, Gen. vi. 9; x. 1; and hence no epoch, more ancient than that of Nabonassar, is anywhere found. In the Bible, however, this defect in regard to a regular chronological system, is in some measure compensated by the insertion in various places of definite periods of time, and by chronological genealogies. In giving a concise account of the genealogy of a person, the Hebrews, as well as the Arabs, took the liberty to omit, according to their own pleasure, one or more generations, Ruth, iv. 18, 22; Ezra, vii. 1—5; Matt. i. 8. It was considered so high an honour, to have a name and a place in the *family annals*, that the Hebrews, from their first existence as a nation, had public genealogists, denominated *שְׂמָחָרִים*.

Not only the Hebrews, but, if we may credit Herodotus and Diodorus Siculus, the Egyptians also, assigned a certain period to a generation. According to their estimation, three generations

made a hundred years. In the time of Abraham, however, when men lived to a greater age, a hundred years made a generation. This is clear from Gen. xv. 13, 16, and from the circumstance, that Abraham, Isaac, and Jacob, dwelt two hundred and fifteen years in the land of Canaan, and yet there were only two generations.

#### §. 100. ARITHMETIC, MATHEMATICS, ASTRONOMY, AND ASTROLOGY.

**I. Arithmetic.** The more simple methods of arithmetical calculation are spoken of in the Pentateuch, as if they were well known. The merchants of that early period must, for their own convenience, have been possessed of some method of operating by numbers. And that they were able to do it, to some considerable extent, may be inferred from the fact, that they had separate words, viz. בָּאֵבֶבֶת, בְּרַבְּבָתָה, for so large a number as 10,000, Gen. xxiv. 60; Lev. xxvi. 8; Deut. xxxii. 30.

**II. Mathematics.** By this we understand geometry, mensuration, navigation, etc. As far as a knowledge of these sciences was absolutely required by the condition and employments of the people, we may well suppose that knowledge to have actually existed; although no express mention is made of them.

**III. Astronomy.** The interests of agriculture and navigation required some knowledge of astronomy. An evidence, that an attempt was made at a very early period, to regulate the year by the annual revolution of the sun, may be found in the fact, that the Jewish months were divided into thirty days each, see Gen. vii. 11; viii. 4. In astronomy, the Egyptians, Babylonians, and Phœnicians exhibited great superiority. We are informed there were magicians or enchanters in Egypt, Exod. vii. 11; Lev. xix. 31; xx. 27; Deut. xviii. 10, denominated in Hebrew, מִכְשְׁלִים, because they computed eclipses of the sun and moon, and pretended to the people, that they produced them by the efficacy of their own enchantments. Some of the constellations are mentioned by name, 2 Kings, xxiii. 5; Job, ix. 9; xxxviii. 31, 32; Is. xiii. 10; Amos, v. 8.

**IV. Astrology.** The Hebrews paid less attention to astronomy in consequence of the study of astrology, so intimately connected with that of astronomy, being interdicted to them; although it was highly estimated among the neighbouring nations, Lev. xx.

27; Deut. xviii. 10; Is. xlvi. 9; Jer. xxvii. 9; 1. 35; Dan. ii. 13, 48. Daniel, indeed, studied the art of astrology at Babylon, but he did not practise it, Dan. i. 20; ii. 2. The astrologers, (and those wise men mentioned in Matt. ii. 1, et seq., appear to have been such), divided the heavens into apartments or habitations, to each one of which apartments, they assigned a ruler or president. This fact develops the origin of the word Βεβλέ-  
θούλ, בְּאָלֹהַ, or *the lord of the (celestial) dwelling*, Matt. x. 25; xii. 24. 27; Mark, iii. 22; Luke, xi. 15—19.

### §. 101.<sup>2</sup> DIVISION OF THE DAY AND NIGHT.

The Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening. The *natural* day, i. e., the portion of time from sunrise to sunset, was divided by the Hebrews, as it is now by the Arabians, into six unequal parts.

These divisions were as follows :

I. שְׁמַרְתָּ, also פָּתַחֲנָה, *the break of day*. The portion of time was at a recent period divided into two parts, in imitation of the Persians; the first of which began, when the *eastern*, the second, when the *western* division of the horizon was illuminated. The authors of the Jerusalem Talmud divided it into four parts, the first of which was called in Hebrew אֵילֶּת הַשְׁמַרְתָּ, which occurs in Ps. xxii. 1, and corresponds to the phrase ἀλαν πρωῒ in the New Testament, Mark, xvi. 2; John, xx. 1.

II. בְּקָרָה, *the morning, or sunrise.*

III. חֵם הַיּוֹם, *the heat of the day.* It began about nine o'clock, Gen. xviii. 1; 1 Sam. xi. 11.

IV. צַהֲרָיִם, *mid-day.*

V. רִיחַת הַיּוֹם, *the cool of the day*, literally *the wind* of the day, so called from a wind beginning to blow a few hours before sunset, and continuing until evening, Gen. iii. 8.

VI. עַרְבָּיִם, *the evening.* It was divided into two parts, עַרְבִּים; the first of which began, according to the Karaites and Samaritans, at sunset; the second, when it began to grow dark. But according to the Rabbis, the first commenced just before sunset; the second precisely at sunset. The Arabians agree with the Karaites and Samaritans; and in this way the Hebrews appear to have computed previously to the captivity.

*Hours*, עַשְׂרָה, are first mentioned in Dan. iii. 6, 15. v. 5. Hours were first measured by *gnomons*, which merely indicated

the meridian ; afterwards, by the *hour-watch*, σκιάθηρον ; and still later, by the *clepsydra*, or instrument for measuring time by means of water. The hour watch, or dial, otherwise called the sun-dial, is mentioned in the reign of king Hezekiah, 2 Kgs. xx. 9, 10 ; Isaiah, xxxviii. 8. Its being called “the sun-dial of Ahaz,” renders it probable, that Ahaz first introduced it from Babylon, whence also Anaximenes, the Milesian, brought the first *skiaheron* into Greece. This instrument was of no use during the night, nor indeed, during a cloudy day. In consequence of this defect, the *clepsydra* was invented, which was used in Persia, as late as the 17th century, in its simplest form.

The *clepsydra* was a small circular vessel, constructed of thinly beaten copper or brass, and having a small perforation through the bottom. It was placed in another vessel filled with water. The diameter of the hole, in the bottom of the *clepsydra*, was such, that it filled with water in three hours, and sunk. It was necessary that there should be a servant to attend to it ; in order to take it up when it had sunk, pour out the water, and place it again empty, on the surface of the water in the vase.

The hours of principal note, in the course of the day, were the third, the sixth, and the ninth. These hours, were consecrated by Daniel to prayer, Dan. vi. 10 ; comp. Acts, ii. 15 ; iii. 1 : x. 9. The day was divided into twelve hours, which varied in length, being shorter in the winter and longer in the summer, John, xi. 9. In the winter, therefore, the *clepsydras* were covered internally with wax, that the water might enter into them more rapidly, and thus cause them to sink in a shorter time. The hours were numbered from the *rising of the sun*, so that at the season of the equinox, the third corresponded to the ninth of our reckoning, the sixth to our twelfth, and the ninth to 3 o'clock in the afternoon. At other seasons of the year, it is necessary to observe the time when the sun rises, and reduce the hours to our time accordingly. The sun in Palestine, *at the summer solstice*, rises at five of our time, and sets about seven. *At the winter solstice*, it rises about seven and sets about five.

Before the captivity, the *night* was divided into three watches. The FIRST, which continued till midnight, was denominated שָׁאַר תְּמִרְוֹת אֶחָד, the *first watch*, Lam. ii. 19. The SECOND was denominated שָׁאַר תְּמִרְוֹת הַהִכְלָמָה, the *middle watch*, and continued from midnight till the crowing of the cock, Judg. vii. 19. The

THIRD, called אַשְׁמָרָה הַבָּקָר, *the morning watch*, extended from the second to the rising of the sun. These divisions and names appear to have derived their origin from the watches of the Levites in the tabernacle and temple, Exod. xiv. 24; 1 Sam. xi. 11. In the time of Christ, however, the *night*, in imitation of the Romans, was divided into *four* watches. According to the English mode of reckoning they were as follows :

I. Οψέ *the evening*, from twilight to nine o'clock.

II. Μεσονύκτιον, *the midnight*, from nine to twelve.

III. Ἀλεκτοροφωνία, *the cock-crowing*, from twelve to three.

IV. Ηγωτ, from three o'clock till day-break.

The assertions of the Talmudists in opposition to this statement are not to be regarded.

### §. 102. OF WEEKS.

A period of seven days, under the usual name of a week, עִזָּבָנָה, is mentioned as far back as the time of the deluge, Gen. vii. 4, 10; viii. 10, 12; also Gen. xxix. 27, 28. It must, therefore, be considered a very ancient division of time, especially, as the various nations among whom it has been noticed, for instance, the Nigri in Africa, (see Oldendorp's *Gesch. der Mission*, i. 308.) appear to have received it from the sons of Noah. The enumeration of the days of the week commenced with Sunday. Saturday was the last or seventh, and was the Hebrew sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance, that the sabbath was the principal day of the week, the whole period of seven days was likewise called ημέρα, in the New Testament, σάββατον and σάββατα. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the sabbath, i. e. *of the week*, the second day of the sabbath, viz. Sunday, Monday, etc. Mark, xvi. 2, 9; Luke, xxiv. 1; John, xx. 1, 19. In addition to the week of days, the Jews had three other seasons, denominated weeks, Lev. xxv. 1—17; Deut. xvi. 9, 10.

I. *The week of weeks.* It was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of pentecost, Greek πεντηκοστή, *fifty*, Deut. xvi. 9, 10.

II. *The week of years.* This was a period of seven years,

during the last of which the land remained untilled, and the people enjoyed a sabbath or season of rest.

III. *The week of seven sabbatical years.* It was a period of forty-nine years, and was succeeded by the year of jubilee, Lev. xxv. 1—22; xxvi. 34.

#### §. 103. OF THE MONTHS AND THE YEAR.

The *lunar* changes without doubt were first employed in the measurement of time. *Weeks*, however, were not, as some suppose, suggested by these changes, since four weeks make only twenty-eight days, while the lunar period is twenty-nine and a half. Nor is it rational to suppose, that the changes of the moon first suggested the method of *computation by years*. Years were regulated at first by the return of summer or autumn. But when, in the progress of time, it was discovered that the ripe fruits, by which the year had been previously limited, regularly returned after about twelve lunar months, or three hundred and fifty-four days, the year was regulated by those months, and restricted to that number of days. In the course of seventeen years, however, it was seen, that, on the return of the same month, all the appearances of nature were reversed. Hence, as is evident from the history of the deluge, an attempt was made to regulate the months by the motion of the sun, and to assign to each of them thirty days; but it was, nevertheless, observed, after ten or twenty years, that there was still a defect of five days.

Moses did not make any new arrangement in regard to the lunar months of the Hebrews, nor the year, which was solar; but in order to secure a proper reduction of the lunar to the solar year, he ordered the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a sheaf of ripe corn. For if they saw on the last month of the year, that the grain would not be ripe, as expected, they were compelled to make an *intercalation*, which commonly happened on the third year.

After their departure from Egypt, there existed among the Hebrews two modes of reckoning the months of the year; the one *civil*, the other *sacred*. The beginning of the *civil* year was reckoned from the seventh month, or Tishri, i. e. the first new moon in October. The commencement of the *sacred* year was

reckoned from the month Nisan, or the first new moon in April, because the Hebrews departed from Egypt on the fifteenth day of that month, Exod. xii. 2. The prophets made use of this reckoning. The *civil* year, which was the more ancient, was used only in civil and agricultural concerns. The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted; but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews, being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis, see *Commentat. de Mensibus Hebraeorum in Soc. Reg. Goett.* 1763—1768, p. 10. et seq.

*Months*, sometimes also called **חַדְשִׁים**, from the circumstance of their commencing with the new moon, anciently had no separate names, with the exception of the *first*, which was called Abib, i. e. “the month of the young ears of corn,” Exod. xiii. 4; xxiii. 15; xxxiv. 18; Deut. xvi. 1. During the captivity, the Hebrews adopted the Babylonian names for their months. They were as follows;

- |                |  |
|----------------|--|
| I. נִיסָן      | —NISAN, reckoned from new moon of April, Neh. ii. 1. |
| II. זִיוֹן     | —ZIF or ZIV, also called אֵיר, —of May, 1 K. vi. 1.  |
| III. סִיוּן    | —SIVAN, —of June, Est. viii. 9.                      |
| IV. תָּמֻזָה   | —TAMMUZ, —of July.                                   |
| V. אָבָה       | —AB, —of August.                                     |
| VI. אַלְוִיל   | —ELUL, —of Sep. Neh. vi. 15.                         |
| VII. תִּשְׁרֵי | —TISHRI, also נִיר חֲנִיתִים —of Oct, 1 K. viii. 2.  |
| VIII. בָּולָן  | —BUL, also מְרַחְשָׁן, —of Nov. 1 K. vi. 38.         |
| IX. קִסְלֵוָה  | —KISLEV, —of Dec. Neh. i. 1.                         |
| X. טֶבֶתָה     | —TEBETH, —of Jan. Est. ii. 16.                       |
| XI. שְׁבָטָה   | —SHEBAT, —of Feb. Zech. i. 7.                        |
| XII. אַדָּרָה  | —ADAR, —of March, Est. iii. 7.                       |

The first month here mentioned, NISAN, was originally called ABIB. The intercalary month is denominated in Hebrew אַדְנָר.

NOTE. *The longevity of the antediluvians* has already been mentioned. Certain critics have converted the *hundreds* of the antediluvian years into *tens*, or into quarters of years, or into months, or into summers and winters. Certainly they forget, that the orientals of the earliest period, as well as the modern Arabs, not only had a knowledge of the proper solar year, but divided it both into months, and into six periods of two months each. Clearly then, if the author of the first part of Genesis had meant to say, that the antediluvians lived so many months, or other less periods of time than a year, instead of so many years, he would have said so, in the terms commonly used to express those minor divisions. Besides, the attempt to reduce the years of the antediluvians to *months*, will make them, in some instances, the fathers of children at five years of age. What some of the ancients say, in regard to a year much shorter than the solar one, is, as Diodorus Siculus expressly assures us, nothing more than a mere conjecture, framed for the purpose of accounting for the great number of years, which the Egyptians and other nations attributed to their ancestors.

#### §. 104. SURVEYING, THE MECHANIC ARTS, AND GEOGRAPHY.

I. *Surveying.* Measures of length are mentioned, Gen. vi. 15, 16. A knowledge of the method of measuring lands is implied in the account given Gen. xlvi. 20—27. Mention is made, in the books of Job and Joshua, of a *line* or *rope* for the purpose of taking measurements, יְד, לְבָנָן. It was brought by the Hebrews out of Egypt, where, according to the unanimous testimony of antiquity, surveying first had its origin; and, in consequence of the inundations of the Nile, was carried to the greatest height. It was here, we may conclude, that the Hebrews acquired so much knowledge of the principles of that science, as to enable them, with the aid of the *measuring line* above-mentioned, to partition and set off geographically the whole land of Canaan. The weights used in weighing solid bodies, Gen. xxiii. 15, 16, provided they were similar to each other in form, imply a knowledge of the rudiments of stereometry.

II. *The Mechanic Arts.* No express mention is made of the mechanic arts; but that a knowledge of them existed, may be inferred from the erection of Noah's ark and the tower of Babel; also from what is said of the Egyptian chariots, Gen. xli. 43;

xlv. 19; 1. 9; Exod. xiv. 6, 7; and from the instruments used by the Egyptians in irrigating their lands, Deut. xi. 10. It is implied in the mention of these, and some others, that instruments, *not* expressly named, but which were of course necessary for the formation of those which *are* named, were in existence.

III. *Geography.* Geographical notices occur so frequently in the Bible, that it is not necessary to say much on this point, see Gen. x. 1—30; xii. 4—15; xiv. 1—16; xxviii. 2—9; xl ix. 13, etc. In the time of Joshua, the whole of Palestine was subjected to a geographical division, Josh. xviii. 9; it is therefore evident, from their geographical knowledge, as well as from other circumstances already mentioned, that there must have existed among the Hebrews the rudiments at least, of mathematical science.

#### §. 105. MEDICINE.

At Babylon, those attacked with a disease were left in the streets, for the purpose of learning from such as might pass them, what practices, or what medicines they had found of utility, when afflicted in a similar manner. This was perhaps done also in other countries. The Egyptians carried their sick into the temples of *Serapis*; the Greeks carried theirs into those of *Esculapius*. In both of these temples, the means by which various cures had been effected, were preserved in writing. With the aid of these recorded remedies, the *art of healing* assumed, in progress of time, the aspect of a science. It assumed such a form, first, in Egypt, and at a much more recent period, in Greece; but the physicians of the former were soon surpassed in skill by those of the latter country. That the Egyptians, however, had no little knowledge of medicine, may be gathered from what is said in the Pentateuch respecting the marks of leprosy. That some of the medical prescriptions should fail of bringing the expected relief, is nothing strange, since Pliny himself mentions some, which are far from producing the effects he ascribes to them. *Physicians*, רַפִּיאִים, are mentioned first in Gen. l. 2; Exod. xxi. 19; Job, xiii. 4. Some acquaintance with surgical operations is implied in the rite of circumcision, Gen. xvii. 11—14. There is ample evidence, that the Israelites had some acquaintance with the internal structure of the human system, although it does not appear that dissections of the human body

for medical purposes were made till as late as the time of the first Ptolemy. That physicians sometimes undertook to exercise their skill in removing diseases of an internal nature, is evident from the circumstance of David's playing upon the harp to cure the malady of Saul, 1 Sam. xvi. 16. *The art of healing* was entrusted by the Hebrews, and the Egyptians, to the priests; and by a *law* of the state, the Hebrew priests were obliged to take cognizance of leprosies, Lev. xiii. 1, et seq.; Deut. xxiv. 8, 9. Reference is made to physicians who were not priests, and to instances of sickness, disease, healing, etc. in the following passages, 1 Sam. xvi. 16; 1 Kings, i. 2—4; xv. 23; 2 Kings, viii. 29; ix. 15; Isaiah, i. 6; Jer. viii. 22; Ezek. xxx. 21; Prov. iii. 18; xi. 30; xii. 18; xvi. 15; xxix. 1. The probable reason of king Asa's not seeking help from God, but from the physicians, as mentioned 2 Chron. xvi. 12, was, that they had not at that period recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection which was cast upon him. The balm or balsam, בָּלֶם, בָּלֶן, was particularly celebrated as a medicine, Jer. viii. 22; xlvi. 11; li. 8. That mineral baths were deemed worthy of notice may be inferred from Gen. xxxvi. 24, [see Gesenius on the word בְּמִינָה]. About the time of Christ, the Hebrew physicians advanced in science, and increased in numbers, Mark, v. 26; Luke, iv. 23; v. 31; viii. 43; Josephus, Antiq. xvii. 6. 5. It appears from the Talmud, *Shabbath*, p. 110, that the Hebrew physicians were accustomed to salute the sick by saying, “*Arise from your disease.*” This salutation had full effect in the mouth of Jesus, Mark, v. 41. According to the Jerusalem Talmud, a sick man was judged to be in a state of convalescence when he began to take his usual food, comp. Mark, v. 43.

#### §. 106. PHYSICS, NATURAL HISTORY, AND PHILOSOPHY.

To *Physics*, or natural philosophy, little attention was paid in the east. A knowledge of the animal, vegetable, and mineral kingdoms, or the science of *natural history*, always excited much greater interest. We are informed in 1 Kings, iv. 33, that Solomon himself had given a description of the animal and vegetable kingdoms.

Traces of *philosophy*, strictly so called, i. e. the system of pre-

vailing moral opinions, may be found in the book of Job, in the 37th, 39th, and 73rd Psalms, also in the books of Proverbs and Ecclesiastes, but chiefly in the apocryphal book of Wisdom, and the writings of the son of Sirach. During the captivity, the Jews acquired many new notions, particularly from the Mehestani, and appropriated them, as occasion offered, to their own purposes. They at length became acquainted with the philosophy of the Greeks, which appears abundantly in the book of Wisdom. After the captivity, the language, in which the sacred books were written, was no longer vernacular. Hence it became necessary to have an interpreter during the sabbatic year, a time when the whole law was read ; and also on the sabbath in the synagogues, which had been recently erected, that the people might understand what was read. These interpreters taught the Hebrew language at the schools. The teachers in these schools, who, for the two generations preceding the time of Christ, had acquired some knowledge of the Greek philosophy, were not satisfied with a simple interpretation of the Hebrew idiom, but shaped the interpretation so as to render it conformable to their philosophy. Thus arose contentions, which produced the various sects of Pharisees, Sadducees, and Essenes. In the time of our Saviour, divisions had arisen among the Pharisees themselves. No less than eighteen abstruse questions, if we may believe the Jewish Rabbins, were contested at that period, between the schools of Hillel and Shammai. One of which questions was an inquiry, "What cause was sufficient for a bill of divorce?" If the Shammai and Hillel of the Talmud are the learned men, Sameas and Pollio, mentioned in Josephus, and who flourished thirty-four years before Christ, then Shammai or Sameas is undoubtedly the same with the Simeon who is spoken of Luke, ii. 25—35 ; and his son Gamaliel, so celebrated in the Talmud, is the same with the Gamaliel mentioned Acts, v. 34; xxii. 3.

Anciently learned men were denominated among the Hebrews חכמים, as, among the Greeks, they were called *σοφοί*, i. e., *wise men*. In the time of Christ the common appellation given to men of that description was γραμματεύς, in the Hebrew סופר, *a scribe*. They were addressed by the honorary title of *Rabbi*, רבי, i. e., *great or master*. The Jews, in imitation of the Greeks, had their seven wise men, who were called *Rabboni*, רבנן. Gamaliel was one of the number. They called *themselves* the children of

wisdom ; an expression, which corresponds very nearly to the Greek φιλόσοφος, Matt. xi. 19; Luke, vii. 35. The heads of sects were called *fathers*, Matt. xii. 27; xxiii. 1—9. The disciples, תַּלְמִידִים, were denominated sons or children. Some of the Jewish teachers had private lecture rooms ; but they generally taught and disputed in synagogues, in temples, and in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple, who chose, might propose questions, upon which it was the duty of the teachers to remark and give their opinions, Luke, ii. 46. The teachers were not invested with their functions by any formal act of the church or of the civil authority ; they were self-constituted. They had no fixed salary ; but occasionally received a present from their disciples, which was called an *honorarium*, τιμὴ, HONORARIUM, 1 Tim. v. 17. They generally acquired a subsistence by the exercise of some art or handicraft. That they took a higher seat than their auditors, although it was probably the case, does not follow, as is sometimes supposed, from Luke, ii. 46. According to the Talmudists they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people, John, iv. 27; Matt. ix. 11. The subjects on which they lectured were numerous, commonly intricate, and of no great utility. This may be ascertained from the numerous specimens given in the Talmud.

**NOTE.** A sort of academical degree was conferred on the pupils in the Jewish seminaries, which, after the destruction of Jerusalem, were established at Babylon and Tiberias. The circumstances attending the conferring of this degree, are described by Maimonides, Jad chazaka, lib. vi. 4, as follows :

I. The candidate for the degree was examined, both in respect to his moral character and his literary acquisitions.

II. Having undergone this examination with approbation, the disciple then ascended an elevated seat, Matt. xxiii. 2.

III. A writing tablet was presented to him, to signify that he should write down his acquisitions, lest they might escape from his memory, and be lost.

IV. A key was presented to him to signify, that he might now open to others the treasures of knowledge, Luke, xi. 52.

V. Hands were laid upon him ; a custom derived from Numb. xxvii. 18.

VI. A certain power, or authority, was conferred upon him, probably to be exercised over his own disciples.

VII. Finally, he was saluted, in the school of Tiberias, with the title of *Rabbi*, רָבִי; in the school of Babylon, with that of *Master*, מָרַב.

## CHAPTER VII.

### OF COMMERCE.

#### §. 107. ANTIQUITY OF COMMERCE.

MERCHANDISE, in its various branches, was carried on in the east, at a very early period; and the traffic between nations, both by sea and land, soon became very considerable. Accordingly frequent mention is made of public roads, fording places, bridges, and beasts of burthen; also of ships for the transportation of property, of weights, measures, and coin, both in the oldest parts of the Bible, and in the most ancient profane histories, Gen. xxiii. 16; xxxvii. 25; xlii. 1—5; Judg. v. 17; Exod. xxv. 4; Deut. xix. 3; Josh. xii. 5; xiii. 2; 1 Sam., xxvii. 8—10.

#### §. 108. COMMERCE OF THE PHœNICIANS, ARABIANS, AND EGYPTIANS.

*The Phœnicians* anciently held the first rank, as a commercial nation. Either in person, or by their agents, they purchased goods of various kinds throughout all the east. They then carried them in ships on the Mediterranean, as far as the shores of Africa and Europe; brought back in return merchandise and silver, and disposed of these in the more eastern countries. The first metropolis of the Phœnicians was Sidon; afterwards Tyre became the principal city. Tyre was built two hundred and forty years before the temple of Solomon, or twelve hundred and fifty one before Christ. The Phœnicians had ports of their own

in almost every country, the most distinguished of which were Carthage, and Tarshish or Tartessus in Spain. The ships from the latter place undertook very distant voyages; hence any vessels, that performed long voyages, were called *ships of Tarshish*, שָׁפָן תְּרַשִׁישׁ אֲגִירָה. The commerce of the Phœnicians is mentioned in the 27th and 28th chapters of Ezekiel, and the 23rd chapter of Isaiah.

The inhabitants of *Arabia Felix* had commercial intercourse with India. They carried some of the articles, which they brought thence, through the straits of Babelmandeb into Abyssinia and Egypt; some they transported to Babylon through the Persian gulf and the Euphrates; and some by the way of the Red sea to the port of Eziongeber. They thus became rich, though it is possible their wealth may have been much magnified by the ancients. The fame of the Egyptians, as a commercial nation, commenced with the reign of Necho and his successor Psammetichus. Their commerce, however, was not great, until Alexander had destroyed Tyre and built Alexandria.

#### §. 109. MERCANTILE ROUTES.

The Phœnicians sometimes received the goods of India by way of the Persian gulf, where they had colonies in the islands of Dedan, Arad, and Tyre. Sometimes they received them from the Arabians, who either brought them by land through Arabia or up the Red sea to Eziongeber; from which port they transported them through the country by the way of Gaza to Phœnicia. The Phœnicians to their foreign goods added those which they themselves fabricated, and were thus enabled to supply all parts of the Mediterranean. The Egyptians originally received their goods from the Phœnicians, Arabians, Africans, and Abyssinians; in all of which countries, there are still the remains of large trading towns. But in a subsequent age, they imported goods from India in their own vessels, and eventually carried on an export trade with various ports in the Mediterranean. Oriental commerce, however, was chiefly carried on by land. Accordingly, vessels are rarely mentioned in the Bible, except in Ps. cvii. 23—30, and in passages where the discourse turns upon the Phœnicians, or upon the naval affairs of Solomon and Jehoshaphat. The two principal routes from Palestine into Egypt, were the one along the shores of the Mediterranean from Gaza to Pelusium,

and the other from Gaza by the way of mount Sinai and the Elanitic branch of the Red sea.

#### §. 110. METHOD OF CARRYING GOODS BY LAND.

Although chariots were in use among the inhabitants of the east at an early period, yet the merchants transported their goods upon camels; animals, which are patient of thirst, and are easily supported in the deserts. For the purpose of security against depredations, the oriental merchants travelled in parties, as is common in the east at the present day. A large travelling company of this kind was called *a caravan* or *carvan*, אַרְכָּה, אַרְכָּתָה. A smaller one was called *kafle* or *kafle*, קַפְלָה, Greek συναδία, Gen. xxxvii. 25; Judg. v. 6; Job, vi. 18—20; Isaiah, xxi. 13; Jer. ix. 2; Luke. ii. 44. The furniture carried by the members of a caravan consisted of a mattress; a coverlet; a carpet for sitting upon; a round piece of leather, which answered the purpose of a table; a few pots and kettles of copper covered with tin; also a tin-plated cup, which was suspended before the breast under the outer garment, and was used for drinking, 1 Sam. xxvi. 11, 12, 16; leathern bottles for holding water, tents, lights and provisions in quality and abundance, as each one could afford, Ezek. xii. 3. Every caravan had a leader to conduct it through the desert, who was acquainted with the direction of its route, and with the cisterns and fountains. These he was able to ascertain, sometimes from heaps of stones, sometimes by the character of the soil, and when other helps failed him, by the stars, Numb. x. 29—32; Jer. xxxi. 21; Isaiah, xxi. 14. When all things are in readiness, the individuals, who compose the caravan, assemble at a distance from the city. The commander of the caravan, who is a different person from the *conductor* or leader, and is chosen from the wealthiest of its members, appoints the day of their departure. A similar arrangement was adopted among the Jews, whenever they travelled in large numbers to the city of Jerusalem. The caravans start very early, sometimes before day. They endeavour to find a resting place or station to remain at during the night, which will afford them a supply of water, Job, vi. 15—20. They arrive at their resting place before the close of the day; and while it is yet light, prepare every thing that is necessary for the recommencement of their journey. In order to

prevent any one from wandering from the caravan and being lost during the night, lamps or torches are elevated upon poles and carried before it. The pillar of fire answered this purpose for the Israelites, when wandering in the wilderness. Sometimes the caravans lodge in cities; but when they do *not*, they pitch their tents so as to form an encampment, and during the night keep watch alternately. In the cities there are public inns, called *khans* and *caravansaries*, in which the caravans are lodged without expense. They are large, square buildings, in the centre of which is an area or open court. Caravansaries are denominated in the Greek of the New Testament πανδοχεῖον, κατάλυσις, and κατάλυμα, Luke, ii. 7; x. 34. The first mention of one in the Old Testament is in Jer. xli. 17, קְרֵבָה בְּמִצְרָיָם. It was situated near the city of Bethlehem.

### §. 111. COMMERCE OF THE HEBREWS.

Although Palestine was well situated for commerce, yet Moses enacted no laws in its favour. The reason of this probably was, that the Hebrews who were designedly set apart to preserve the true religion, should not mingle with foreign idolatrous nations. He, therefore, merely inculcated good faith and honesty in buying and selling, Lev. xix. 35, 36; Deut. xxv. 13—16. By the establishment, however, of three great festivals, some mercantile intercourse was produced. At these festivals all the adult males of the nation were yearly assembled at one place, when those who had articles to sell brought them, and such as wished to buy had an opportunity of so doing. As Moses, did not interdict foreign commerce, Solomon, at a later period, not only carried on a traffic in horses, as already stated, but sent ships from the port of Eziongeber through the Red sea to Ophir, (probably the coast of Africa) and had commercial intercourse even with Spain, 1 Kings, ix. 26; 2 Chron. ix. 21. This traffic, although a source of emolument, appears to have been neglected after the death of Solomon. The attempt made by Jehoshaphat to restore it, was frustrated by his ships being dashed upon the rocks and destroyed, 1 Kings, xxii, 48, 49; 2 Chron. xx. 36. Joppa, though not well adapted for the purpose, was properly the port of Jerusalem; and some of the large vessels, which went to Spain, sailed from it, Jonah, i. 3. In the age of Ezekiel, the commerce of Jerusalem was so great, that it was

envied even by the Tyrians, Ezek. xxvi. 2. After the captivity, a great number of Jews became merchants, and travelled for the purpose of traffic into all countries. About the year 150 B. C., prince Simon improved the port of Joppa. In the time of Pompey the Great, there were so many Jews constantly on the ocean, some in the character of pirates, that king Antigonus was accused before him of having equipped ships for piratical purposes. A new port was built by Herod at Cesarea.

### §. 112. WEIGHTS AND MEASURES.

Commerce could not be carried on without coin, nor without a system of weights and measures. Weights and measures were regulated in Asia at a very early period. Regulations with regard to them as far as concerned the Hebrews, were made by Moses, and models and standards were deposited in the tabernacle. Among the Jews and the Egyptians the priests had the care of these models and standards, which, after the time of Solomon were deposited in the temple; and when the temple was destroyed, they perished with it. The Hebrews, while in captivity, used, as might be expected, the weights and measures of their masters. The prophet Ezekiel evidently speaks of the latter; therefore, the weights and measures of the Jews, are to be distinguished into those *before*, and those *after* the captivity. Whenever they are mentioned by the *Alexandrine translators*, or by *Josephus*, they belong to the latter period. The nature of the weights and measures before the captivity cannot be accurately defined.

### §. 113. MEASURES OF LENGTH.

Almost all nations have taken their measures of length from parts of the human body, and our knowledge of those which existed amongst the Jews before the captivity can only be derived from a reference to those parts.

I. יָדָה, *a finger or digit.* Its length was about the breadth of a finger. [According to the *tables*, appended to the third volume of Horne's Introduction to the Scriptures, which are taken chiefly from Dr. Arbuthnot, the Jewish digit is 0.912th of an English inch.]

II. פְּדוֹת, פְּדוֹם, *a palm, or four digits, otherwise called a*

*hand-breadth*, 1 Kings, vii. 26; comp. 2 Chron. iv. v. Jer. lii. 21.

III. תְּפִלָּה, *a span*, viz. from the end of the thumb to the end of the little finger, or three palms, Exod. xxviii. 16; xxxix. 9; 1 Sam. xvii. 4.

IV. תְּפִלָּה, *a cubit*. It extended from the elbow to the wrist, Ezek. xli. 8; or four palms, about the sixth part of the height of the human body, Deut. iii. 11; 1 Sam. xvii. 4. Ezekiel, chap. xl. 5; xlivi. 13; mentions a cubit of five palms, i. e., the extent from the elbow to the knuckles. This appears to have been the Babylonian, or new cubit, of which mention is made in 2 Chron. iii. 3; comp. Herodot. i. 178. and Solinus, 56. 2.

V. גַּמְדֵּל, *a measure which was probably the length of a man's arm*, Judg. iii. 16.

VI. מֶתֶבֶת, *a measuring reed* of six cubits, or the length of the human body. Ezekiel, chap. xl. 5, mentions a Babylonian reed of a little more than six cubits in length.

VII. רִיכָּאָן, *a Chaldaic word*, Greek σταδίον, *a stadium or furlong*. It was a Greek measure adopted by the Jews, and was one hundred and twenty-five geometrical paces in extent; or the six hundredth part of a degree, making one hundred and forty five English paces, four feet, and six tenths, John, vi. 19; xi. 18; Rev. xiv. 20; xxi. 16. The *Egyptian furlong* was sixty seven fathoms and two feet.

VIII. Ὀδός; σαββάτου, *a sabbath day's journey*, viz. seven hundred and twenty-nine English paces and three feet, Acts, i. 12. This measure is a sort of Jewish invention founded on Exod. xvi. 29.

IX. מִילָּה, *a Roman mile*, being eight furlongs, or a thousand geometrical paces, Matt. v. 41.

X. שְׁלֹמָה, *a little way*, Gen. xxxv. 16; 2 Kings, v. 19; according to the Septuagint, *a horse's race*, πεντηρόμος, i. e., as the Arabians inform us, *a parasang*, by which word the phrase is translated in the Peshito. It was about four English miles.

XI. יְמֵה הַיּוֹם, *a day's journey*. It is sometimes greater and sometimes less, varying from twenty to thirty miles, see Herodot. v. 53.

## §. 114. HOLLOW MEASURES.

I. **חָמֶר**, *a handful*, a measure not accurately defined, Lev. ii. 2; v. 12.

II. **עֹמֶר**, *an omer*, used, as appears from Exod. xvi. 16, 18, 22, 32, 33, 36; in the measurement of dry articles. It contained the portion, which was assigned to each individual for his daily food. It corresponded to the *χοῖνιξ*, the *choenix* of the Greeks, and held five pints and one tenth English corn measure; [see Horne's Introd. to the Scriptures, vol. iii, App. No. II.]

III. **אֱפַה**, *an ephah*, the Egyptian *εφά*, a measure for dry articles. It contained, as we learn from Exod. xvi. 36; ten omers. The genuineness of that passage is, indeed, somewhat doubtful, but at any rate it is very ancient, since it is found in all the ancient versions, even the Samaritan itself. It held three pecks and three pints. *The bath*, a measure for liquids, was of the same size. Josephus, however, Antiq. viii. 2. §. 9. makes a *bath* equal to seventy-two *ξέσται*, an attic measure holding a pint. If this be true, it was the same in capacity with the *μετρητής*, *a firkin*, which was an Attic measure, commonly represented equal to seventy-two *ξέσται*, or nine English gallons, John, ii. 6.

IV. **סָאֵךְ**, *a seah*. It appears to be merely the Hebrew name of that measure, which was called, by a word of Egyptian origin, *ephah*, comp. Gen. xviii. 6; with Judg. vi. 19; 2 Kings, vii. 16, 18; and 1 Sam. xxv. 18. It is thought by some to be the third part of an ephah. This measure occurs in the New Testament, under the word *σάτων*, derived from the Hebrew **שָׁתִים**. Josephus, Antiq. ix. 2, remarks in regard to this measure, that it contained *μόδιον καὶ ἡμίσου Ιταλικόν*, *an Italian bushel and a half*, i. e., a peck and a half English.

V. **חָמֶר**, *a homer*, used both for liquids and dry articles; also called **כָּר**, *a kor*. It held ten ephahs; consequently *the lethek*, **לְתַחְקָה**, which was half its size, held five ephahs.

VI. **כָּבֵד**, *a kab*. It appears to have been used for dry articles merely, 2 Kings, vi. 25. From the passage in Kings, it is clear, that it was a measure of small dimensions.

VII. **חִנָּה**, *a hin*, used for liquids. A third, half, and fourth part of a hin are mentioned. It is supposed to be the sixth part

of a bath, which agrees sufficiently well with those places where it occurs.

VIII. גָּלַל, a *log*, the twelfth part of a hin.

IX. פְּרָה, a *purah*. The connexion in Isaiah, lxiii. 2; requires this word to be rendered *wine-vat*, but in Hag. ii. 16; it appears to be the name of an unknown Persian measure.

X. Ξέστης, the Roman *sextarius*, containing the forty-eighth part of an amphora.

XI. Μόδιος, the Roman *bushel*, used for dry articles, containing a peck in English measure.

XII. Μετρητής, a Greek measure, a third part larger than the Roman amphora, being a Roman foot and a half in length, breadth, and height.

### §. 115. WEIGHTS AND MONEY.

In oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the *purity* of which was taken into account by the merchant, Gen. xxiii. 16. But there is no trace of stamped silver or *coin*, previously to the captivity. Nor indeed was it at that early period divided into pieces of a certain size. It was commonly weighed out in *balances*, בָּلֶס, מִזְבֵּחַ, קְלֹס, though its weight was sometimes ascertained by means of an instrument for weighing, answering to the modern steel-yards. Merchants were accordingly in the habit of carrying balances and weights in a sort of pouch or bag. The weights were *stones*; hence they are called אֲבָנִים, אֲבָנָה, words which commonly mean stones, Lev. xix. 36; Deut. xxv. 13—18; Prov. xi. 1; xvi. 11; Mic. vi. 11. Persons inclined to be fraudulent, sometimes carried two sets of weights, a heavier and a lighter set, אֲבָנָה וְאֲבָנָה, using sometimes the one and sometimes the other, as best suited their interest.

*Gold*, even so late as the time of David, was not used as a standard of value; but was considered merely as a very precious article of commerce, and was weighed like other articles. The oldest weight that is mentioned, is denominated in Hebrew שְׁלֹשָׁה. The same word is applied also to a piece of silver or gold; but the amount or quantity designated by it, is in both cases, unknown, Gen. xxxiii. 19; Josh. xxiv. 32; Job, xlvi. 11. In the time of Moses, the weight most in use was the shekel, לְקָדֶשׁ, its half, עֲדָשָׁה, and its twentieth part, בְּרֵת. An hundred

shekels made a mina, **מִנָּה**, *μίνα*, 2 Chron. ix. 16; comp. 1 Kings, x. 17; and thirty minæ, or three thousand shekels, made a talent **כֹּדֶר**, Exod. xxxviii. 25, 26. The Greek talent varied in different countries; the Athenian was estimated at six thousand drachms.

### §. 116. WEIGHTS AND MONEY BEFORE THE CAPTIVITY.

The Jewish Rabbins, in their statements with regard to weights, estimate them, like the modern Persians, according to the number of grains of barley to which they are equivalent. That is to say, they make a grain of barley the smallest weight. The ancient Hebrews undoubtedly, as well as certain nations of profane antiquity, selected a seed of pulse, (*siliqua*,) as the representative of the smallest weight, with which they were acquainted. The Hebrew name for this weight is **גֶּרֶא**. Fannius, a contemporary with Augustus, says that six such seeds made a scruple, and three scruples a drachm. Hence, a drachm contained eighteen *siliquæ*, or Hebrew *gerahs*, which Eisenschmied, in his treatise on weights and measures, p. 23, finds equal to eighty-seven or eighty-eight Parisian grains. Consequently twenty of them, which are equivalent to a shekel, would be equal to ninety-six or ninety-seven Parisian grains, or about ten penny-weights English valuation.

Besides the common legal or sacred shekel, there was another in the time of the kings, called "the king's shekel." The hair of Absalom was weighed with this sort of shekel, and amounted to two hundred of them. The heaviest head of hair, that has been found in England, weighed five ounces. Absalom's, we may well suppose, could not have weighed more than ten. This supposition would lead us to the conclusion, that the *royal* did not amount to more than the fourth, perhaps not to more than the fifth or sixth part of the *legal* shekel.

Gold was weighed with the weights which have been mentioned; but its value, for instance the value of a gerah, or shekel of gold, cannot be accurately estimated, because we do not know precisely what its worth was, when compared with that of silver. The shekel used in weighing gold was the royal one. The difficulty of ascertaining the true worth of any quantity of gold mentioned in the Scriptures is increased by the circumstance, that the gold itself possessed different degrees of purity; in some in-

stances it was adulterated, and in other instances more fine than usual.

### §. 117. WEIGHTS AND MONEY AFTER THE CAPTIVITY.

During the captivity of the Jews, and after their return from it, they made use of the weights and the coin of other nations. Ezekiel, accordingly, chap. xlvi. 12; mentions foreign manehs of different weight, viz. of fifteen, of twenty, and of twenty-five shekels. The coin, which the Jews used at this period, was the Persian, Grecian, and Roman. It was not until the time of the Maccabean princes, that they had a mint of their own, and coined gold and silver for themselves. The most ancient coin of which we have any knowledge, is the Persian gold coin, called the *darie*, δαρεικός, דָרִיאֵם, אֲדָרְיָהֵם, 1 Chron. xxix. 7; Ezra, ii, 69; viii. 27; Neh. vii. 70, 72. The name does not take its origin from Darius the king, but from the Persian word, for *a king*: a word, which was applied to the coin in question in order to signify, that it was stamped by the royal authority, and to distinguish it from any coin, that might be stamped and circulated by private merchants. The impression on this coin exhibits on one side of it the representation of a king; on the reverse an archer, holding in his left hand a bow and in his right hand an arrow, and having upon his head an acuminated tiara. Suidas, the Scholiast of Aristophanes, and Harpoeration, represent the *darie* as equal in weight to twenty drachms. [“According to Dr. Bernard, the *darie* weighed two grains more than the English guinea; but as it was very fine and contained little alloy, it may be reckoned worth about twenty-five shillings English money.” Rees’ Encyclop. Art. *Darie*.]

A coin much circulated among the Greeks, was the *stater*, στατηγή, Matt. xvii. 27; equal in weight to the shekel of the Hebrews. It was also called *tetradrachmon*, τετράδραχμος, because it weighed four drachms; it amounted to two shillings and seven pence English. This coin exhibits on one side the head of Minerva, and on the reverse an owl, together with a short inscription. It appears, therefore, from the above, that a *drachma*, δραχμή, was the fourth part of the *stater*. It was, however, of different value in different places; the *Alexandrian*, for instance, being of double the amount of the Grecian. The

*drachma*, although it was in real value about a seventh part more, was nevertheless considered, in common mercantile exchange, as equal to the Roman *denarius*, i. e., seven pence two farthings English. On one side of the coin was the Roman goddess of victory, and on the reverse a chariot drawn by four horses. At a recent period the reverse exhibited the head of Cæsar, Matt. xxii. 19.

The Jewish prince, Simon, 1 Mac. xv. 6, struck off a currency under the denomination of shekels, which weighed *a stater* each, or, according to F. Mersenne's estimate, two hundred and sixty-eight grains. The value of this shekel in English money was two shillings, three pence and three farthings. When it was coined in gold, its value was £1. 16s. 6d. Of the shekels which remain, those only are considered genuine, which have inscriptions upon them in the Samaritan character. Some, that have such inscriptions, may have been struck off at comparatively a recent period, in imitation of those that were really ancient. The inscriptions on them are various.

The Roman *as*, *ἀστάριον*, weighed nine pennyweights and three grains; its value was three farthings and one tenth. It was a brass coin, and anciently exhibited on one side a figure of Janus, but afterwards the head of Cæsar. The representation on the reverse was the stern of a ship, Matt. x. 29; Luke, xii. 6. A quarter part of an *as* was called quadrans, *καδράντης*. The Greek coin called *λεπτόν* was of very small value, being the fourth part of a quadrans, Matt. v. 26; Mark, xii. 42.

The weight denominated *λιτρα* varied in different countries. Many kinds of merchandise were sold according to the *litra* of the particular country from which they were brought. Its amount, therefore, cannot be stated, John, xii. 3; xix. 39.

**NOTE.** It should be remarked, that silver and gold anciently were more scarce than at present, and consequently of greater value. Its value in the fourth century before Christ was to its value in England in the year 1780, as ten to one. So that four hundred and forty grains of silver would purchase as much at the last mentioned period, as four thousand four hundred would at the first.

**NOTE.** [The translator has deemed it proper, in a number of

the last sections, to substitute the English modes of reckoning weights, measures, etc. instead of the German and Parisian, which are so frequently referred to by Dr. Jahn. This will account for the peculiar aspect, which the translation wears, in the sections mentioned, in comparison with the original. The following tables, which are not in the original, are taken from the third volume of Horne's Introduction to the Scriptures, App. No. II. We are there informed, that they are extracted chiefly from Dr. Arbuthnot's "Tables of ancient Coins, Weights, and Measures."]

## TABLES.

## OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

1. Jewish weights reduced to English troy weight.

					lbs.	oz.	pen.	gr.	
The gerah, one-twentieth of a shekel	.	.	.	.	0	0	0	12	
The beka, half a shekel	.	.	.	.	0	0	5	0	
The shekel	.	.	.	.	0	0	10	0	
The maneh, 60 shekels	.	.	.	.	2	6	0	0	
The talent, 50 manehs, or 3000 shekels	.	.	.	.	125	0	0	0	

## 2. Scripture measures of length reduced to English measure.

A digit	.	.	.	.	.	.	.	.	Eng. feet.	inch.
4   A palm	.	.	.	.	.	.	.	.	0	3.648
12   3   A span	.	.	.	.	.	.	.	.	0	10.944
24   6   2   A cubit	.	.	.	.	.	.	.	.	1	9.888
96   24   8   4   A fathom	.	.	.	.	.	.	.	.	7	3.552
144   36   12   6   1.5   Ezekiel's reed	.	.	.	.	.	.	.	.	10	11.328
192   48   16   8   2   1.3   An Arabian pole	.	.	.	.	.	.	.	.	14	7.104
1920   480   160   80   20   13.3   10   Aschœnus or line.	.	.	.	.	.	.	.	.	145	11.04

3. *The long Scripture measures.*

								Eng.	miles.	paces.	feet.
A cubit	.	.	.	.	.	.	.	0	0	1.824	
400   A stadium or furlong	.	.	.	.	.	.	.	0	145	4.6	
2000   5   A sabbath day's journey	.	.	.	.	.	.	.	0	729	3.0	
4000   10   2   An eastern mile	.	.	.	.	.	.	.	1	403	1.0	
12000   30   6   3   A parasang	.	.	.	.	.	.	.	4	153	3.0	
96000   240   48   24   8   A day's journey	.	.	.	.	.	.	.	33	172	4.0	

4. *Scripture measures of capacity for liquids, reduced to English wine measure.*

								Gal.	pints.
A caph	.	.	.	.	.	.	.	0	0.625
1.3   A log	.	.	.	.	.	.	.	0	0.833
5.3   4   A kab	.	.	.	.	.	.	.	0	3.333
16   12   3   A hin	.	.	.	.	.	.	.	1	2
32   24   6   2   A seah	.	.	.	.	.	.	.	2	4
96   72   18   6   3   A bath or ephah	.	.	.	.	.	.	.	7	4
960   720   180   60   30   10   A kor or coros, chomer or homer	.	.	.	.	.	.	.	75	0

5. *Scripture measures of capacity for things dry, reduced to English corn measure.*

								Pecks.	gal.	pints.
A gachal	.	.	.	.	.	.	.	0	0	0.1416
20   A kab	.	.	.	.	.	.	.	0	0	2.8333
36   1.8   An omer or gomer	.	.	.	.	.	.	.	0	0	5.1
120   6   3.3   A seah	.	.	.	.	.	.	.	1	0	1
360   18   10   3   An ephah	.	.	.	.	.	.	.	3	0	3
1800   90   50   15   5   A letek	.	.	.	.	.	.	.	16	0	0
3600   180   100   30   10   2   A chomer, homer, or kor	.	.	.	.	.	.	.	32	0	0

6. *Jewish money reduced to the English standard.*

								£.	s.	d.
A gerah	.	.	.	.	.	.	.	0	0	1.3687
10   A beka <i>מִשְׁלֵךְ</i>	.	.	.	.	.	.	.	0	1	1.6875
20   2   A shekel	.	.	.	.	.	.	.	0	2	3.375
1200   120   60   A maneh, or mina Hebraica	.	.	.	.	.	.	.	6	16	10.5
60000   6000   3000   50   A talent	.	.	.	.	.	.	.	342	3	9
A solidus aureus, or sextula, was worth	.	.	.	.	.	.	.	0	12	0.5
A siclus aureus, or gold shekel, was worth	.	.	.	.	.	.	.	1	16	6
A talent of gold was worth	.	.	.	.	.	.	.	5475	0	0

In the preceding table, silver is valued at 5s. and gold at £4 per ounce.

7. *Roman and Greek money, mentioned in the New Testament, reduced to the English standard.*

			<i>£</i>	<i>s.</i>	<i>d.</i>	<i>far.</i>	
A mite ( <i>λεπτόν</i> or <i>ἀσπάγον</i> ) . . . . .	0	0	0	0	$\frac{3}{33\frac{1}{2}}$	$\frac{1}{40}$	
A farthing ( <i>καθάρης</i> , about) . . . . .	0	0	0	1	$\frac{1}{2}$	$\frac{2}{8}$	
A penny or denarius ( <i>δενάριον</i> ) . . . . .	0	0	7	3		$\frac{3}{16}$	
A pound or mina. . . . .	3	2	6	0			

## CHAPTER VIII.

### ON CLOTHING.

#### §. 118. MATERIALS OF WHICH CLOTHES WERE MADE.

IMMEDIATELY after the fall, our first parents clothed themselves with the leaves of the fig tree; afterwards, with the skins of animals. Subsequently some method, we may suppose, was discovered for matting together the hair of animals and making a sort of felt cloth. Later still the art of weaving was introduced, and a web was formed by combining the hair of animals with threads drawn from wool, cotton, or flax. The art of manufacturing cloths by spinning and weaving is of very great antiquity, Gen. xiv. 23; xxxi. 18, 19; xxxvii. 3; xxxviii. 28; xli. 42; xlvi. 22; Job, vii. 6; xxxi. 20. The Egyptians were celebrated for such manufactures. The Israelites, whilst dwelling among them, learnt the art, and even excelled their teachers, 1 Chron. iv. 21. Whilst wandering in the Arabian wilderness, they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton cloth was esteemed most valuable, next to that, woollen and linen. That which was manufactured from the hair of animals, was considered of least value. Silk is not mentioned at a very early period, unless it be so in Ezekiel, xvi. 10, 13, under the word *שְׁמַרְתָּ*. This, however, is clear, that Alexander found silks in Persia, and it is more than probable that the Median dress adopted by the Persians under Cyrus, was silk. It was not introduced among the nations of Europe, until a late period.

## §. 119. COLOURS OF CLOTHS.

*White* was esteemed the most appropriate for cotton, and *purple* for other cloths. At festivals the rich and powerful robed themselves in white cotton, which was considered the most splendid dress. It was denominated in the earlier Hebrew by the synonymous words שְׁמִינִי and בָּרֶזֶל, and after the captivity by another synonyme, viz. צַדְקָה, the Greek βερσαν. The fullers, פְּנָצִים, had discovered the art, (a singular one, it is true,) of communicating a very splendid white to cloth by the aid of alkali and urine. Hence their manufactures were situated at a distance from the city, Isaiah, vii. 3. Cotton cloth of a purple colour was denominated in Hebrew אַרְגָּזָן and רְגָנָה, and in Chaldaic אַרְגָּזָן. It was dyed by the blood taken from a vein in the throat of a certain shell-fish. The colour was highly esteemed; it was a medium hue between brown and pure red, and was very bright; it was essentially the same with the celebrated Tyrian purple. Kings and princes were clothed in robes of this colour, Luke, xvi. 19; Rev. xviii. 12.

The *scarlet colour*, first mentioned in Gen. xxxviii. 28, and occurring frequently afterwards, was very much admired. It was a different colour from the shell-fish purple, and was extracted from insects, or the eggs of insects, found on a species of oak; and thence in Hebrew it is called תּוֹלֵעַ, which means a worm or insect. The cotton cloth was dipped into this colour twice; hence the application of the Hebrew words שְׁבִיבִי and תּוֹלְעָתִים, *twice-dyed*. This colour is sometimes called בְּרַטְיָל, 2 Chron. ii. 14; iii. 14.

The *hyacinth or dark blue colour*, תְּכִלָּתָה, was extracted from the cuttle-fish, which bears in Hebrew the same name with the colour itself, and was highly esteemed, especially among the Assyrians, Ezek. xxii. 6.

*Black colour* was used for common wear, and particularly on occasions of mourning.

*Party-coloured cloths*, פְּרַנְתָּה פְּטִים, were highly esteemed Gen. xxxvii. 3, 23; 2 Sam. xiii. 18.

As far back as the time of Moses we find that cloths were embroidered, sometimes with the coloured threads of cotton and linen, and sometimes with threads of gold. For works embroidered on both sides, the Hebrew word appears in the dual form, viz.

**רְכַבְתִּים**. Some of the passages in relation to embroiderers and embroidery are as follows, Exod. xxv. 36; xxxv. 35; Judges, v. 30; Psalm, xlv. 9; Ezek. xvi. 10.

What the nature of that garment was, which the Hebrews in Lev. xix. 19, and Deut. xxii. 11; were forbidden to wear, is uncertain. It is said, in the English version, to be a mixed garment of wool and linen; but that does not decide the point. Josephus says, an opinion prevailed in his time, that the garments in question were embroidered ones, which belonged to the priests; but the law was universal, and *priests*, as well as others, were forbidden to wear such garments. Probably the warp was of wool and the woof of linen, a common mode of manufacturing in the east even to this day, according to the testimony of Aryda. The garments may have been interdicted to the Hebrews on account of their having been so generally worn by the heathens.

#### §. 120. THE TUNIC.

This was the most simple and therefore we may conjecture, the most ancient garment. It is a common article of dress in the east to this day, and is called in Arabic *ahram*, אַחֲרָם. It was a piece of cloth, commonly linen, which encircled the whole body, was bound with a girdle, and descended to the knees. It occurs in the Bible *first*, under the Hebrew word **פְּתַחַת**, *afterwards*, under the word **חֶזְוֹרָה**, which usually means a *girdle*. Those, who are clothed with a tunic merely, are sometimes said to be naked, Job, xxiv. 7, 10; Isa. xx. 2—4; Mic. i. 8; John, xxi. 7. As the fore part of the tunic was liable to be elevated by the wind, the wearer had on also an under-garment, called in Hebrew **מִקְרָבִים**, which in the time of Moses reached from the loins to the knees only, Exod. xxviii. 42; but in progress of time it was extended down to the ankles. Moses, in Exod. xxviii. 42, commands the priests to wear under garments of this description, on account of their convenience in performing the sacrifices. Hence it may be inferred, that they were not worn by the people generally, which is found to be the case at this day in various countries of the east. If Strabo, in page 734, means to say, that the Persians wore three pairs of them, he certainly speaks of a recent period in their history. Mention is made of an upper garment of this description in Dan. iii. 21, called in Hebrew **סְרָאֵל**. The orientals, whether clad in the garment in question or not,

when they find it necessary to discharge urine, seek an obscure place; with this exception that the meanest and most vulgar of the populace defile the walls. Hence the peculiar, proverbial expressions, which occur in 1 Sam. xxv. 22, 34, etc. are to be considered as denoting the very lowest class of people. The tunic, which at first only covered the waist, and afterwards was extended to the neck, was supplied with short sleeves, and eventually with long ones, covering the whole arm. At first it set close to the body, but was afterwards made loose and flowing. The Babylonians, Egyptians, and Persians wore an outer and a more handsome tunic, which we learn was also worn by the Jews of distinction; Matt. x. 10; Luke, ix. 3.

### §. 121. THE GIRDLE, חנוך.

The loose tunic was an inconvenient walking dress; therefore, when persons went from home, they tied a girdle round it; 2 Kings, iv. 29; ix. 1; Isaiah, v. 27; Jer. i. 17; John, xxi. 7; Acts, xiii. 8. There were formerly, as now, two sorts of girdles in Asia; the one of leather, six inches broad and furnished with clasps, fastening it round the body, ζώνη δερματίνη, 2 Kings, i. 8; Matt. iii. 4; Mark, i. 6; the other, a valuable one of cotton or flax, and sometimes of silk, or some embroidered fabric, a hand's breadth broad, and supplied likewise with clasps by which it was fastened over the fore-part of the body, Jer. xiii. 1. The girdle was bound round the loins, whence the expressions, "The girdle of the loins," and "gird up your loins," 1 Kings, xviii. 46; Prov. xxxi. 17; Isaiah, xi. 5; Jer. i. 17. The girdle worn by females, was sometimes ornamented with studs; they wore stomachers also as ornaments, Hebrew, בְּרִיבָיָל. The Arabians carry a knife or poniard in the girdle. This was the custom likewise among the Hebrews, 2 Sam. xx. 8; and confirmed by the ruins of Persepolis. The girdle also answered the purpose of a pocket to carry money and other necessary things, 2 Sam. xviii. 11; Matt. x. 9; Mark, vi. 8.

### §. 122. OF UPPER GARMENTS.

The garment immediately over the tunic was denominated in Hebrew, שַׁבְּדָה, also בְּגָד; in Greek *ιπάτιον*; it was very simple, and, therefore, very ancient. It was a piece of cloth nearly square, of different sizes, five or six cubits long, and five or six

feet broad, and was wrapped round the body. When the weather was serene, it was more conveniently worn over the shoulders than wrapped round the body. The two corners, which were drawn over the shoulders, were called the skirts, or as it is in the Hebrew, the wings of the garment, Hag. ii. 12; Zech. viii. 23. Frequently this garment was hung over the left shoulder, whence it fell partly over the back and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purposes of a cloak, it was so large, that burthens, if necessary, might be carried in it, Exod. xii. 34; 2 Kings, iv. 39. The poor wrapped themselves in this garment at night, spread their leathern girdle upon a rock, and rested their head upon it, as is customary to this day in Asia. Moses, therefore, enacted as a law what had before existed as a custom, that the upper garment, when given as a pledge, should not be retained beyond sun-set, Job, xxii. 6; xxiv. 7; Exod. xxii. 25, 26; Deut. xxiv. 13. In the time of Christ creditors did not take the upper-garment or cloak, which it was not lawful for them to retain; but the coat or tunie, which agrees with the representation of Jesus in Matt. v. 40. There having occurred an instance of the violation of the sabbath, Numb. xv. 32—41, Moses enacted a law, that there should be a fringe upon the four corners of this garment, together with a blue riband, to remind the people of his statutes, Matt. ix. 20; Luke, viii. 44. The following upper-garments were also worn by the Hebrews.

I. מֵיל, MEIL, a garment of cotton, which extended below the knees, open at the top so as to be drawn over the head, and having holes for the insertion of the arms.

II. תְּרוֹן, EPHOD. It consisted of two parts, the one of which was suspended over the back, the other over the forepart of the body, both pieces being united by a clasp or buckle on the shoulders. In the time of Josephus the ephod had sleeves, a circumstance which is not mentioned by Moses, Exod. xxviii. 6, 7; Joseph. Antiq. book iii. ch. 7. 5. According to the Mosaic law the EPHOD and MEIL were the proper garments of the *high priest*; but we learn that they were sometimes worn by other illustrious men, Job, xxix. 14; 1 Sam. xviii. 4; 2 Sam. vi. 14; Ezek. xxvi. 16. We may infer from 2 Sam. vi. 14, and 1 Chron. xv. 27, that דְּרוֹן and מֵיל בָּשָׂר, [rendered in the English version, *a linen ephod, and a fine linen robe*], were convertible

expressions for the same thing; still there is no doubt, that there were two kinds of ephods.

III. פֶּתַח, A HAT OR TURBAN, as may be seen to this day on the ruins of Persepolis. Garments of fur appear to have been used in the east, although the climate was warm. The phrase, אֲפָרָת שְׁעָר, means a garment of hair, worn commonly by poor people and by the prophets, 2 Kings, i. 8; ii. 8; Zech. xiii. 4; Heb. xi. 37. There were certain garments of hair, which were precious and worn by the rich and by princes, Josh. vii. 21, 24; 1 Kings, xix. 13, 19; Jonah, iii. 6. The words נִסְךָ and σινδών, though the same, signified different things; נִסְךָ was a precious tunic of cotton, Judg. xiv. 12, 13, 19; Prov. xxxi. 24; Is. iii. 23; but σινδών was a sort of coverlet, under which the people slept at night, Mark, xiv. 51, 52; xv. 46; Luke, xxiii. 53. Χλαμύς is the name of a robe common among the Greeks, which extended to the knees, and was fastened over the breast, but the χλαμύς κοκκίνη, which is mentioned Matt. xxvii. 28, and Mark, xv. 17, commonly called πορφύρα, or the purple, was a red robe worn by the Roman soldiers, nearly of the same length with the Greek robe. The word χλαμύς is not, in this case, the same with the Hebrew, גִּלְוֹם; for the גִּלְוֹם תְּכִלָּת, mentioned in Ezek. xxvii. 24, were not Grecian robes, but blue cloths, brought from Arabia. The cloak, mentioned 2 Tim. iv. 13, in Greek, φελωνής or φαιλόνης, was a Roman garment, meant for protection against the rain, and to be worn on journeys. It was closed throughout except at the neck. It was drawn over the head and supported by the shoulders.

### §. 123. SANDALS AND SHOES.

At first, in order to prevent the feet from being cut by sharp stones, or burnt by the hot sand, or injured by cold, small pieces of wood or leather were bound to the bottom of the feet, and sandals of this kind are still seen in the east. Afterwards shoes were made, and greaves, as may be seen on the ruins of Persepolis, and as is related by Strabo. Originally no other covering of the foot was used than sandals, כַּלְעֵד, σανδάλια, ὑπόδηματα; which were bound round the feet with thongs of leather, שְׁרוֹךְ, ἱμάς, ἱμάντες, Gen. xiv. 23; Exod. xii. 11; Is. v. 27; Judith, x. 4; Matt. iii. 11; x. 10; Mark, i. 7; vi. 9; John, i. 27. These sandals were very common, Amos, ii. 6; viii. 6. Matrons some-

times wore elegant ones, Judith, x. 4; xvi. 9. The nature of the sandal of badger's skin, mentioned in Ezek. xvi. 10, is not known. The people put off their sandals when they entered a house, and put them on when they left it. Whence the phrases, *to loose one's sandals from off his feet*, etc., Exod. iii. 5; Deut. xxv. 9; Is. xx. 4; Ruth, iv. 7, 8; Ezek. xxiv. 17. To loose and to bind on sandals was the business of the lowest servants. Disciples, however, performed this office for their teachers; but the Rabbins advised them not to do it before strangers, lest they should be mistaken for servants. The business of a servant recently purchased was to loose and to carry his master's sandals; whence the expressions in Mark, i. 7, and Matt. iii. 11, to "loose one's shoes," and "to bear them," are proverbial, and have the same meaning. As the wearers had no stockings, their feet became dusty and soiled; accordingly, when they had laid aside their sandals and entered a house, they washed their feet; which also was the office of the lowest servants. In some instances, where the guests were very distinguished men, the master of the family performed this office, Gen. xviii. 4; Luke, vii. 44. The poor sometimes went barefoot; the more rich and honoured never, except in case of mourning, 2 Sam. xv. 30; Jer. ii. 25. In contracts the seller gave his sandals to the buyer in confirmation of the bargain. Hence, "*a man without sandals*," became proverbial expressions, implying the reproach of prodigality, Deut. xxv. 9; Ruth, iv. 7.

#### §. 124. THE BEARD, .

The beard was considered a great ornament among the Hebrews, as it is to this day among other oriental nations. No one was allowed to touch it except for the purpose of kissing it. To have the beard plucked, shaved, or injured, was considered a great disgrace, 1 Chron. xix. 3—5; 2 Sam. x. 4—10. Hence the beard was used figuratively for the distinguished men of any nation, and the shaving of the beard was considered as a representation of servitude, Is. vii. 20. The beard was preserved in different ways by different people, 2 Sam. xix. 24. The Hebrews alone were forbidden to shave the beard, i. e., as the phrase is to be interpreted, to round the corners of the beard where it joins the hair of the head, Lev. xix. 27; because the Arabian tribes, by shaving off, or rather rounding the beard,

where it is connected with the hair of the head, devoted themselves to a certain deity, who held the place among them, that Bacchus did among the Greeks, Herod. iii. 8; Jer. ix. 26; xxv. 23; xlvi. 32. To pull out or cut off the beard was an indication of great grief, and mourning; every ornament whatever at such a time being laid aside. This, however, must be done by the person himself. If a stranger should undertake to pull out his beard, it would be the greatest insult.

### §. 125. OF THE HAIR, ἥρες.

Anciently the Egyptians, and some of the Arabians, were in the habit of shaving their beards: the Hebrews and other nations suffered them to grow. Occasionally, however, they used the razor, with the exception of the Nazarites, to whom shaving was absolutely interdicted, Numb. vi. 5; Judg. xiii. 7; xvi. 17; 1 Sam. i. 11; 2 Sam. xiv. 26; Is. vii. 20; Ezek. v. 1. Baldness was a source of contempt, 2 Kings, ii. 23; a heavy head of hair was esteemed a great ornament, 2 Sam. xiv. 26; Cant. v. 11; the hair was combed and set in order, Is. iii. 24, and anointed, especially on festivals, Ps. xxiii. 5; xcii. 10; cxxxiii. 2; 2 Sam. xiv. 2; Ruth, iii. 3; Prov. xxi. 17. The ointment used was the precious oil of olives, mixed with spices, particularly spikenard, which was brought from India, yet often adulterated. The spikenard mentioned Mark, xiv. 3, *νάγδος πιστική*, seems to have been pure. The colour of the hair of the people of the east, is commonly black, rarely red, which was esteemed a favourite colour. Females, as is commonly the case, let the hair grow long, Luke, vii. 38; 1 Cor. xi. 6—12, and braided it, Numb. v. 18; Judith, x. 3; 1 Peter, iii. 3; which is clear also from the Talmud. They ornamented their hair with gems and gold, 2 Kings, ix. 30.

### §. 126. COVERINGS FOR THE HEAD.

At first the hair was the only covering of the head. To prevent its being dishevelled by the wind, it was at length bound by a fillet, as is now customary among the servants in the east, and as may be seen on the ruins of Persepolis. Subsequently a piece of cloth was worn upon the head, which was afterwards converted into turbans of different forms. There were two kinds of turbans among the ancients; the one mentioned in

Esther, viii. 15, of fine linen, purple in colour, and enriched with gold; the other resembled a triangle in form, being pointed at the top, though not always made in the same manner; it is denominated in Dan. iii. 21, אַלְמָכָת, and in the Greek, κύρβασις; and κυρβασία. Josephus speaks of a piece of cloth, which was rolled round the head above the turban, Antiq. book iii. ch. 7. §. 3, and 7; but of this article of head-dress there is no express mention made in Scripture. Probably it was introduced at a late period, certainly after the captivity. The Hebrew word אַלְמָכָת was applied to the turbans in common use worn by both sexes; the word בְּגִבְעָה to the turbans or mitres of priests, which were of greater height, Exod. xxviii. 40; xxix. 9; xxxix. 28. The mitre of the *high* priest, called מִנְדָּבָר, was distinguished from that of the priests by a plate of gold bound in front of it. The mitres worn by princes and illustrious men, were the same with those of the priests and the high priests, Exod. xxviii. 4, 37; xxix. 6; xxxix. 31; Lev. viii. 9; xvi. 4. In the progress of time, new and more elegant head-dresses, called אַלְמָכָת, were introduced, and were common to both sexes. The phrase אַפְּרִית הַפְּאָרָה, and the word אַפְּרִירֹת, mean a head-dress or turban of much splendour; the words גְּבֻרָה and גְּבֻרָה, mean a diadem, and not a mitre. Both men and women, as is now common in the east, remained with their heads covered both at prayers and in the temple.

### §. 127. OF THE VEIL.

The difference between the dress of the men and the women consisted chiefly in the fineness of the materials, and the length of the garment. The dress of the hair, in the two sexes, was different, as before observed; and another mark of distinction was, that the women wore a veil. This distinction of dress, small as it was, was the ground of the command, prohibiting the assumption by one sex of the dress, which was appropriated to the other, Dent. xxii. 5. All females, except servants and others in a low condition in life, wore the veil; nor did they ever lay it aside, except in the presence of servants, and those relations with whom nuptials were interdicted, Lev. xviii.; comp. Koran, xxiv. 34; xxxiii. 54. This custom in regard to the veil still prevails in the east. When journeying, the ladies threw the veil over the hinder part of the head; but if they saw a man

approaching they restored it to its original position, Gen. xxiv. 65. When at home they did not speak with a guest without being veiled, and in the presence of female servants. They never entered the guest's chamber, but standing at the door, made known to the servant what they wanted, 2 Kings, iv. 13. This is observed to be the case in Homer. Prostitutes were always unveiled. Tamar, who was one of that class, assumed a veil merely for the purpose of concealing herself from her father-in-law, Judah. The position, which some maintain from Gen. xx. 16; viz. that virgins did *not* wear the veil, is not clear from that passage, and it is the less so, when the fact is taken into consideration, that the custom of modern orientals is an evidence that they *did*. In Asia there are various kinds of veils in use, which correspond with those mentioned in the Bible.

I. **כְּדִיד**. It somewhat resembled the hood of the French country women, covering the top of the head, and extending down behind the back, Cant. v. 7; Isaiah, iii. 23.

II. **מֶלֶךְ**. This covered the breast, neck, and chin to the nose, Cant. iv, 1, 3; vi. 7; Isaiah, xlvi. 2.

III. **רַעֲלָה**. It hung down from the eyes over the face, [called in the English version *mufflers*,] Isaiah, iii. 19.

IV. The fourth kind of veil received different names, viz. **מַעֲטָפָה** for the fashion of the winter, and **מַפְּנִיחָה** **מַפְּנִיחָה** for that of the summer. It covered the whole body from the top of the head to the sole of the foot, Isaiah, iii. 22; Ruth, iii. 15; Gen. xxxviii. 14.

V. **שְׁבִישָׁה**, or *the double veil*, so called because it served the purpose of two other veils, covering the top of the head, and falling down both behind and before. It was so large, that in many countries the matrons who wore it dispensed with any other.

VI. **שְׁבִיסִים**, of a thin gauze-like texture, [denominated in the English version a *caul*,] which was used as a veil, comp. the corresponding Arabic. The phrase, **פְּסִוִת עֵינִים**, Gen. xx. 16, probably does not mean a veil; perhaps the reading, as Michaelis conjectures, should be **פְּסִוִת עֵינִים**; that is, the fine or punishment of the eyes, viz. of *Abimelech*. What kind of veil that was which is called in the Greek of the New Testament **εξουσία** **ἐπὶ τῆς χεφαλῆς**, is not known, 1 Cor. xi. 10.

## § 128. STAFF, SEAL, AND RINGS.

The Hebrews bore a staff, פֶּגְלָה, etc.; not only the traveller, as a help on his journey, but others also, who, like the Babylonians, must have carried one merely for ornament, Exod. xii. 11; Gen. xxxviii. 18, 25. The Hebrews wore also, in imitation of the Babylonians, a seal or signet, חֹתֶם, which was suspended from the neck over the breast, Gen. xxxviii. 18; Cant. viii. 6; Hag. ii. 23. Sometimes merely the name of the owner, and sometimes an additional sentence was engraved upon the signet. If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some clay or wax for receiving an impression from the seal or signet. Frequently a ring, with some inscription upon it, was used as a seal, by a delivery or transfer of which, from a monarch, the highest offices of the kingdom were created, Gen. xli. 42; Esth. iii. 10, 12; viii. 2; Jer. xxii. 24; Dan. vi. 10, 13, 17. Rings, from the circumstance of their being employed for the same purpose as seals, were called טַבְעָוָת, which is derived from a verb, signifying to imprint, and also to seal; they were worn commonly as an ornament on a finger of the right hand, Exod. xxxv. 22; Luke, xv. 22; James, ii. 2.

## §. 129. LADIES' RINGS AND PENDANTS, טַבְעָוָת, נְצִירִים.

The ladies wore a number of rings upon their fingers, also pendants in the ear and nose, Gen. xxiv, 22; Exod. xxxii. 2, 3; xxxv. 22; Isaiah, iii. 21; Ezek. xvi. 12. The rings were made of silver, gold, or other metal, according to the rank or wealth of the wearer; the pendants sometimes consisted of pearls which were suspended by a thread. When they were of gold, they were denominated פְּנִזָּן; when of precious stones, גְּצִיפּוֹת, Numb. xxxi. 50; Ezek. xvi. 12. Ear-pendants may be seen sculptured on the ruins of Persepolis, for they were worn by men as well as women among other nations. This was not often the case among the Hebrews, Pliny ii. 50; Judg. viii. 24. The women wore rings of silver, gold, and other materials round the ankles, Hebrew עֲכָבִים. The rings of the two ankles were sometimes connected with each other by a chain, called אַגְדָּות; probably the chain was comprehended also under the name above given for the rings, Isaiah, iii. 18.

§. 130. NECKLACES, BRACELETS, ETC.

The dress of the ladies in the east was always expensive, Gen. xxiv. 22, 30, 53; Numb. xxxi. 50; Isaiah, iii. 16—24; Ezek. xvi. 10; et seq. They wear at the present day, as formerly, not only rings and pendants, but necklaces, bracelets, etc. These ornaments were sometimes worn by distinguished *men*, as a present from the monarch, as may be seen on the Persepolitan figures, Gen. xli. 42; Prov. iii. 3, 22; vi. 21; Cant. i. 11; Dan. v. 7. Necklaces and bracelets were made of silver or gold; sometimes of jewels, or coral, פְּנִירִים, Numb. xxxi. 50; Exod. xxxv. 22. Three necklaces were commonly worn; one reaching lower than the other. From the one that was suspended to the waist, there was hung a bottle of perfume, filled with amber and musk, called in Isaiah, iii. 20; בְּתַחַת יָמֶנֶת. Half-moons also of silver and gold were suspended in this manner, as may be inferred from the word שְׁנָהָרִים. With these the Arabians ornamented the necks of their camels, Isaiah, iii. 18; Judg. viii. 21, 26.

טוֹפְכּוֹת .

The orientals from the earliest ages have believed in the influence of the stars, in incantations, and other magic arts. To defend themselves against them, they wore amulets, which consisted of precious stones, gems, gold, and sometimes of pieces of parchment, on which was written some inscription. The small gold images of serpents, לְחַשִּׁים, which the Hebrew women carried in their hands were amulets, which were considered as ornamental, as well as preventives of magical influence, Isaiah, iii. 20; Exod. xiii. 9, 16; Deut. vi. 8; xi. 18.

§. 132. MIRRORS, מִרְאֹת , רְאֵי .

Mirrors were made of molten brass polished; hence they were called גְּלִיּוּגִים or shining. In Job, xxxvii. 18; the heavens are compared to a molten mirror. The ladies carried their mirrors in their hands. Their chambers were not ornamented with them; but the chamber doors, in later times were made of a polished stone, in which objects might be obscurely seen, 1 Cor. xiii. 12.

## §. 133. PURSE AND NAPKIN.

A man's girdle answered all the purposes of a purse. The purse of a lady, which was suspended from her girdle, was made of solid metal, sometimes of pure gold, and fashioned like a cone with a border of rich cloth at the top; these purses were called in Hebrew **כְּפָרָה**, Isaiah, iii. 22; 2 Kings, v. 23. Both sexes had napkins attached to their girdle, or wore them upon the hand or left arm: those of the rich and powerful were valuable, and ornamented with embroidery. They were frequently employed as pockets, and were wrapped round the heads of those who had departed from life, Luke xix. 20; John, xi. 44. The apron, so called in Acts, xix. 12; was a napkin placed round the neck, and used as a *sudarium*.

## §. 134. PAINTING AND BRANDING, OR SEALING.

Various kinds of painting have been practised by all nations in all ages. It is our object, however, at the present time, to speak only of that mode of painting, which in the Bible is denominated **מִלְאָה**. The principal material used in giving a dark tint to the eyebrows, is a sort of black lead, which is used throughout all the east as far as India. It is applied to the eyebrows by a silver instrument, and so painted as to give them the appearance of being very long, which is deemed a great ornament, 2 Kings, ix. 30; Jer. iv. 30; Ezek. xxiii. 40. The paint, which is prepared from the ashes of the plant alkanet, and which is used by oriental matrons to communicate a yellow colour to the arms and feet, and a tint of redness to the nails, though very ancient, is not mentioned in the Bible; a mere allusion to it occurs in Jer. ii. 22, under the word **מִלְאָה**. The red paint in use among the Roman matrons, which was spread upon the idols on festival days, is mentioned in the Book of Wisdom, xiii. 14. A custom which prevailed in the east anciently, and which is connected with this subject, has been perpetuated in that region even to the present day; viz. that whoever visited a temple should either devote himself to some god, or brand the image of the temple or the name of the god on his right arm. This custom, as far as concerned the Hebrews, was interdicted in Lev. xix. 28; but the words 'branding,' 'marking,' and 'sealing,' frequently occur with a figurative signification, Gal. vi. 17;

Ephes. i. 13; Rev. vii. 4, 8; xiii. 17, 18; xiv. 1—5; Ezek. ix. 2—11.

§. 135. DRESS AT FESTIVALS AND ON OCCASIONS OF MOURNING.

The festival dress was very splendid; it was white, and as often as the festival returned, was newly washed and perfumed with myrrh, cassia, and aloes, Gen. xxvii. 27; Psalms, xlvi. 8; Cant. iv. 11. It was worn on the festivals of the family, of the state, and of religion; but when the festival was ended it was laid aside. The splendid garments of festivals were denominated in Hebrew **מְעִיטָה תַּחֲלָה**, **חֶדְרִי תַּקְשֵׁשׁ**, etc. Vast expense was bestowed upon them, both as respected their quality and number, 2 Kings, v. 5; Matt. x. 10; James, v. 2. The mourning dress, Hebrew **תַּנְשֵׁשׁ**, or *sackcloth*, is well known. It was in truth a sack, which was thrown over the person, and extended down to the knees; but which, nevertheless, had holes for the admission of the arms. The materials were a coarse dark cloth of goat's hair, Job, xvi. 15; Jonah, iii. 5.

NOTE.—In the book of Leviticus, xiii. 47—59, the *leprosy of garments* is fully spoken of. The marks or indications of the existence and nature of this leprosy are also stated with some particularity in the verses referred to. What this plague, as it is termed, was, it is difficult to state with accuracy, since the conjectures, which the learned have hazarded in regard to it, are by no means satisfactory. Without doubt the Hebrews had observed certain destructive effects wrought upon clothing, whether made of wool, cotton, or leather; and not understanding their origin or their nature, they chose to call them from certain resemblances, as much apparent as real, the corroding plague or leprosy, **צְרֻעָה מִמְּאֹרָה**. The most probable conjecture with regard to these effects is, that they were merely the depredations of certain small insects, invisible to the naked eye. The Hebrews, without doubt, considered the clothes' leprosy, as they termed it, contagious; and consequently a serious and fearful evil. This opinion was the ground of the rigid laws which are laid down in respect to it in Lev. xiii. 47—59.

## CHAPTER IX.

## CONCERNING FOOD AND FEASTS.

## §. 136. OF FOOD IN GENERAL.

AT first men lived upon the fruits of trees, herbs, roots, seeds, and whatever they could find in the vegetable kingdom, that might conduce to the support of life ; all which was expressed in Hebrew by the word שְׁמַרְתָּ, in the general sense of that word, Gen. i. 29 ; ii. 16. Afterwards a method was invented to bruise grain, and to reduce it to a mass ; to ferment it, bake it, and thus to make bread, which is also expressed by שְׁמַרְתָּ, in the more limited sense of the word. Still later, water, milk, oil, and honey, were mingled with the meal, and bread was made of a richer and more valuable kind. Even so early as the time of Abraham, the art of preparing bread was carried to some degree of perfection. Before the deluge, the flesh of animals was used as food, as may be inferred from the division of animals into clean and unclean, Gen. vii. 2, 8. After the deluge, animals are expressly mentioned as being slain for food, Gen. ix. 3. But flesh is not so palatable and nutritious in warm climates as in others ; therefore fruits, bread, olives, and milk, are the customary food.

## §. 137. PREPARATION OF FOOD BY FIRE.

Originally food of every kind was eaten without being cooked, either because fire had not been discovered by man, or that its utility in dressing food was unknown. At length fire and its uses were discovered. The first method of obtaining fire was, to elicit sparks by the collision of steel and flint, or by the friction of pieces of wood. This method of obtaining fire was very ancient, as we may learn from the etymology of the word נִיר, Isaiah, l. 11.

## §. 138. OF MILLS.

Corn was eaten at first without any preparation ; the custom of thus eating it had not gone into total desuetude in the time of

Christ, Matt. xii. 1 ; Levit. ii. 12 ; Deut. xxiii. 25. After the uses of fire were known, corn was parched. Parching it became so common, that the words קָלֵי, קָלֵא, and קָלִיא, which properly mean parched, mean also corn or meal, 2 Sam. xvii. 28 ; Lev. ii. 12, 14 ; Ruth, ii. 14. Some, who found a difficulty in mastication, broke to pieces the kernels of corn with stones or pieces of wood ; this suggested the idea of mortars, and eventually of mills. The mortar, מְדֻכָּה, מְבַטֵּשׁ, was used in the time of Moses for bruising corn, also the mill, מְמַלֵּחַ, Numb. xi. 8. Fine meal, i. e. corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham, Gen. xviii. 6 ; hence mills and mortars must have been previously known. The mill common among the Hebrews, differed little from that which is used at this day in Egypt and the east. It consisted of two circular stones, two feet in diameter, and half a foot thick. The lower one was called תְּחִנָּתִי and תְּלִחָה, Deut. xxiv. 6. There was a slight elevation in the centre, and it was fixed in the floor. The upper one was called רְגַבָּב, Judg. ix. 53. It was moveable, and in order to make it fit precisely to the other stone it was slightly hollowed. In the middle of it was a hole, through which the corn to be ground was admitted. The upper stone had a handle attached to it, by which it was moved upon the lower, and the corn and grain were in this way broken. There were sieves attached to the mill, which separated the flour from the bran ; the bran was put into the mill again and re-ground. The sieves were made of reeds ; those made of horse-hair were a later invention ; not earlier than the time of Pliny.

### §. 139. GRINDING.

As there were neither public mills nor bakers, except the king's, Gen. xl. 2 ; Hos. vii. 4—8 ; each family possessed a mill ; hence it was made an infringement of the law, for a person to take another's mill or millstone, as a pledge, Deut. xxiv. 6. At first barley alone was ground ; afterwards wheat was generally used, and the use of barley was confined to the poor, although the barley of the warm climate of the east was preferable to ours. On the second day, in warm climates, bread becomes dry and insipid ; hence the necessity of baking every day, and hence also the daily grinding at the mills about evening. The sound of the millstones is spoken of by the prophet Jer. xxv. 10. The mill

was commonly turned by two persons, the lowest maid-servants. They sat opposite each other. One took hold of the mill handle and impelled it half way round; the other then seized it and completed its revolution, Exod. xi. 5: Job. xxxi. 10, 11; Isaiah, xlvi. 2; Matt. xxiv. 41. The labour was severe and menial; frequently enemies, taken in war, were condemned to perform it, Judg. xvi. 21; Lam. v. 13.

#### §. 140. BAKING BREAD IN AN OVEN.

The business of baking was performed anciently by women, however high their stations, Gen. xviii. 6; Lev. xxvi. 26; 2 Sam. xiii. 6, 8; Jer. vii. 18, 19. When luxury afterwards prevailed among them, the matrons and their daughters gave it up to their female servants, 1 Sam. viii. 13. These servants were so numerous in the palace of David, that a portion of bread and other food was distributed to them, the same as to a large multitude of men, 2 Sam. vi. 19. In Egypt there were king's bakers at a very early period; their appearance in Palestine was much later; Hos. vii. 4—7; Jer. xxxvii. 21.

Kneading troughs were wooden trays, in which the flour, being mingled with water, was formed into a solid mass, and after remaining a little time, was kneaded, some leaven being added to it, Exod. xiii. 34; Deut. xxviii. 5, 17. In case it was necessary to prepare the bread very hastily, the leaven was left out, Gen. xviii. 6; xix. 3; Judg. vi. 19; 1 Kings, xvii. 12; Exod. xii. 15, 34; xiii. 3, 7; Lev. ii. 11; Deut. xvi. 3; Amos, iv. 5. The cakes when made were round, Hebrew קְפָרוֹת לְחֵם, Judg. viii. 5, and nine or ten inches in diameter. The unleavened cakes were very thin; the leavened were as thick as a man's little finger. The bread was not cut with a knife but broken, Hebrew סַלְלָה, Isaiah, lviii. 7; Lam. iv. 4; Matt. xiv. 19; xv. 36: xxvi. 26. Of ovens or places for baking there were four kinds:

I. The mere sand, heated by a fire, which was subsequently removed. The raw cakes were placed upon it; in a little while they were turned, and afterwards, to complete the process, were covered with warm ashes and cinders. Unless they were turned, they were not thoroughly baked. This explains Hos. vii. 8. The cakes, called in Hebrew צְבֻוָּה, were prepared in this way, Gen. xviii. 6; xix. 3; 1 Kings, xix. 6.

II. The second sort of oven was an excavation in the earth,

two and a half feet in diameter, of different depths, from five to six feet, as we may suppose from those which still exist in Persia. This sort of oven occurs under the word בִּירִים, and in Lev. xi. 35, is mentioned in connexion with the word תְּפִיר. The bottom was paved with stones; when the oven was sufficiently warmed, the fire was taken away, the cakes were placed upon the warm stones, and the mouth of the oven was shut.

III. A moveable oven, called הַתְּבִיר, which was constructed of brick, and covered within and without with clay. A fire was kindled within it, and the dough was placed upon the side, where it was baked. This bread, or cake, was called מְאַפָּה תְּבִיר, Lev. ii. 4.

IV. A plate of iron, placed upon three stones; the fire was kindled beneath it, and the raw cakes placed on the upper surface. The cake baked in this way is perhaps the מְתֻחֶבֶת, mentioned in Lev. ii. 5; vi. 14. Not only leavened and unleavened cakes were baked in these ovens; but other kinds also, which it is not necessary to mention.

#### §. 141. ON THE DIFFERENT KINDS OF FOOD.

Cooking, בָּשָׂל, was performed by the matron of the family, unless when intent on the adorning of her person she thought proper to commit it to a female servant. Vegetables, lentils especially, which are greatly esteemed even to this day among the orientals, were the principal food, Gen. xxv. 30, 34; cakes mixed with honey, were also frequently used, Ezek. xvi. 13. Flesh was only served up at festivals, except when a stranger was present, Gen. xviii. 7; Deut. xv. 20; Luke, xv. 23. The orientals at the present day use flesh sparingly; long abstinence from it, however, produces a great desire for it, Numb. xi. 4, 12. As luxury increased, the flesh of animals began to be more used for food; venison and the meat of the "fatted calf," and of fatted oxen, were peculiarly esteemed, Gen. xviii. 7; xli. 2; 1 Sam. xvi. 20; xxviii. 24; 2 Sam. vi. 13. The flesh of the sheep and goat kind, particularly of lambs and kids, was esteemed the choicest dish of any, and therefore, it was much used in sacrifices. In the most ancient ages the animal was slain by the master of the family himself, although he were a prince. The cooking also was done by his wife, even were she a princess, Gen. xviii. 2—6; Judges, vi. 19.

The process of cooking seems to have been very expeditiously performed, Gen. xxvii. 3, 4, 9, 10. All the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate uncorrupted, was commonly cooked at once. This is the custom at the present day, although the art of drying and preserving it by the sun is known among the nomades. The flesh when cooked, was divided into small pieces, and a sauce was prepared for it of broth and vegetables, in Hebrew קְרֵבָה, Judg. vi. 19, 20; Isaiah, lxv. 4.

### §. 142. OF ROASTING, קְרֵבָה, קְרֵבָה.

Roasting was the earliest mode of preparing the flesh of animals; it appears to have been first discovered by chance, as already observed, and in time it became a favourite method of cooking. The nomades of the present day, following a very ancient custom, divide the flesh into small pieces, salt it, and fix it upon a wooden spit. They place one part of it to the fire, and when this is roasted they turn it. Fowls are roasted whole on a spit, which revolves on two or more hooked sticks, placed in the ground on each side of the fire. When sheep and lambs are to be roasted whole, they thrust a sharp stick through the animal from the tail to the head; another transversely through the forefeet, and roast it in the oven described in §. 140. No. II. In the countries of the east, locusts are frequently roasted for the use of the common people. Their wings and feet are taken off, and their intestines extracted; they are salted, fixed upon a sharp piece of wood, placed over the fire, and at length eaten. They are likewise prepared by boiling them. In summer they are dried, and ground, and bread is made of them. Sometimes they are salted and preserved in bottles, and as occasion requires, are cut into pieces and eaten, Lev. xi. 22; Matt. iii. 4. Some species of locusts are esteemed noxious, and are, therefore, reckoned among the unclean animals. The Hebrew word עַזְבָּלִשׁ, [rendered in the English version quails, Numb. xi. 31, 32,] is not to be considered as a name for any species of locusts, for עַזְבָּלִשׁ is to this day in the east the name of a migratory bird of the quail kind. They come over the waters of the ocean, and, being weary, descend in great numbers on Arabia Petrea, so as to be easily taken by the hands, Diod. Sic. i. 61; Niebuhr's Travels, Part i. p. 176. The flesh of these birds is less esteemed on account of their living chiefly upon grasshoppers.

NOTE. The use of salt is very ancient, see Numb. xviii. 19, compared with 2 Chron. xiii. 5. Among the orientals, salt is the symbol of inviolable friendship; a covenant of salt, accordingly, means an everlasting or perpetual covenant. It is used figuratively for wisdom, and for preservation, Mark, ix. 49, 50; Colos. iv. 6; and salt that has lost its savour, on the contrary, for folly, Matt. v. 13.

### §. 143. INTERDICTED Food.

Several sorts of food were forbidden to be eaten by the Hebrews; some animals were unclean according to the Mosaic law, such, for instance, as were actually unpalatable and noxious, or were considered to be so; others being set apart for the altar, certain parts of which it was consequently not lawful to eat. The object of interdicting so many sorts of food was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they might have been seduced to practise idolatry. The following were deemed unclean:

- I. Quadrupeds, which do not ruminant, or which have cloven feet.
- II. Serpents, and creeping insects; also certain insects, which sometimes fly and sometimes walk or creep upon their feet.
- III. Certain species of birds, some of which are now unknown.
- IV. Fishes without scales; also those without fins.
- V. All food and all liquids standing in a vessel, and all seed soaked in water, into which the dead body of any unclean insect had fallen. Water in cisterns, wells, and fountains, could not be contaminated in this way, Lev. xi. 1—38.
- VI. All food and liquids in an uncovered vessel, which stood in the tent or chamber of a dying or dead man, Numb. xix. 15.
- VII. Every thing consecrated to idols or gods, Exod. xxxiv. 15. It was this prohibition which in the primitive church occasioned certain dissensions, which Paul frequently comments upon, especially in 1 Cor. viii. 10.
- VIII. The kid boiled in the milk of its mother, Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21. The reason of this law is somewhat obscure. Whether there was any superstition attached to the subject, or whether it was meant as a lesson on humanity to animals, or whether it is to be understood as an indirect com-

mendation of oil in preference to butter and milk, is not clear. The consecrated animal substances which it was not lawful to eat, were :

I. Blood, Lev. iii. 17; vii. 26, 27; xvii. 10—14; xix. 26; Deut. xii. 16, 23, 25; xv. 23.

II. An animal which died of disease, or was torn to pieces by wild beasts, because, in such cases the blood remained in the body, Exod. xxii. 31; Deut. xiv. 21.

III. The fat covering the intestines, the large lobe of the liver, the kidneys and the fat upon them, Exod. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; ix. 10, 19; also the fat tail of a certain class of sheep, in Heb. נַעֲלָמָן, Exod. xxix. 22; Lev. iii. 9; vii. 3; viii. 26; ix. 19; all of which was set apart for the altar. The Hebrews abstained also from the haunches of animals; the later Jews extended this abstinence to the whole hind quarter. The custom originated from the account given in Gen. xxxii. 25, 32.

#### §. 144. BEVERAGE.

The Mohammedans generally drink water; the rich and noble drink a beverage called sherbet, which was formerly used only in Egypt, Gen. xl. 11; where ale or beer, ζύθος, σίριος κρείτινος, was also used, though probably not so early as the time of Moses. The orientals frequently drank wine to such excess as to occasion ebriety, from which circumstance many tropes are drawn, Isaiah, v. 11, 12, 22; xxviii. 1—11; xl. 26; Dent. xxxii. 42; Ps. lxxviii. 65; etc. Wine, although very rich in eastern climates, was sometimes mixed with spices, especially myrrh, and this mixture was named from a Hebrew word, which signifies *mixed*. This word, viz. מִיחְמָד, means also a wine diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration, Isaiah, i. 22. Wine in the east was frequently diluted after it was bought. There is a sort of wine called רַבְשׁ, σίκερα, or strong drink. It was made of dates, and of various seeds and roots; and was sufficiently powerful to occasion intoxication. It was drunk, mixed with water. From the pure wine and *sikera*, there was made an artificial beverage, וְאַמְתֵּן, which was taken at meals with vegetables and bread, Ruth, ii. 14. It was also a common drink, Numb. vi. 3; and was used by the Roman soldiers, Matt. xxvii. 48. Further, there is a wine called by the

Talmudists *vinegar*, whence the passage in Matt. xxvii. 34, may be explained. The vessels used for drinking were at first horns; but the Hebrews used them solely for the purpose of performing the ceremony of anointing. The other drinking vessels were:

I. A cup of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travellers to this day, and may be seen in both shapes on the ruins of Persepolis, comp. 1 Kings, vii. 26.

II. The bowl, Hebrew קְבִיעָה. It resembled a lily, Exod. xxv. 33; although it seems to have varied in form, for it had many names, as כּוֹס, פֶלֶד, קְבֻעָת, קְשׁוֹת, קְשׁוֹתָה, had no cover, and probably were of a circular form, as the names seem to indicate. The bowls of this kind, which belonged to the rich, were, in the time of Moses, made of silver and gold, as appears from Numb. vii. 13, *et seq.* comp. 1 Kings, x. 21. The larger vessels, from which wine was poured out into cups, were called urns, קְנִיקָה, bottles חַמְתָה, חַמְתָה נָאֵד, small bottles, קְלִי; and a bottle of shell, בָּד, with a small orifice.

#### §. 145. THE TIME AND CIRCUMSTANCES OF TAKING REFRESHMENT.

Not only the inhabitants of the east, generally, but the Greeks and Romans also, were in the habit of taking a slight dinner about ten or eleven o'clock of our time, which consisted chiefly of fruits, milk, cheese, etc. Their principal meal was about six or seven in the afternoon; their feasts always took place in the evening; for the burning heat of the day in eastern climates diminishes the appetite for food and suppresses the disposition to cheerfulness, Mark, vi. 21; Luke, xiv. 24; John, xii. 2. The hands were washed before meals, which from the mode of eating, was necessary; prayers also were offered, 1 Sam. iv. 13. The form of the short prayer, which in the time of Christ was uttered before and after meals, has been preserved by the Talmudists. It is as follows: "Blessed be thou, O Lord, our God, the king of the world, who hast produced this food, or this drink, (as the case may be,) from the earth or the vine," Matt. xiv. 19; xv. 36; xxvi. 27; Mark, xiv. 22; 1 Cor. x. 31; 1 Tim. iv. 4, 5. The Hebrews were not very particular about the position which their guests occupied at table, at least not so

much so as the Egyptians were anciently, Gen. xlvi. 32 ; still etiquette was not wholly neglected, 1 Sam. ix. 22. In the time of Christ, the arrogant Pharisees, who, imitating the example of the heathen philosophers, wished to secure the highest marks of distinction, sought of course the most honourable seat at the feasts, Luke, xiv. 8.

#### §. 146. TABLE, AND METHOD OF SITTING.

The table in the east, is a piece of round leather, spread upon the floor, upon which is placed a sort of stool, called *חַלְשָׁן*. This supports nothing but a dish. The seat was the floor, over which was spread a mattress, carpet, or cushion, upon which those who ate sat with their legs crossed. They sat in a circle round the piece of leather, with the right side towards the table, so that one might be said to lean upon the bosom of another. Neither knife, fork, nor spoon was used ; but a cloth was spread round the circular leather, to prevent the mats from being soiled, which is the custom in the east to the present day. In the time of Christ the Persian custom prevailed of reclining at table. Three sat upon one mat or cushion, which was large enough to hold that number only ; hence the origin of the word *ἀρχιτρίκλινος*, i. e. the master of the feast, John, ii. 8. The guests reclined upon the left side with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. In this mode of reclining we see the propriety of the expression, “ leaning upon one’s bosom,” John, xiii. 23. The middle mat or cushion, and the centre position on any given mat was the most honourable, and was the one coveted by the Pharisees, Luke, xiv. 8, 10. Anciently females were not admitted to the tables of the men, but dined in their own apartments, Esth. i. 9. Babylon and Persia must, however, be considered as exceptions, for there the ladies were not excluded from the festivals of the men, Dan. v. 2 ; and, if we may believe the testimony of ancient authors, at Babylon they were not remarkable for their decorous behaviour on such occasions.

#### §. 147. MODE OF EATING.

The food was conveyed from the dish to the mouth by the right hand ; this custom still prevails in the east. Ruth, ii. 14 ;

Prov. xxvi. 15; John, xiii. 26. Neither knife nor fork was used. The three-pronged flesh-hook, or fork, mentioned 1 Sam. ii. 13, 14; יְדָה, belonged to the cooking apparatus, and not to the table, and was employed to take the flesh out of the pot. In ancient times a separate portion seems to have been assigned to each guest, and he was considered as much honoured who received two or more portions, 1 Sam. i. 4, 5; ix. 23, 24. At a more recent period, all the guests sitting or reclining at the table ate from a common dish. Drink was handed to each of the guests in the cups and bowls already described; and, at a very ancient period, in a separate cup to each. A cup, therefore, is frequently used figuratively for a man's lot or destiny, Ps. xi. 6; lxxv. 8; Is. li. 22; Jer. xxv. 15, 27; xxxv. 5; xl. 12; Ezek. xxiii. 31—34; Matt. xxvi. 39. The Egyptians, like the modern orientals, drank after supper. The servants standing by observed the nod of their master and obeyed it; hence the phrases, “to stand before or to walk before the master,” are the same as to serve him. These phrases are used figuratively in respect to God also, Gen. v. 22, 24; xvii. 1; xxiv. 40; 1 Sam. ii. 35.

### §. 148. OF FEASTS.

Success induces men to indulge their joyful feelings in the company of their friends and companions. Hence feasts are mentioned at an early period, Gen. xxi. 8; xxix. 22; xxxi. 27, 54; xl. 20. In respect to the second tithes, which originated from the vow of Jacob, Gen. xxviii. 22, and which were set apart, not only as a sacrifice, but as a *feast* also, Moses was very particular in his laws, Deut. xii. 4—18; xiv. 22—29; xvi. 10, 11; xxvi. 10, 11. He also enacted, that at the festival of the second sort of first fruits, [denominated by Michaelis the second first fruits,] servants and widows, orphans and Levites, should be made free partakers, Deut. xvi. 11—14; xii. 12—18. Jesus alludes to this festival, which was designed for the poor, and which received its reward from God, in Luke, xiv. 13. The guests were invited by the servants, and were requested to come at a particular time, Matt. xxii. 4; Luke xiv. 7. They were anointed with precious oil, Ps. xxiii. 5; xl. 7; Amos, vi. 6; Eccles. ix. 8; Luke, vii. 37, 38. Anciently, (and the same is the custom now in Asia), the persons invited were perfumed

before their departure, especially upon the beard, as we may gather from Exod. xxx. 37, 38. We are not inclined to conclude, as some have done, from Is. xxviii. 1, and Wisd. ii. 7, that the Hebrews were sometimes crowned with flowers at their festivals, in the manner of the Greeks. They appeared on such occasions in white robes, Eccles. ix. 8. They gratified their taste by the exhibition of large quantities of provisions of the same kind, Gen. xviii. 6; xxvii. 9; Job, xxxvi. 16; and also by a diversity in the kinds, Amos, vi. 4; Esth. i. 5—8; Neh. v. 18. Flesh and wine were the principal articles; hence a feast is sometimes called the season of drinking, *παντζένη*, Is. xxii. 13. As luxury increased, drinking on festivals was carried to great excess: it was continued from evening till morning. Such riotous meetings were called more recently in the Greek tongue *κάμαι*, and are deservedly condemned, Rom. xiii. 13; Gal. v. 21; 1 Pet. iv. 3. As the feasts were always held towards evening, the room or rooms where they were held were lighted up; and the fact, that in the climate of Palestine, the night, at least as it approached towards the morning, was cold, will afford a clew to the explanation of Matt. viii. 12; xxii. 13; xxv. 30, etc. Jests, music, and riddles, were not excluded from feasts: they, therefore, were symbolic of a state of prosperity, and exclusion from them was a symbol of sorrow and misery, Prov. ix. 2, et seq.; Amos, vi. 4, 5; Is. v. 12; xxiv. 7, 9. Hence also the kingdom of the Messiah is represented under the image or symbol of a feast. This metaphorical representation was so common, and so well understood, that the ancient interpreters use the words, joy and rejoice, feast and feasting, as interchangeable terms, compare Ps. lxviii. 4, and Esther, ix. 18, 19, with the Alexandrine version and Vulgate. In the New Testament, the word *χαρά*, or *joy*, is sometimes put for a feast, Matt. xxv. 21, 23. As many of the Hebrew feasts were the remains of sacrifices, the guests were required to be pure or clean, to which a reference is made in various allegories and metaphors, Ezek. xxxix. 16, 20; Rev. xix. 17, 18.

#### §. 149. HOSPITALITY OF THE ORIENTALS.

In the primitive ages of the world there were neither inns nor taverns. In those days the voluntary exhibition of hospitality to those who stood in need of it, was highly honourable. This hospitality continued even after public inns were erected, and pre-

vails even to this day in the east, Job, xxii. 7; xxxi. 17; Gen. xviii. 3—9; xix. 2—10; Exod. ii. 20; Judg. xix. 2—10; Acts, xvi. 15; xxviii. 7; Matt. xxv. 35; Mark, ix. 41; Rom. xii. 13; 1 Tim. iii. 2; v. 10; Heb. xiii. 2. Hence not only the nomades, or wandering shepherds, hospitably receive strangers; but there are also persons in cities who go about the streets and offer water to all whom they meet, which is a great favour in the hot countries of the east. This liberality usually meets with some little reward, Matt. x. 42; Mark, ix. 41. The high sense of honour, that is characteristic of the orientals, is exhibited in a custom which prevails to this day. If a man receive another, though he be a robber, into his house; if he eat with him even a crust of bread, he is bound to treat him as a friend; to defend him even at the hazard of his own life, unless he is willing to meet with the scorn and contempt of all his countrymen, Gen. xix. 1—9; Josh. ii. 1—6; ix. 19; Judg. iv. 17—22. An allusion is made to this custom in Ps. xli. 9; xci. 1; cxix. 19; 2 Sam. xii. 3; Luke, vii. 34; John, xiii. 18. Comp. Iliad, vi. 210—231. The feet of the guests, as before observed, were washed; whence washing the feet is also used as a symbol of hospitality, Gen. xviii. 4; John, xiii. 5; 1 Tim. v. 10.

## CHAPTER X.

### ON THE STATE OF DOMESTIC SOCIETY.

#### §. 150. PRECAUTIONS AGAINST FORNICATION.

BOTH polygamy and fornication were condemned by that primeval institution, which, in order to secure the propagation of the species, joined in marriage *one* man and *one* woman, Gen. i. 27, 28. The old and pious patriarchs religiously observed this institution. But before the time of Moses, morals had become very much corrupted, and not only the prostitution of females, but of boys, was very common among many nations, and even made a part of the divine worship; as may be inferred from the words, בָּשָׂר, a prostitute boy, and בָּשָׂרִית, the feminine of it, which words properly and originally mean a person religiously set apart and consecrated to the flagitious vice in question. To

prevent these evils to which the Greek and Roman philosophers refused to oppose any decided resistance, Moses made the following regulations :

I. That among the Israelites no prostitute, neither male nor female, should be tolerated ; and that if the daughter of a priest especially, were guilty of whoredom, she should be stoned and her body burnt, Lev. xxi. 9 ; because these things, as Moses observes in Lev. xix. 29 ; Deut. xxiii. 17, 18, were a great abomination in the sight of God. Further, in order that priests of low and avaricious minds should not, in imitation of other nations, make crimes of this kind a part of the divine worship, he enacted,

II. That the price of whoredom, though presented in return for a vow, should not be received at the sanctuary, Deut. xxiii. 18. This law it seems was sometimes violated in the times of the kings, 2 Kings, xxiii. 7. He also enacted :

III. That the man who had seduced a female, should marry her, and in case the father would not consent, should pay the customary dowry, viz. thirty shekels : in case violence had been offered, fifty shekels, Exod. xxii. 16 ; Deut. xxii. 23—29. This law appears to have originated in an ancient custom alluded to in Gen. xxxiv. 1—12. Finally, to secure the great object, he enacted.

IV. That any one who when married was not found to be a virgin, as she professed before marriage, should be stoned before her father's house, Dent. xxii. 20, 21. These laws it must be admitted, were severe ; but prostitutes of both sexes, notwithstanding their severity, were set apart in the time of the kings for the service of idols, Prov. ii. 16—19 ; v. 3—6 ; vii. 5—27 ; Amos, ii. 7 ; vii. 17 ; Jer. iii. 2 ; v. 7 ; 1 K. xiv. 24 ; xv. 12, etc.

#### §. 151. POLYGAMY.

By the same primeval institution, just now referred to, polygamy was also forbidden. Lamech is the first mentioned as having two wives, and the example which he set found many imitators, see Gen. iv. 19, compared with Matt. xix. 4—8. After the deluge the example of Noah and his sons was praiseworthy ; but it was not followed. Polygamy very much prevailed among the Hebrews in the time of Moses, as we may learn from the fact, that the first born of six hundred and three thousand five hundred and fifty men, above twenty years of age,

amounted merely to the number of twenty two thousand three hundred and seventy-three, Numb. iii. 43. That this evil might in progress of time be diminished, Moses gave a narration, how the institution originally stood, Gen. i. 27, 28; ii. 23, 24; stated the first transgression of it, Gen. iv. 19, and the inconveniences which had subsequently resulted from having a plurality of wives, Gen. xvi. 4—10; xxx. 1—3, 15, evils, which travellers in eastern countries assure us are very great.

II. He interdicted to the kings, whom the Hebrews should afterwards elect, a multiplicity of wives. It is true he did not say precisely how many they should have; but probably meant the number should be limited by the custom of his time. Perhaps, therefore, the number was four; which is the exposition of the Rabbins and Mohammedans, and is in some measure supported by the example of Jacob, Deut. xvii. 17.

III. He directed that “if a man should take another wife; her food, her raiment, and her duty of marriage shall he not diminish,” Exod. xxi. 10; compare with Gen. xxx, 14—16. He excepted, however, the season of the *menses*, when sexual intercourse was prohibited on penalty of punishment with death.

IV. The uncleanness, contracted by sexual connexion, continued through a whole day, Lev. xv. 18. Under these circumstances, a man could not well have more than four wives; and in progress of time polygamy was much diminished.

#### §. 152. THE CHOICE OF A WIFE.

The father of a family selected wives for his sons, and husbands for his daughters, Gen. xxi. 21; Exod. xxi. 9; Deut. xxii. 16; Judg. xiv. 1—4. If a son had a preference for any person as his wife, he asked his father to obtain her from *her* father, Gen. xxxiv. 2—5; Judg. xiv. 1, 2. We may, therefore, conclude, that the expressions in Jer. xxxi. 22, and Is. iv. 1, 2, are descriptive of a very great scarcity of men. But the father could not give the daughter in marriage without the consent of the brothers, Gen. xxiv. 50; xxxiv. 11—27; 2 Sam. xiii. 20—29; comp. Gen. xii. 11—13; xx. 2—6; xxvi. 7—17. The restraints by which the fathers of families were limited in making choice of wives for their children, are mentioned in Lev. xviii. 7—18; xx. 11—20. Intermarriages were prohibited with the Canaanites, that the Hebrews might not be seduced to idolatry,

Exod. xxxiv. 15, 16; Deut. vii. 3. The law was extended by Ezra and Nehemiah to intermarriages with all foreigners, on the ground that there was as much danger of contamination from other nations in their time, as there was from the Canaanites anciently, Ezra ix. 2—12; x. 3; Neh. xiii. 23. It was not lawful for a priest to marry a prostitute, a divorced, or a profane woman; and in the case of a high priest the interdiction was extended to widows, and to women of foreign extraction, Lev. xxi. 7, 13, 14. Daughters, who, having no brothers were heiresses to an estate, were commanded to marry some one of their own tribe, and indeed some kinsman, if possible, of more or less remote relationship, lest the estate should go to another tribe or family, Numb. xxvii. 1—11; xxxvi. 1—12.

#### §. 153. THE MARRIAGE VOW AND DOWRY.

The marriage vow, שָׁבֵשׁ, was a covenant between the father and the brothers of the bride, and the father of the bridegroom, made in the presence of witnesses. At a more recent period the covenant was committed to writing, and was sometimes confirmed by the additional precaution of an oath, Prov. ii. 17; Ezek. xvi. 8; Mal. ii. 14. A reference appears to have been made to this oath in the nuptial sacrifices, in Josephus, Antiq. iv. 8, 23. By the marriage vow or covenant, not only was the marriage confirmed, but the amount of the presents which were to be given to the brothers was fixed; and also the dowry, מִנְחָה, which the father received for the bride, was estimated at a certain price, Gen. xxix. 18, 27; xxxiv. 11, 12; Josh. xv. 16; 1 Sam. xviii. 23—26, which varied according to circumstances. In the time of Moses the medium estimation was thirty shekels, and the highest fifty, Deut. xxii. 29; comp. Hos. iii. 1, 2. Wives, who were thus purchased, were often considered by their husbands as mere servants, though there are some instances of their having obtained the ascendancy and reduced their husbands to subjection, 1 Sam. xxv. 19—30; 1 Kings, xi. 2—5; xix. 1, 2. The honour which is now rendered to the female sex, originates from the instructions of the apostles, Eph. v. 25—33; 1 Peter, iii. 7.

The wife who was freely given up by her father, without his receiving any pecuniary compensation was the more highly esteemed; and in consequence thereof was proud of her dignity,

Gen. xvi. 5, 6; xxi. 9—11; comp. xxxi. 15. Some obtained a wife as the reward of their bravery, Josh. xv. 16—19; Judg. i. 15; 1 Sam. xviii. 24—27; and it was sometimes, though rarely, the case, that the bride, instead of being purchased by the bridegroom, received a dowry from her father, Josh. xv. 18, 19; Judg. i. 12, 13, 14, 15; 1 Kings, ix. 16.

#### §. 154. CELEBRATION OF NUPTIALS.

There was commonly an interval of ten or twelve months between the time when the agreement to marry was made, and the time when the marriage was celebrated, Gen. xxiv. 55; Judg. xiv. 8. From the time of the agreement till its consummation by marriage, although there was no intercourse between the bride and bridegroom, not even so much as an interchange of conversation, they were, nevertheless, considered and spoken of as man and wife. If at the close of this probationary period, the bridegroom should be unwilling to complete his engagements by the marriage of the bride, he was obliged to give her a bill of divorce, the same as if she had been his wife. If the bride were convicted of having had an illicit intercourse with any person between the period of the promise and its consummation, she was condemned to be stoned, the same as if she had been married, Matt. i. 18—20; Luke, ii. 5.

When the day of marriage had arrived, the bride having previously visited the bath, adorned herself splendidly with the choicest of her ornaments. Her head was encircled with a crown; a fact, which is a reason why נָשָׁה, which primarily means a person that is *crowned*, should possess the secondary signification of *bride*. It was the duty of the bridegroom to see that a feast was prepared for the occasion, and in case he was a wealthy person, it was prolonged through the week, Judg. xiv. 17. About evening, the bridegroom, clothed in the festival robe, Is. lxi. 10, attended with a company of young men of about the same age, *οἱ νεῖς ταῦτα νυμφῶντος*, and cheered with songs and instrumental music, conducted the bride from her father's house, to the house of his father. She was also surrounded with virgins of her own age, Judg. xiv. 11—16; 1 Mac. ix. 37—47; John, iii. 29; comp. Jer. vii. 34; xxv. 10; xxxiii. 11. In the time of Christ, whenever the bride was conducted by the bridegroom and his attendants to the house of the bridegroom's father,

in case it was evening, the way was lighted by the second sort of flambeaux, that are mentioned in the fortieth section; as we learn not only from the statement in the Talmud, but also from intimations in Matt. xxv. 1—10. Having arrived at the place where the nuptials were to be celebrated, the men began to indulge themselves in feasting and conviviality; while the women, who were assembled in an apartment appropriated to themselves, were equally prompt in partaking of the feast, and in the exhibition of their gaiety and cheerfulness. At length the nuptial blessing, viz. a numerous offspring, was implored upon the parties concerned, Gen. xxiv. 60; Ruth, iv. 11, 12: a ceremony, which, simple and concise as it was, appears anciently to have been the only one that was performed at the consummation of the marriage. At a later period, there were probably some additional ceremonies; for we read in Tobit, vii. 15, that the father took the right hand of his beautiful daughter, and placed it in the right hand of the young Tobias, before he uttered his solemn and impressive blessing. The spouse, who to this time was veiled from head to foot, was at last led into the *bed chamber*, מִדְבָּר.

### §. 155. CONCUBINES, פִּילְגָּשִׁים, שֶׁמֶן.

The ceremonies mentioned in the preceding section, took place only in case of the marriage of a wife *properly so called*. CONCUBINES, (some of whom had previously acted in the humble capacity of maid servants, and others were females who had possessed their freedom,) were sometimes permanently associated by mutual consent with individuals of the other sex; but, although this connexion was in fact a *marriage*, and a *legitimate* one, it was not celebrated and confirmed by the ceremonies above related. The concubine thus associated had a right to claim the privileges of a *wife*; and it was no longer in the power of her husband to dispose of her by public sale, even if she had previously been his slave. In order to prevent worse consequences, FATHERS frequently gave concubines to their sons; and, whenever this was the case, they were bound by the laws of the state to treat them with the same tenderness, that they would a daughter or daughter-in-law, Exod. xxi. 9—11. If a woman were made captive in war, she was allowed a month, as a period in which she was at liberty to mourn the loss of her parents and

friends ; and neither father nor son was permitted to take her as a concubine, till the expiration of that time.

#### §. 156. FRUITFULNESS IN THE MARRIAGE STATE.

This was greatly desired. A numerous offspring was considered an instance of the divine favour of the highest kind. Sons were generally more desired than daughters, because they transmitted the name of the father in genealogies. *Sterility* was looked upon, not only as a ground of great reproach, especially to wives, but as a punishment from God, 1 Sam. i. 6, 7; Psalms, cxxvii. 3—5; cxxviii. 4; Hos. ix. 14; Prov. xix. 6; Eccles. vi. 3.

Scarcely less reproach was attached to a state of celibacy, and no prospect, accordingly, was more melancholy to virgins, than that of living and dying unmarried and childless, Gen. xvi. 2—14; xix. 30—32; xxx. 13; Isaiah, iv. 1; xlvi. 9. Barren wives deemed it expedient to make use of various means to produce or to increase fruitfulness, Gen. xxx. 15, 16. They even offered their servants to their husbands, whose offspring they adopted, Gen. xvi. 1—3; xxx. 1—18.

#### §. 157. MARRIAGE OF A CHILDLESS BROTHER'S WIDOW.

There was an ancient law, existing prior to the time of Moses, Gen. xxxviii. 8—12; to this effect. If in any case the husband died without issue, leaving a widow, the brother of the deceased, or the nearest male relation, **לְגָדֵל**, was bound to marry, **בְּקָרֶת**, the widow, to give to the first-born son the name of the deceased kinsman, to insert his name in the genealogical register, and to deliver into his possession the estate of the deceased. This peculiar law is technically denominated the *Levirate law*, and had its origin without doubt in that strong desire of offspring, which has been mentioned in the preceding section. Moses was aware, that the LEVIRATE LAW was in some respects pernicious, but when he recollects the feeling from which it originated, and the importance of that feeling being cherished, he did not think proper to abolish it. While, therefore, he did not withhold from it his sanction, and thought proper to make it one of the permanent laws of the Jewish state, he reduced it within certain limits, and thereby rendered the injurious consequences as small as possible. He, accordingly, enacted, that whoever was unwilling to marry

the widow of his deceased kinsman, might decline it in the presence of judges, in case he would allow the woman the privilege of taking off his shoes, of spitting in his face, and of addressing him with the disreputable salutation of *unshod*; an appellation, which in effect would be the same with stigmatizing him, as *the destroyer of his father's house*, Deut. xxv. 5—10. The disgrace which would be the consequence of such treatment from the widow, was not so great, but a person, who was determined not to marry, would venture to encounter it, Ruth, iv. 7, 8; Matt. xxii. 23—28.

### §. 158. CONCERNING ADULTERY.

In those countries where polygamy prevails, the opinion respecting the commission of **ADULTERY** is this. If a married man have criminal intercourse with a married woman, or with one promised in marriage, or with a widow expecting to be married with a brother-in-law, it is accounted adultery. If he be guilty of such intercourse with a woman who is unmarried, it is considered *fornication*, בְּגַנְגָן. **ADULTERY**, even before the time of Moses, Gen. xxxviii. 24; was reckoned a crime of a very heinous nature, and was severely punished. In Egypt the nose of the adulteress, in Persia the nose and ears, were cut off, Ezek. xxiii. 25. In the penal code of Moses the punishment annexed to this crime was that of death: but the mode of being put to death is not particularly mentioned, because it was known from custom, Lev. xx. 10. It was not, however, as the Talmudists contend, *strangulation*, but *stoning*, as we may learn from various parts of scripture, for instance, Ezek. xvi. 38, 40; John, viii. 5; and as in fact Moses himself testifies, if we compare (Exod. xxxi. 14; xxxv. 2; with Numbers, xv. 35, 36.) If the adulteress were a *slave*, the persons guilty were both scourged with a *leathern whip*, בְּגַדְעָה, the number of the blows not exceeding forty. The adulterer in this instance, in addition to the scourging, was subjected to the further penalty of bringing a trespass-offering, viz. a ram, to the door of the tabernacle of the congregation, to be offered in his behalf by the priest, Lev. xix. 20—22.

(This whole section belongs to the tabernacle)

## §. 159. THE SUSPECTED WIFE.

The power was given to the husband, who suspected his wife of infidelity, of exacting from her in the temple or tabernacle what may be termed *the ordeal oath*, Numb. v. 11—31. To this oath were attached such dreadful penalties, that a person really guilty could not take it without betraying her criminality by some indications, unless she were hardened in guilt. Moses appears to have substituted this oath and the ceremonies attending it, for an ancient and pernicious custom, of which some traces still remain in Africa; see Oldendorp's *Geschichte der Mission*, S. 266, 267. Dreadful as it was, there were not wanting wives, who set it at defiance: licentiousness increased, and adulteries were multiplied, especially in the later periods of the Jewish state. The Talmudists themselves state, *Sota* c. 9, that the law in regard to the suspected wife was abrogated as much as forty years before the destruction of Jerusalem. The reason they assign for it is, that the men themselves were at that period generally adulterers, and that God would not fulfil the horrid imprecations of the ordeal oath upon the wife, while the husband was guilty of the same crime, comp. *John*, viii. 1—8.

## §. 160. BILL OF DIVORCE.

As the ancient Hebrews paid a stipulated price for the privilege of marrying, they seemed to consider it the natural consequence of making a payment of that kind, that they should be at liberty to exercise a very arbitrary power over their wives, and to renounce or divorce them, whenever they chose. This state of things, as Moses himself very clearly saw, was not equitable as respected the woman, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of very ancient standing, he merely annexed to the original institution of marriage a very serious admonition to this effect, viz. that it would be less criminal for a man to desert his father and mother, than without adequate cause to desert his wife, *Gen. ii. 24*; compared with *Mic. ii. 9*; and *Malachi, ii. 11—14*. He also laid this restriction upon the power of the husband, namely, that he should not repudiate his wife without giving her a bill of divorce. He further enacted in reference to this subject, that the husband might again receive the repudiated

wife, in case she had not in the mean while been married to another person; but if she had been thus married, she could never afterwards become the wife of her first husband: a law, which the faith due to the second husband clearly required, Deut. xxiv. 1—4; comp. Jer. iii. 1; and Matt. i. 19; xix. 8.

The inquiry, “What should be considered an adequate cause of divorce,” was left by Moses to be determined by the husband himself. He had liberty to divorce her, if he saw in her *the nakedness of a thing*, נָקְדָה קַבֵּר עֲנָקִית, i. e. any thing displeasing or improper, as may be learnt by comparing the same expressions in Deut. xxiii. 14; any thing so much at war with propriety, and a source of so much dissatisfaction, as to be, in the estimation of the husband, sufficient ground for separation. The meaning of these expressions was warmly contested in the later times of the Jewish nation. The school of Hillel contended, that the husband might lawfully put away the wife for any cause, even the smallest. The mistake committed by the school of Hillel in taking this ground was, that they confounded moral and civil law. It is true, as far as the Mosaic statute or the civil law was concerned, the husband had a right thus to do; but it is equally clear, that the ground of legal separation must have been important, not trivial, when it is considered, that the husband was bound to consult the rights of the woman, and was amenable to his conscience and his God. The school of Shammai explained the phrase, **NAKEDNESS OF A THING**, to mean *actual adultery*. This interpretation of the phrase gives to the law a moral aspect, and assigns a reason, as the ground of divorce, of the truest moral nature; but the truth is, that the phrase in itself considered, will not bear this interpretation, and the law, beyond question, was designed to be merely a *civil*, and not a moral one.

Jesus, who did not so much explain, as fill up the deficiencies of the Mosaic institutes, agreed with the school of Shammai as far as this, that the ground of divorce should be one of a moral nature; but he does not appear to have agreed with them in their opinion with respect to the Mosaic statute. On the contrary he denied the equity, the moral correctness of that statute, and in justification of Moses maintained that he suffered it to be sanctioned by his authority, only in consequence of the hardness of the people’s hearts, Matt. v. 31, 32; xix. 3—9; Mark, x. 2—12; Luke, xvi. 18. Wives were considered the property of their hus-

bands, and, by the Mosaic statutes, did not enjoy a reciprocal right, and were not at liberty to dissolve the matrimonial alliance by giving a bill of divorce. In the later periods, however, of the Jewish state, the Jewish matrons, the more powerful of them at least, appear to have imbibed the spirit of the ladies of Rome, and to have exercised in their own behalf the same power that was granted by the Mosaic law to their husbands, Josephus, *Antiq.* xv. 7. 10; *Mark*, vi. 17—29; x. 12. In case the wife felt herself injured and aggrieved, we may infer, from the fact of the concubine's possessing that right, who had previously been a maid-servant, that the wife also possessed the right of obtaining a bill of divorce from a judge, *Exod.* xxi. 10.

### §. 161. CHILDBIRTH.

In oriental countries CHILDBIRTH is not an event of much difficulty, and mothers at such a season were originally the only assistants of their daughters, as any further aid was deemed unnecessary, *Exod.* i. 19. In cases of more than ordinary difficulty, those matrons, who had acquired some celebrity for their skill on occasions of this nature, were invited in; and in this manner arose that class of women denominated *midwives*. The child was no sooner born, than it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes, לְבָנִים, *Ezek.* xvi. 4. It was the custom at a very ancient period, for the father, whilst music celebrated the event, to clasp the newborn child to his bosom, and by this ceremony he was understood to declare it to be his own, *Gen.* i. 23; *Job*, iii. 12; *Psalms*, xxii. 11. This practice was imitated by those wives who adopted the children of their maids, *Gen.* xvi. 2; xxx. 3—5.

THE BIRTHDAY OF A SON, especially, was made a festival, and on each successive year it was celebrated with renewed demonstrations of festivity and joy, *Gen.* xl. 20: *Job*, i. 4; *Matt.* xiv. 6; *Herodot.* i. 133; *Cyropæd.* i. 3, 9. The messenger who brought the news of the birth of a son was received with pleasure and rewarded with presents, *Job*, iii. 3; *Jer.* xx. 15. This is the case at the present day in Persia.

The MOTHER after the birth of a son was unclean for seven days, and during the thirty-three days succeeding the seven of uncleanness remained at home. After the birth of a daughter the number of the days of uncleanness and seclusion at home was

doubled. At the expiration of this period, she went into the tabernacle or temple, and offered a lamb of a year old; or if she was poor, two turtle doves, and two young pigeons, for a sacrifice of purification, Lev. xii. 1—8; Luke, ii. 22.

### §. 162. CIRCUMCISION.

The son on the eighth day after its birth, was circumcised. By the fulfilment of this rite, he was consecrated to the service of the true God, Gen. xvii. 10; comp. Rom. iv. 11. This, no doubt, was the principal end of circumcision, but there were some subsidiary objects, comp. John, vii. 23.

I. CIRCUMCISION was a preventive of the disease called the ANTHIRAX, or carbuncle. This disease originates from the impurities which, in warm climates, collect under the prepuce, and it is fatal in its effects, Herodot. ii. 45; Josephus against Apion, ii. 13; Philo on Circumcision.

II. CIRCUMCISION may have had the beneficial tendency of increasing the population, for when the prepuce, in such a climate as that of Palestine, is long, it is an obstacle to fruitfulness. The pains, resulting from circumcision, if we may believe the Mohammedans, are severest on the third day, Gen. xxxiv. 25.

### §. 163. ANTIQUITY OF CIRCUMCISION.

The command, given in Gen. xvii. 10—14, to practise circumcision, is expressed in such terms, as make it evident that the rite in question was known previously to the time of Abraham. We learn from Herodotus, Diodorus Siculus, and Strabo; and from the prophet Jeremiah, ix. 25, 26, that in Egypt all the priests, and many of the laity, were circumcised. There is no proof that the Egyptians borrowed the rite from the Hebrews; therefore it is probable, that Abraham himself first learnt it in Egypt.

If it be objected to this statement, that UNCIRCUMCISION is denominated in Joshua, v. 9, *the reproach of Egypt*, (expressions which imply that the Egyptians were *not* circumcised), the answer is, those expressions might be very naturally and very properly used, provided only a *part* of the Egyptians, as above stated, were circumcised; inasmuch as the Hebrews esteemed circumcision an honour of such a high and indispensable nature, that it could not be withheld from a single individual without discredit and disgrace, Gen. xxxiv. 15; Josh. v. 9; Jer. ix. 24,

25. It should be remarked, however, that notwithstanding the high estimation in which the Hebrews held this rite, that numbers of them, who in the age of the Maccabees took a part in the gymnastic exercises of the Greeks, and of course appeared naked on such occasions, considered circumcision a discredit to them; and, by an operation, described in Celsus, lib. vii. c. 25, and designated by the Greek verb *ἐπισπάσματι*, they contrived to restore the prepuce to its original form, 1 Mac. i. 15; 1 Cor. vii. 18.

#### §. 164. ON THE NAMING OF CHILDREN.

A NAME was given to the male child at the time of its circumcision; but it is probable, that previously to the introduction of that rite, the name was given immediately after his birth. Among the orientals the appellations given as names are always significant. In the Old Testament, we find that the child was named in many instances from the circumstances of his birth, or from some peculiarities in the history of the family to which he belonged, Gen. xvi. 11; xix. 37; xxv. 25, 26; Exod. ii. 10; xviii. 3, 4. Frequently the name was a compound one; one part being the name of the Deity; or, among idolatrous nations, the name of an idol. The following instances may be mentioned among others, and may stand as specimens of the whole, viz. שְׁמַעְיָה, SAMUEL, heard of God; אֲדֹנִיָּה, ADONIJAH, God is lord; יְהוֹצֵדֶק, JOSEDECH, God is just; אֶתְהַבָּאֵל, ETHBAAL, a Canaanitish name, the latter part of the compound being the name of the idol deity Baal; בְּלַשְׂazzar, BELSHAZZAR, Bel, (a Babylonish deity,) is ruler and king. Sometimes the name had a prophetic meaning, Gen. xvii. 15; Isaiah, vii. 14; viii. 3; Hos. i. 4, 6, 9; Matt. i. 21; Luke, i. 13, 60, 63.

In the later times NAMES were selected from those of the progenitors of a family; hence in the New Testament, other than ancient names seldom occur, Matt. i. 12; Luke, i. 61; iii. 23; et seq. The inhabitants of the east very frequently change their names; sometimes for very slight reasons. This accounts for the fact of so many persons having two names in Scripture, consult Ruth, i. 20, 21; 1 Sam. xiv. 49; xxxi. 2; 1 Chron. x. 2; Judg. vi. 32; vii. 1; 2 Sam. xxiii. 8; et seq. Kings and princes very often changed the names of those who held offices under them; particularly when they first attracted their notice,

and were taken into their employ ; and when subsequently they were elevated to some new station, and crowned with additional honours, Gen. xli. 45 ; xvii. 5 ; xxxii. 28 ; xxxv. 10 ; 2 Kings, xxiii. 34, 35 ; xxiv. 17 ; Dan. i. 7 ; John, i. 42 ; Mark, iii. 17. Hence a NAME, (*a new name*) occurs figuratively, as a token or proof of distinction and honour in the following among other passages, Philip. ii. 9 ; Heb. i. 4 ; Rev. ii. 17. Sometimes the names of the dead were changed ; for instance that of ABEL, הַבֵּל, (a word which signifies *breath*, or something transitory ;) given to him after his death in allusion to the shortness of his life, Gen. iv. 2—8. Sometimes PROPER NAMES are translated into other languages, losing their original form, while they preserve their signification. This appears to have been the case with the proper names which occur in the first eleven chapters of Genesis, and which were translated into the Hebrew from a language still more ancient. The orientals in some instances, in order to distinguish themselves from others of the same name, added to their own names, the names of their fathers, grandfathers, and even great grandfathers.

### §. 165. CONCERNING THE FIRST-BORN, בָּכֹר.

*The first-born*, the best-beloved child of his parents, was denominated by way of eminence, בָּכֹר רְחִיבָה, *the opening of the womb*. In case a man married a widow, who by a previous marriage had become the mother of children, the first-born, as respected the second husband, was the child that was eldest by the second marriage. Before the time of Moses, the father might, if he chose, transfer the right of primogeniture to a younger child ; but the practice occasioned much contention, Gen. xxv. 31, 32 ; and a law was enacted overruling it, Deut. xxi. 15—17.

*The first-born* inherited peculiar rights and privileges.

I. He received a double portion of the estate. Jacob, in the case of Reuben, his first-born, bestowed his additional portion upon Joseph, by adopting his two sons, Gen. xlvi. 5—8 ; Deut. xxi. 17. This was done as a reprimand, and a punishment of his incestuous conduct, Gen. xxxv. 22 ; but Reuben, notwithstanding, was enrolled as the first-born in the genealogical registers, 1 Chron. v. 1.

II. *The first-born* was the priest of the whole family. The

honour of exercising the priesthood was transferred, by the command of God communicated through Moses, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi, Numb. iii. 12—18; viii. 18. In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the first-born, to serve him as priests, the first-born of the other tribes were to be redeemed, at a valuation made by the priest not exceeding five shekels, from serving God in that capacity, Numb. xviii. 15, 16, comp. Luke, ii. 22, et seq.

III. *The first-born* enjoyed an authority over those who were younger, similar to that possessed by a father, Gen. xxv. 23, et seq.; 2 Chron. xxi. 3; Gen. xxvii. 29; Exod. xii. 29, which was transferred in the case of Reuben by Jacob their father to Judah, Gen. xl ix. 8—10. The tribe of Judah, accordingly, even before it gave kings to the Hebrews, was every where distinguished from the other tribes. In consequence of the authority, which was thus attached to the first-born, he was also made the successor in the kingdom. There was an exception to this in the case of Solomon, who, though a younger brother, was made his successor by David at the special appointment of God. From these facts it may be seen how the word first-born came to express the highest dignity, Is. xiv. 30; Ps. lxxxix. 27; Rom. viii. 29; Col. i. 15—18; Heb. xii. 23; Rev. i. 5, 11; Job, xviii. 13.

#### §. 166. THE NURTURE OF CHILDREN.

*Mothers*, in the earliest times, suckled, *הַיִצְחָק*, their offspring themselves, until they were from thirty months to three years of age. The day on which the child was weaned was a festival, Gen. xxi. 8; Exod. ii. 7, 9; 1 Sam. i. 22—24; 2 Chron. xxxi. 16; 2 Mac. vii. 27, 28; Matt. xxi. 16; Josephus, Antiq. xi. 9.

*Nurses*, *מִינִיקֹתִים*, were employed, in case the mother died before the child was old enough to be weaned, and when from any circumstances she was unable to afford a sufficient supply of milk for its nourishment.

In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfil the duties which naturally devolved upon them, nurses were employed to take their place,

and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, frequently mentioned in sacred history, Gen. xxxv. 8; 2 Kings, xi. 2; 2 Chron. xxii. 11.

*The sons* remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of the religion of their country, Deut. vi. 20—25; xi. 19. Those who wished to have them further instructed, either employed private teachers, or sent them to some priest or Levite, who sometimes had a number of other children under his care. It appears from 1 Sam. i. 24—28, that there was a school near the holy tabernacle, dedicated to the instruction of youth. There had been formerly many other schools of this kind, which had fallen into discredit, but were restored by the prophet Samuel; after whose time the members of the seminaries in question, who were denominated by way of distinction *the sons of the prophets*, acquired much celebrity.

*The daughters* rarely departed from the apartments appropriated to the females, except when they went out with an urn, <sup>72</sup> to draw water, which was the practice with those who belonged to those humbler stations in life, in which the ancient simplicity of manners was still retained, Gen. xxiv. 16; xxix. 10; Exod. ii. 16; 1 Sam. ix. 11, 12; John, iv. 7. They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, until they arrived at that period in life when they were to be sold; or, by a better fortune, given away in marriage, Prov. xxxi. 13; 2 Sam. xiii. 7. The daughters of such as possessed rank and wealth spent the greater part of their time within the walls of their palaces, and, in imitation of their mothers, amused themselves with dressing, singing, and dancing. Sometimes their apartments were the scenes of vice, Ezek. xxiii. 18. They went abroad very rarely, as before mentioned; but they received with cordiality female visitants. The virtues of a good woman, of one determined, whatever her station might be, to discharge each incumbent duty, and to avoid the frivolities and vices, at which we have hinted, are mentioned in terms of praise in Proverbs, xxxi. 10—31.

**§. 167. THE POWER OF THE FATHER.**

The authority, to which a father was entitled, extended not only to his wife, to his own children, and to his servants of both sexes, but to his children's children also. It was anciently the custom for sons newly married to remain at their father's house, unless they had married an heiress; or had acquired sufficient property to enable them to support their own family. It might of course be expected, while they lived in their father's house, and were in a manner the pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves.

If it be asked, "What the power of the father was in such a case," the answer is, that it had no narrow limits, and, whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment, Gen. xxi. 14; xxxviii. 24. This power was so restricted by Moses, that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted at the same time, that the judge should pronounce sentence of death upon the son, if on inquiry it could be proved that he had beaten or cursed his father or mother; that he was an idle, worthless spendthrift; or stubborn and rebellious, saucy, and could not be reformed, Exod. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18—21. The authority of the parents, and the service and love due to them, are recognised in the most prominent and fundamental of the *moral laws* of the Jewish polity, viz. *the ten commandments*, Exod. xx. 12.

The son, who had acquired property, was commanded to show his gratitude to his parents, not only by words, but by gifts also, Matt. xv. 5, 6; Mark, vii. 11—13. The power of the father over his offspring in ancient times was not only very great for the time being, and whilst they sojourned with him; but he was permitted also to cast his eye into the future, and his prophetic curse or blessing possessed no little efficacy, Gen. xlvi. 2—28.

**§. 168. OF THE TESTAMENT OR WILL.**

1. *As it respected sons.* The property or estate of the father fell after his decease into the possession of his sons; who divided it among themselves equally, with this exception, that the eldest son received two portions. The father expressed his last wishes

or *will* in the presence of witnesses, and probably in the presence of the heirs, 2 Kings, xx. 1. At a recent period the *will* was made in writing.

II. *As it respected the sons of concubines.* The portion that was given to the sons of *concubines*, depended altogether upon the feelings of the father. Abraham gave presents, to what amount is not known, both to Ishmael, and to the sons whom he had by Keturah, and sent them away before his death. It does not appear that they had any other portion in the estate. But Jacob made the sons whom he had by his concubines heirs, as well as the others, Gen. xxi. 9—21; xxv. 1—6; xl ix. 1—27. Moses laid no restrictions upon the choice of fathers in this respect: and we may infer, that the sons of concubines, for the most part, received an equal share with the other sons, from the fact, that Jephthah, the son of a concubine, complained that he was excluded from his father's house without any portion, Judges, xi. 1—7.

III. *As it respected daughters.* The daughters not only had no portion in the estate, but if they were unmarried were considered as making a part of it, and were sold by their brothers into matrimony. In case there were no brothers, or they all had died, they took the estate, Numb. xxvii. 1—8. If any one died intestate, and without any offspring, the property was disposed of according to Numb. xxvii. 8—11.

IV. *As it respected servants.* The servants or the slaves in a family could not claim any share in the estate as a right; but the person who made a *will*, might, if he chose, make them his heirs, comp. Gen. xv. 3. Indeed, in some instances, those who had *heirs* recognised as such by the law, did not deem it unbecoming to bestow the whole, or a portion of their estates, on faithful and deserving servants, Prov. xvii. 2.

V. *As it respected widows.* The widow of the deceased, like his daughters, had no legal right to a share in the estate. The sons, however, or other relations, were bound to afford her an adequate maintenance, unless it had been otherwise arranged in the *will*. She sometimes returned to her father's house, particularly if the support, which the heirs gave her, was not such as had been promised, or was not sufficient, Gen. xxxviii. 11; compare also the story of Ruth. The prophets frequently exclaim against the neglect and injustice shown to widows, Is. i. 17; x. 2;

Jer. vii. 6; xxii. 3; Ezek. xxii. 7: comp. Exod. xxii. 22—24; Deut. x. 18; xxiv. 17.

### §. 169. RESPECTING SLAVES, עֲבָדִים שְׁפָחוֹת.

The number in a family was very much increased by the slaves that were attached to it. It is probable that some of the patriarchs, as was sometimes the case at a later period with individuals in Greece and Rome, possessed many thousands of them. Slavery existed before the deluge, Gen. ix. 25; and Moses permitted the Hebrews to possess foreigners, both male and female, in the character of slaves: but the owners of them were bound by the laws to have them circumcised, if they had not previously been so, and to instruct them in the worship of the only true God, Gen. xvii. 12—14.

The Canaanites, however, could not be held in slavery. Slavery was considered too great a privilege for them; or rather it would have subjected the Jews to too great a hazard. Such was the bad faith of the Canaanites, the greatness of their numbers, and their deep-rooted idolatry, that, had they been introduced under any circumstances whatever into the Israelitish community, they would certainly have endangered their existence, as a people of God. The Gibeonites, the Kephirites, the Beerothites, and the inhabitants of Kirjath-jearim, having surreptitiously obtained a treaty with the Israelites, were made exceptions also, and were employed in the service of the tabernacle, Josh. ix. 1—27.

### §. 170. WAYS IN WHICH MEN BECAME SLAVES.

It is impossible to prove which was the first cause of slavery: men fell into this unfortunate and degrading condition in the following various ways:

I. *Captivity in war.* Some suppose this to have been the origin of slavery, Gen. xiv.; Deut. xx. 14; xxi. 10, 11.

II. *Debts.* When they were so large that the debtor was unable to pay them, 2 Kings, iv. 1; Is. l. 1; Matt. xviii. 25.

III. *Theft.* Slavery was the consequence of theft, when the thief was not able to repay the amount of the property which he had taken, Exod. xxii. 2; Neh. v. 4, 5.

IV. *Man-stealing:* By this is to be understood that act of violence by which an individual in time of peace is unjustly sold into slavery, or is retained as a slave by the author of the crime.

Moses enacted laws of very great severity against this crime ; but they were restricted in their operation to those who had by violence taken and made a slave, or sold for one a free Hebrew, Exod. xxi. 16; Deut. xxiv. 7.

V. *The children of slaves.* Children, who were slaves by birth, are mentioned in the Scriptures under the following Hebrew phrases :

**בָּנִי בֵּית**, *those born in one's house* ;

**בָּנִי כֹּאֲמָתָה**, **בָּנִי הַשְׁפָחָה**, *the children of maid-servants* ;

**בָּנִי בֵּית**, *the sons or children of the house*.

Consult Gen. xiv. 14; xv. 3; xvii. 23; xxi. 10; Ps. lxxxvi. 16; cxvi. 16.

VI. *Purchase.* This happened when a man oppressed with poverty sold himself; or when a master sold his slave. Purchasing slaves was the most common mode of obtaining them, Numb. xxxi. 14—18, 35. Hence slaves are denominated **כָּסֶף**, *the property* or *the purchase of silver*, i. e. those purchased with silver. The price of a slave was different at different times, varying with the age, sex, health, skill, &c. of the individual sold. We may infer from Exod. xxi. 32, that the medium price of a slave was thirty shekels ; and, by an examination of Lev. xxvii. 1—8, we may form a probable opinion as to the difference of the valuation of a slave in the different periods of his life.

#### §. 171. CONDITION OF SLAVES AMONG THE HEBREWS.

Both the food and the clothing of those who had lost their freedom were of the poorest description. All their earnings went to their master ; and their labour was worth to him double that of a merely hired servant, Deut. xv. 18. They commonly had the consent of their masters to marry, or rather to connect themselves with a woman in that way which is denominated by a Latin law-term *contubernium*. The children that proceeded from such marriages were the property of their master. The children, however, never addressed their owners as a father, but always as a lord or master, Rom. viii. 15; Gal. iv. 6. Although the children born in his house were the slaves of the owner, yet they were as devoted to him as if they had been his own offspring. In consequence of this attachment the patriarchs trusted them with arms, and trained them to war, Gen. xiv. 14; xxxii. 6; xxxiii. 1. The slaves were expected to perform any labour which their

masters deemed it expedient to require of them ; but their common vocation was that of husbandry, and the tending of flocks and herds. The maid-servants were employed in domestic concerns ; though not unfrequently they were compelled to engage in those duties which from their nature were more befitting the other sex.

The servant who was found to be most faithful and discreet was placed over the others, and was called ὄικος ὕπαρχος, or the *steward*, Gen. xxiv. 2 ; xlvi. 6 ; Ruth, ii. 5 ; 1 Sam. xxiv. 7 ; 1 Chron. xxvii. 29, 30. The ruling servant or *steward* allotted to the others their various duties, and likewise saw their food prepared, except when, as was sometimes the case, a female servant, who had been found especially worthy of confidence, had assumed the charge of the latter, Prov. xxxi. 15 ; 1 Cor. iv. 1, 2 ; Gal. iv. 2 ; Eph. iii. 2 ; Tit. i. 7 ; 1 Pet. iv. 10.

It was the duty of some of the servants to instruct the children of their owners, while some waited upon their mistress, and others upon their master. The condition of these was in some respects less hard than that of the others ; although it is natural to suppose that those masters who had any sense of the duties which every man owes to another, whatever his condition might be, treated their slaves with kindness and humanity, Job, xxxi. 13.

Moses, in order to improve the condition of those who had lost their freedom, made the following regulations :

I. That servants, or slaves, should be treated with humanity. The law, which is given in Leviticus, xxv. 39—53, speaks very expressly in relation to the treatment of servants that were of Hebrew origin, and of those only ; but as the slaves that were of foreign origin, when once circumcised, were reckoned among the Hebrews, it may be considered as applying, in some degree at least, to all.

II. That the master, who slew a servant of whatever origin, with a rod or by blows, should be punished according to the will and pleasure of the judge. In case the servant did not die until a day or two after being smitten, the master went unpunished ; because the design of *murdering* the servant could not in that case be presumed ; and the loss of the servant was deemed a sufficient punishment, Exod. xxi. 20, 21.

III. He further enacted, if the master injured the servant in eye or tooth, that is, according to the spirit of the law, in any

member whatever, the servant, in consequence of such treatment, should receive his freedom, Exod. xxi. 26, 27.

IV. That the servants, on every sabbath and on all festivals, should enjoy a cessation from their labours, Exod. xx. 10; Deut. v. 14.

V. That they should be invited to those feasts which were made from the second tithes, Deut. xii. 17, 18; xvi. 11; comp. Matt. xxv. 21—23.

VI. That the servants, in accordance with an ancient law or custom to which there is an allusion in Job, xxiv. 10, 11, were entitled to and should receive an adequate subsistence from those to whom they were subject, Deut. xxv. 4; comp. 1 Cor. ix. 9; 1 Tim. v. 18.

VII. The master was bound to provide for the marriage of maid-servants, unless he took them to himself as concubines, or gave them to his son, Exod. xxi. 8.

VIII. A servant of Hebrew origin was not obliged to serve longer than six years; after which time he was to be dismissed with presents of considerable value, and with the wife whom he had married previously to having lost his freedom, Exod. xxi. 2—4; Lev. xxv. 1—17. In case he had become a slave while unmarried, and had married with the consent of his master during the period of his slavery, the wife could not go out with him to the enjoyment of freedom, until she had first completed her seven years of servitude, Exod. xxi. 4; Lev. xxv. 39—41; Deut. xv. 12—17. Of this privilege, for such it may be considered, the Hebrew maid-servants were, at first, for some reason, wholly deprived, Exod. xxi. 7, et seq.; but at a later period the Hebrew legislator thought proper to grant it to them, Deut. xv. 12—17. The person who had once been a slave, but had afterwards obtained his freedom, was denominated in Hebrew, *שְׁבָדֵךְ*. If the servant, too much attached to his master, his wife, and the children of whom he had become the father in his servitude, refused to accept the freedom which had been offered to him; the master, in the presence of a judge, had liberty to receive him, and in sign of perpetual servitude was to thrust an awl through his ear into the door-post, Exod. xxi. 5, 6; Deut. xv. 17. It was not in the power of their masters, however, to sell slaves of this description, notwithstanding they had voluntarily subjected themselves to perpetual servitude, to any person

living out of the Hebrew territories, Exod. xxi. 7, 8. In regard to those slaves who had not completed the six years of their service, it may be further remarked here, that, if they were Hebrews by origin, and had been sold to persons dwelling in the Hebrew territory, any one might redeem them; or they might redeem themselves, if they had property sufficient, by paying a price adequate to the remaining years of service, making six in the whole, Lev. xxv. 47—55.

IX. On the year of jubilee all the servants or slaves of Hebrew descent were to be emancipated, Lev. xxv. 40, 41.

X. Slaves, who were Hebrews by birth, were permitted to possess some little property of their own, as may be learnt from Lev. xxv. 49, compared with 2 Sam. ix. 10.

FINALLY, a slave who had fled from another nation, and sought a refuge among the Hebrews, was to be received and treated with kindness, and not to be forcibly sent back again, Deut. xxiii. 15, 16.

#### §. 172. THE CONDITION OF SLAVES AMONG OTHER NATIONS.

Notwithstanding Moses inculcated, in many instances, humanity towards slaves, and protected them also by special laws enacted in their favour; yet they were sometimes treated with undue severity, Jer. xxxiv. 8—22. Still their condition was better among the Hebrews than among some other nations; as may be learnt from their well-known rebellions against the Greeks and Romans. Nor is it at all wonderful, that the Hebrews differed from other nations in the treatment of their slaves in a way so much to their credit, when we consider the many and weighty motives that were presented to them thus to act; and in no other country was there a sabbath for slaves, a day of rest, and laws sanctioned by the Divinity in their favour.

Runaway slaves, and those who were suspected of an intention to escape from their masters, were branded, usually in the forehead, to which custom there are allusions in Galatians, vi. 17, and Revelations, xiv. 9; xxii. 4. Slaves in heathen nations were debarred from a participation in all civil festivals, and in all religious exercises; but this was not the case with the Hebrews. After Christianity had penetrated into those nations, the state of things was changed; and slaves, in the Christian Church, enjoyed equal privileges with their masters, as far as the Church

was concerned, 1 Cor. xii. 13; Gal. iii. 28; Eph. vi. 8; Coloss. iii. 10, 11; Philem. x.

Slaves in other nations were not supported by those for whom they laboured; consult POLLUX on the word *πανσικαπη*. They were very rarely permitted to marry, or to enter into that state called by a Roman law-term *contubernium*. Their private property was subjected to the will of their master; and they were obliged to make him presents from it. Whenever they were so fortunate as to be manumitted, they still retained the name of *freedmen*, *liberti*, *λεθαι*, in allusion to their previous condition; and their children, as if the disgrace were designed to be perpetuated, were denominated *libertini*, freedmen's sons. The condition of slaves was miserable; and the Jews had good reason for boasting that they were the freemen of Abraham, John, viii. 33. Paul himself acknowledges that freedom is worthy of being eagerly embraced, when it can be obtained without dishonesty or injustice; but the freedom which he esteemed most worthy in its nature, and most important in its consequences, was that which is given through our Lord Jesus Christ, Rom. viii. 15; 1 Cor. vii. 21—23. Taking into our consideration the misery of slavery, we can easily comprehend the force of that comparison occasionally introduced in the New Testament, which represents the Jews under the Mosaic law as in a state of servitude, and Christians as in a state of freedom, John, viii. 32—34; Rom. vi. 17; James, i. 25. It was a most impressive and natural comparison: a comparison, as far as respected sinners, which had already been made by philosophers; and the meaning and emphasis attached to it were sufficiently well-known to the Jews in the time of Christ. They must, therefore, have readily understood the expressions of Christ in John, viii. 31—34, unless they intentionally made a difficulty where none existed.

## CHAPTER XI.

CHARACTER AND SOCIAL INTERCOURSE  
OF THE HEBREWS.

## §. 173. CHARACTER OF THE HEBREWS.

THE character of the Hebrews exhibits the vices common among oriental nations, viz. luxury, pomp, effeminacy, and arrogance. The arrogance of the Hebrews in later times was very great, see Talmud, Baba Metzia, p. 83, John, viii. 33. Among the great, extortion, oppression, and hypocritical friendships, generally prevailed ; and they sought to cover the hollowness of the heart beneath external appearances. We find, that vices of this description were grounds of complaint among the prophets, and the subjects of their reprehensions in all parts of their writings : still it cannot be denied, that there occur in the history of the Hebrews examples of great magnanimity, Gen. xiv. 23 ; xliv. 34 ; Judg. viii. 23 ; 1 Sam. xii. 3, 4 ; xviii. 1 ; xx. 4—8, 41, 42 ; xxiii. 16—18 ; xxiv. 7—12 ; xxvi. 9—12 ; 1 Kings, xx. 31. Of the various traits in the character of the Hebrews, which are developed in the course of their history, by far the most striking is that of stubbornness and inflexibility, see Acts vii. The propensity for idolatry ceased after the captivity. If it be the fact, that the madness of worshipping idols seized upon some of the people of rank, so late as the time of the Maccabees, it is sufficiently evident, that it did not extend to the great body of the nation. The public or political virtues of the people may perhaps be summed up by saying, that they were industrious in the culture of their fields, and brave in battle. Were we to mention any particular period in their history, during which they appear to have excelled in courage and warlike skill, we should point to the days of David and the Maccabees. Among the moral virtues, that are most celebrated in the Hebrew Scriptures, the following may be mentioned ; viz.

(1.) **מִשְׁרָתָה**, *justice*, a general term also for *moral integrity*, and *purity of life*.

- (2.) אָמִתָּה אֲמִתָּה, *truth, fidelity, and sincerity.*
- (3.) חַדְשָׁה, *humanity, benevolence, or the love of our neighbour.*
- (4.) מִתְּנִינִים, *the mild or merciful, Vulg. mitissimi, New Testament πραεῖς, are likewise spoken of with the most decided approbation.*

Many other moral virtues and duties are commended and enforced in the Old Testament; therefore it may truly be asserted that the Hebrews, in a knowledge of the principles of moral conduct, far exceeded all other nations. But we must not suppose, that the practice of the Hebrews corresponded on all occasions with their knowledge; or that they all fulfilled those duties, the propriety of which they were compelled to admit. On the contrary, many disregarded the light which God had given them, and neglected to fulfil those duties which they felt themselves bound to perform. This perversity of conduct exhibited itself more especially in the later periods of their existence as a nation; when many among them perverted the law of Moses by their traditions and philosophical quibbles. Holding to the letter, they wandered sufficiently far from its spirit, and acquired among all nations a very disgraceful celebrity for their falsehoods, impostures, and perjuries. Tacitus, Hist. v. 5; 1 Thess. ii. 15. In the last war of the Jews with the Romans, the vices in their character to which we have alluded, prevailed more, and were checked by fewer restraints, than at any former period. Josephus himself candidly acknowledges this, notwithstanding his Jewish origin. Comp. Matt. xii. 43—45.

#### §. 174. PROPRIETY AND REFINEMENT OF MANNERS.

The Hebrews were not deficient in propriety and refinement of manners; although their social intercourse materially differed from that of the civilised inhabitants of modern Europe. The prevailing taste for civility and refinement of manners was strengthened by considerations drawn from the law of Moses, Lev. xix. 32. The proofs that such civility and such refinement of manners actually prevailed, are very numerous in the Bible.

But every country has something peculiar in its manners and modes of intercourse. If in any nation the common expressions of civility, and the usual forms of politeness were thoroughly examined and duly estimated, they would be found to be more

marked and extravagant, than was required by the actual state of the feelings. The orientals, especially, would be thought by an inhabitant of Europe to be excessive in their gestures and expressions of good-will. For instance, prostration upon the earth scarcely signified more among them, than a nod of the head, or an extension of the hand, among the less animated inhabitants of occidental nations. The very ancient forms of civility and politeness, mentioned in Genesis, xviii. 1, et seq.; xix. 1—3; xxiii. 7, 12; xli. 43; xlvi. 6, and also spoken of by Herodotus and other ancient historians, have been continued to a great degree among eastern nations to the present day.

In the time of Christ, the ancient mode of addressing those who were worthy of being honoured, viz. by saying *my lord*, or words to that effect, was in a measure superseded; and the honorary and more extravagant address of *Rabbi*, i. e. *the great*, רַבִּי, which originated in the schools, had become common among the people; also the title of *κράτιστες*, or *most excellent*, Luke, i. 3; Acts, xxiii. 26; xxiv. 3; xxvi. 25.

### §. 175. MODE OF SALUTATION.

The expressions used at salutation, and also those which were used at parting, implied that the person who employed them, interceded for a blessing on the other. Hence the word בָּרוּךְ, which originally meant *to bless*, means also *to salute* or *to welcome*, and *to bid adieu*, Gen. xlvi. 8—11; 2 Kings, iv. 29; x. 13; 1 Chron. xviii. 10.

The forms of salutation that prevailed among the ancient Hebrews, were as follows:

(1.) מְלֹךְ יְהוָה בָּרֵךְ לִיהְנָה, בָּרֵךְ יְהֹנָה, *be thou blessed of Jehovah*.

(2.) בָּרֶכֶת יְהֹוָה עَلְךָ, *the blessing of Jehovah be upon thee*.

(3.) יְהֹוָה עַמְךָ, *may God be with thee*.

(4.) שְׁלֹום עַלְיכָךְ, *may peace, i. e. every blessing and prosperity be thine*. This was the most common salutation, see Judg. xix. 20; Ruth, ii. 4; 1 Sam. xxv. 6; 2 Sam. xx. 9; Ps. cxxix. 8.

(5.) אֲדֹנִי יְהֹוָה, *Sir, be your life prospered*. This was the common salutation among the Phœnicians. It was also in use among the Hebrews, but was addressed by them to their kings only.

(6.) Χαῖρε, answering to the Latin, AVE or SALVE, in Hebrew חָנַכְתָּ; or חָנַכְתִּי, Matt. xxvi. 49; xxviii. 9; Luke, i. 28.

The gestures and inflections of the body, used in salutation, differed at different times, varying with the dignity and station of the person who was saluted; as is the case among the orientals to this day. In pronouncing the forms of salutation given above, the orientals place the right hand upon the left breast, and with much gravity incline the head. If two Arab friends of equal rank meet together, they mutually extend to each other the right hand, and, their hands clasped, they raise them towards the mouth. Having advanced thus far in the ceremony, each one draws back his hand and kisses it instead of his friend's, and then places it upon his forehead. If one of the Arabs be more exalted in rank than the other, he is at liberty to give the other an opportunity of kissing the hand of his superior, instead of his own. The parties then continue the salutation by reciprocally kissing each other's beard, having first placed the hand under it, in which case alone it is lawful to touch the beard, 2 Sam. xx. 9. It is sometimes the case, that persons, instead of this ceremony, merely place their cheeks together. It is the common practice among the Persians for persons in saluting to kiss each other's lips; if one of the individuals be of high rank, the salutation is given upon the cheeks instead of the lips, 2 Sam. xx. 9; Gen. xxix. 11, 13; xxxiii. 4; xlvi. 10—12; Exod. iv. 27; xviii. 7. The Arabians are in the habit of inquiring respecting the health, חֶלְבָּשׁ, of a person, when they salute him, Gen. xxix. 6; xlivi. 27. They give thanks to God that they once more see their friend; they pray to the Almighty in his behalf, and supplicate for him every kind of prosperity. They are sometimes so animated on such occasions, as to repeat not less than ten times the ceremony of grasping hands and kissing, and the interrogations respecting each other's health. It may, therefore, be well concluded, that the salutation between friends was an occurrence which consumed some time; and for this reason it was anciently inculcated upon messengers, who were sent upon business that required despatch, not to salute any one by the way, 2 Kings, iv. 29; Luke, x. 4.

When we consider the nature of the oriental salutations, the ardour of gesticulation on such occasions, the professions of friendship and good-will, which were then made, we are not

surprised that the evangelist John, in his second epistle, eleventh verse, thought it necessary to forbid a christian *to salute* a man of another sect, or to welcome him to his house. For it is very clear, that pursuing such a course would have carried a deceitful appearance, and would have possessed the very injurious effect of confounding distinctions, and giving encouragement to heresy.

In the presence of the great and the noble, the orientals incline themselves almost to the earth, kiss their knees, or the hems of their garments, and place them upon their forehead. When in the presence of kings and princes more particularly, they even prostrate themselves at full length upon the ground: sometimes with their knees bent, they bring their forehead to the earth, and before resuming an erect position either kiss the earth, or the feet of the king or prince, in whose presence they are permitted to appear.

This is the state of things among the orientals; and one proof among others, that it was the same among the ancient Hebrews, is to be found, in some instances in the prevailing, and in others in the original signification of those words, which are used to express the attitudes and the acts of salutation. The words to which we refer, are as follows:

**קָדַד**, *to incline or bend down the head.*

**קָרַע**, *to bend down the body very low.*

**קָרַךְ**, *to bend the knee, also to salute one.*

**נִפְלַע אֶרְצָה חֲשַׁבְתָּה אֶרְצָה קָרַע אֶפְרַיִם אֶרְצָה**, *to bend down to the earth, to fall prostrate on the earth, to fall with the face to the earth.*

The word **חֲשַׁבְתָּה**, when standing by itself, does not mean prostration upon the earth, but merely an inclination of the body, as is evident from 1 Kings, ii. 19. Prostration is expressed in Greek by the word *προσκυνεῖν*, and in Latin by the word *adorare*. The various positions of body, of which we have spoken, were assumed in the word of God. The Greeks and Latins maintained, that there should be a prostration of the body in the worship of God only, and not on an occasion of less importance, Acts, x. 25, 26; Rev. xix. 20; xxii. 9. The Hebrew verb **קָדַד** is used only in reference to the adoration of idols, and not of the supreme God, Is. xliv. 15, 17, 19; xlvi. 6. The corresponding word in the Aramean and Arabic dialects is more general in its signification. Dan. ii. 46; iii. 5.

## §. 176. ON VISITING.

A person who paid a visit, knocked at the gate, or called with a loud voice, until the master of the house came out. The visitant was then, if it appeared suitable to the master of the house, admitted into it; but not until a sign had been made to the females of the family to retire to their appropriate apartments, 2 Kings, v. 9—12; Acts, x. 17. Those who intended to visit persons of high rank, were in the habit of giving previous notice of their visit; but they did not fulfil the purpose they had thus announced, without bringing with them suitable presents. The practice of carrying presents, when a person visits those who are high in life, is still continued in the east. The guest set out upon his visit with a suitable pomp and retinue, and was received at the mansion, to which he was going, with equal indications of magnificence; his head was anointed, and he was perfumed with aromatic substances. Traces of these ceremonies occur in Gen. xxvii. 27; Exod. xxx. 37, 38; Prov. xxvii. 9; Numb. xvi. 6, 17, 18, 37, 38. In the east the following custom has prevailed and is still continued. If it appear convenient or necessary in the estimation of his host for the visitant to retire; in order to relieve himself from the disagreeable necessity of saying so in express terms, he gives him a polite hint in respect to his wishes by causing him to be regaled with incense or burnt perfume. And this is accordingly the concluding ceremony of the visit.

## §. 177. OF GIFTS.

The practice of making presents, בְּרִכָּה, מִנְחָה, קֶבֶד, τιμή, Numb. xxii. 7; xxiv. 11—13, is very common in oriental countries. The custom probably had its origin among those men who first sustained the office of kings or rulers; and who, from the novelty, and perhaps the weakness attached to their situation, chose, rather than make the hazardous attempt of exacting taxes, to content themselves with receiving those presents, which might be freely offered, 1 Sam. x. 27. Hence it passed into a custom, that whoever approached the king, should come with a gift. This was the practice and the expectation. The practice of presenting gifts was subsequently extended to other great men, to men who were inferior to the king, but who were,

nevertheless, men of influence and rank ; it was also extended to those who were equals, when they were visited, Prov. xviii. 16.

*Kings themselves* were in the habit of making presents, probably in reference to the custom in question and the feelings connected with it, to those individuals, their inferiors in point of rank, whom they wished to honour ; and also to those, who, like themselves, were clothed with the royal authority. These presents, viz. such as were presented by the king as a token of the royal esteem and honour, are almost invariably denominated in the Hebrew נַדֵּב and נְדָבָה, see 1 Kings, xv. 19 ; 2 Kings, xvi. 8 ; xviii. 14 ; Is. xxx. 2—6. The more ancient prophets did not deem it degrading to receive presents ; nor unbecoming their sacred calling, except when, as was sometimes the case, they refused by way of expressing their dissatisfaction or indignation, 2 Kings, v. 5 ; viii. 9. In later times, when false prophets, in order to obtain money, prophesied without truth and without authority, the true prophets, for the purpose of keeping the line of distinction as marked as possible, rejected every thing that looked like pay, Amos, vii. 14. Gifts of the kind, that have now been described, are not to be confounded with those which are called שְׁנִיר, and which were presented to judges, not as a mark of esteem and honour, but for purposes of bribery and corruption. The former was considered an honour to the giver ; the latter has been justly reprobated in every age, Exod. xxiii. 8 ; Deut. x. 17 ; xvi. 19 ; xxvii. 25 ; Ps. xv. 5 ; xxvi. 10 ; Is. i. 23 ; v. 23 ; xxxiii. 15.

#### §. 178. KINDS OF PRESENTS AND METHODS OF BRINGING THEM.

The giver was not restricted as to the nature of the present which he should make. He might present not only silver and gold, but clothes and arms ; also different kinds of food : in a word, any thing which could be of benefit to the receiver, Gen. xlivi. 11 ; 1 Sam. ix. 7 ; xvi. 20 ; Job, xlvi. 11. It was the custom anciently, as at the present time, in the east, for an individual when visiting a person of high rank, to make some presents of small value to the servants or domestics of the person visited, 1 Sam. xxv. 27. It was the usual practice among kings and princes to present to their favourite officers in the government, to ambassadors from foreign courts, to foreigners of

distinction, and to men eminent for their learning, garments of greater or less value, as already observed, Gen. xlv. 22, 23; Esth. viii. 15. The royal wardrobe, in which a large number of such garments was kept, is denominated in Hebrew מִלְחָמָה, 2 Chron. ix. 24. It was considered an honour of the highest kind, if a king, or any person in high authority, thought it proper, as a manifestation of his favour, to give away to another the garment, which he had previously worn himself, 1 Sam. xviii. 4. In the east, at the present day, it is expected that every one who has received a garment from the king, will immediately clothe himself in it, and render his homage to the giver; otherwise he incurs the risk of exciting the king's displeasure, comp. Matt. xxii. 11, 12. It was sometimes the case, that the king, when he made a feast, presented vestments to all the guests who were invited, with which they clothed themselves, before they sat down to it, 2 Kings, x. 22; Gen. xlv. 22; Rev. iii. 5; Cyrop. viii. 3, 1; Iliad, xxiv. 226, 227. In oriental countries, the presents made to kings and princes, are to this day carried on beasts of burden, attended with a body of men, and escorted with much pomp. It matters not how small the present may be, provided it be conveyed on the back of a beast of burden; or, if carried by a man, that it be supported by both his hands, Judg. iii. 18; 2 Kings, viii. 9.

#### §. 179. PUBLIC HONOURS.

It is the custom in Asia to exhibit the most distinguished marks of attention and honour to kings, to princes, and ambassadors, whenever, on any public occasions, they enter cities, or return from a distance to the places of their customary residence. On such occasions there is a great concourse of people. The small windows, which look towards the street, and which at other times are closed, are then thrown open. The level roofs are crowded with eager spectators. The streets, to prevent the rising of the dust, are sprinkled with water. They are also, with the exception of a small undecorated path, left in the centre for the procession, strewed with flowers and branches of trees, and spread with richly embroidered carpets. The spectators clap their hands, and shouts of joy re-echo on every side, 2 Sam. xvi. 16; 1 Kings, i. 40; 2 Kings, ix. 13; Isaiah, lxii. 11; Zech. ix. 9; Matt. xxi. 7—9. On other occasions, when the people

are permitted to behold the king, they honour and salute him in silence. The musicians walk first in the procession, 1 Chron. xv. 27—29. The persons, who hold offices in the government, and are attached to the palace, are the next in the procession. Then follows the king. All of them are carried on fine horses splendidly caparonised. Anciently kings, on such occasions, rode in chariots, Gen. xli. 43; 2 Sam. xv. 1; 1 Kings, i. 5.

NOTE.—Ceremonies similar to those which have now been described, are exhibited in Asia on two other public occasions, beside the one in question; viz. when a person has deserted the Christian and embraced the Mohammedan faith; and when a class or school of boys has finished the study of the Koran. The boys, who have thus completed the perusal of the writings of the eastern prophet, are seated upon horses. Musicians go before them, the same as in the procession of kings; and, surrounded with an escort of shouting fellow-students, they are conducted through the city. The prevalence of these customs in the east will elucidate such passages as the following, Gen. xli. 43; Esther, vi. 7—9; 1 Sam. x. 5—10.

#### §. 180. CONVERSATION AND BATHING.

Conversation, in which the ancient orientals often indulged, was held in the gate of the city, near which there was an open space, fitted up with seats for the accommodation of the people, as is the case at the present day in Mauritania, Gen. xix. 1; Psalms, Ixix. 12. Those who were at leisure occupied a place on these seats, and either amused themselves with witnessing those who came in, and those who went out, and with any trifling occurrences that might offer themselves to their notice, or attended to the judicial trials which usually took place at the gate of the city, Gen. xix. 1; xxxiv. 20; Psalms, xxvi. 4, 5; Ixix. 12; cxxvii. 5; Ruth, iv. 11; Isaiah, xiv. xxxi.

Friendly conversation, though not very frequent, was not so rare among the ancient orientals as among their descendants of modern Asia. Nor is this to be wondered at, since the fathers drank wine, while the descendants are obliged to abstain from it; and the natural effect of this exhilarating beverage was to communicate vivacity to the Hebrews; see Isaiah, xxx. 29;

Jer. vii. 34; xxx. 19; Amos, vi. 4—6. The ancient Asiatics, among whom we include the Hebrews, were delighted with singing, with dancing, and with instruments of music. PROMENADING, so fashionable and so agreeable in colder latitudes, was wearisome and unpleasant in the warm climates of the east; and this is probably one reason why the inhabitants of those climates preferred holding intercourse with each other, while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine, 1 Sam. xxii. 6; Micah, iv. 4. We therefore frequently meet with passages in the Hebrew Scriptures, which speak of persons sitting down, see Psalms, i. 1; xxvi. 5; l. 20; lxiv. 2; lxxxix. 7; cvii. 32; exi. 1.

The BATH was always agreeable to the inhabitants of the east, on account of its cooling and refreshing qualities, and its tendency to promote cleanliness in a climate, where there is so much exposure to dust. Ruth, iii. 3; 2 Sam. xi. 2; 2 Kings, v. 10. The bath is frequently visited by eastern ladies, and may be reckoned among their principal recreations. The Egyptians, who lived at the earliest period of which we have any account, were in the habit of bathing in the waters of the Nile, Exod. ii. 5; vii. 13—25; Herodot. ii. 37. It was one of the civil laws of the Hebrews, that the bath should be used. The object of the law was doubtless to secure a proper degree of cleanliness among them, Lev. xiv. 2; xv. 1—8; xvii. 15, 16; xxii. 6; Numb. xix. 7. We may, therefore, consider it as probable, that public baths, soon after the enactment of this law, were erected in Palestine, similar to those, which are so frequently seen at the present day in the east.

The orientals, when engaged in conversation, are mild, and do not contradict the person with whom they are conversing, although they may be conscious that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of נִצְחָן adversary or opposer, פַּתְּרָאָה contemptible, and sometimes לְבָבָן fool, an expression which means a wicked man or an atheist, Job, ii. 10; Psalms, xiv. 1; Isaiah, xxxii. 6; Matt. v. 22; xvi. 23. Tanchuma v. 2; xviii. 4. When any thing very unpleasant was said, the dissatisfied person replied, *it is enough*, רַב לְכֹם פֵּין, *ikarón éσti*, Deut. iii. 26; Luke, xxii. 38.

The formula of assent or affirmation was as follows; σὺ εἶπας,

**תַּחֲנוֹן**, *thou hast said, or thou hast rightly said.* We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day, in the vicinity of mount Lebanon; especially when he does not wish to assert any thing in express terms. This explains the answer of the Saviour to the high-priest Caiaphas in Matt. xxvi. 64, when he was asked, whether he was the Christ the Son of God, and replied σὺ εἶπας, *thou hast said.*

To spit in company in a room which was covered with a carpet, was an indication of great vulgarity of manners; but in case there was no carpet, it was not deemed a fault to spit *in the corner* of the room. The expressions in Deuteronomy, xxv. 7—9; viz. **וְיָרַקְתָּ בְּפִנֵּי**, *and she shall spit in his face*, are to be understood literally; because in other places, where spitting, buffeting, etc. are mentioned, they occur under circumstances where there existed a great excitement of feeling, and because there are not wanting instances of even greater rudeness and violence, than that of spitting in one's face, Matt. xxvi. 67; Mark, xiv. 65; comp. 1 Kings, xxii. 24; Isaiah, lvii. 4; Ezek. ii. 6; xxv. 6; 2 Sam. xvi. 6, 7. The orientals, as is well known, are fond of taking their sleep at noon, to which they are strongly invited by the oppressive heat of their climate, 2 Sam. iv. 5; xi. 2; Matt. xiii. 25. The phrase, *to cover one's feet*, is used in certain instances to express the custom of retiring to rest, or sleeping, at this time, Judg. iii. 24; 1 Sam. xxiv. 3.

#### §. 181. TREATMENT OF THE JEWS TO STRANGERS.

Moses enforced the observance of kindness and humanity to strangers, and inculcated its practice by various examples of benevolent hospitality, mentioned in the book of Genesis. There were two classes of persons, who, in reference to this subject, were denominated *strangers*, גְּרִים. Those, who, whether Hebrews or foreigners, were destitute of a home, in Hebrew תֹּרוּשִׁבִים. The others were persons, who, though not natives, had a home in Palestine. The latter were גְּרִים, *strangers or foreigners* in a strict sense of the word. Both of these classes, according to the civil code of Moses, were to be treated with kindness, and were to enjoy the rights of citizens, Lev. xix. 33, 34; xxiv. 16, 22; Numb. ix. 14; xv. 14; Deut. x. 18; xxiii. 7, 8; xxiv. 17; xxvii. 19.

In the earlier periods of the Hebrew state, persons who were natives of another country, but who had either from choice or necessity taken up their residence among the Hebrews, appear to have been placed in favourable circumstances. At a later period, viz. in the reigns of David and Solomon, they were compelled to labour on the religious edifices which were erected by those princes; as we may learn from such passages as these, “*And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred; and he set threescore and ten thousand of them to be bearers of burdens;*” etc. see 1 Chron. xxii. 2; 2 Chron. ii. 1, 17, 18. The exaction of such laborious services from foreigners was probably limited to those who had been taken prisoners in war; and who, according to the rights of war as they were understood at that period, could be justly employed in any tasks, however low and however laborious, which the conqueror might think proper to impose. In the time of Christ, the degenerate Jews did not find it convenient to render to the strangers from a foreign country those deeds of kindness and humanity, which were not only their due, but which were commanded by the law of Moses. They were in the habit of understanding by the word *נָאֹם* neighbour, their friends merely; and accordingly they restricted the exercise of their benevolence to those who came within the meaning of their selfish interpretation of that word, in direct opposition to the spirit of the passages above cited, Lev. xix. 18.

### §. 182. THE POOR AND BEGGARS.

Moses, as may be learnt by consulting the references in the preceding section, made abundant provision for the poor; but it does not appear that he says any thing relative to *beggars*. We find the first express mention of mendicants in the Psalms, see Psalms, cix. 10. In the parts of the Hebrew Scriptures, which were written subsequently, they are frequently mentioned. In the time of Christ, mendicants were found sitting in the streets, at the doors of the rich, at the gates of the temple, and likewise, as we have reason to believe, at the entrance of synagogues, Mark, x. 46; Luke, xvi. 20; Acts, iii. 2. Sometimes food and sometimes money was presented to them, Matt. xxvi. 9; Luke,

xvi. 21. We have no reason to suppose, that there existed in the time of Christ that class of persons called *vagrant beggars*, who supplicate for alms from door to door, and who are found at the present day in the east, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called KALENDER or KARENDALE, prevailed also in the time of Christ, may be inferred from Matt. vi. 2, where the verb σαλπίζω possesses the shade of signification, that would be attached to a corresponding word in the Hiphil form of the Hebrew, and is to be rendered transitively, as is the case with many other verbs in the New Testament, 1 Cor. i. 20; iii. 6; xv. 1; etc. There is one thing characteristic of those orientals, who are reduced to the disagreeable necessity of following the vocation of mendicants, which is worthy of being mentioned ; they do not appeal to the pity or to the alms-giving spirit, but to the justice of their benefactors, Job, xxii. 7; xxxi. 16; Prov. iii. 27, 28; xxviii. 21; Eccles. iv. 1; Matt. vi. 1; Koran, xvii. 28; xxx. 37; lxx. 24. Buxtorf. Lexic. Chal. Talmud. Rabb. p. 1821.

### §. 183. LEVETICAL DEFILEMENTS.

THE DEFILEMENTS, which not only prevented a person's attendance on sacred duties ; but also rendered him unfit for intercourse with other persons, were recognised, and had an existence among the Hebrews before as well as after the time of Moses. They also existed at a very early period among many other nations. If a man were defiled or rendered unclean by disease, it originated in the belief that the disease was contagious. If he were defiled from any other cause, that cause, whatever it might be, was something which was associated with ideas of impurity, with dislike, or abhorrence, in the minds of the people. Moses defined more accurately than had previously been done, those things to which it was the custom to attach the opprobrium of communicating uncleanness ; and in order to increase and perpetuate the separation which existed between the Hebrews and the Gentile nations ; and to render the former less liable to become idolaters, he appointed and regulated the ceremonies, by which unclean persons might be purified and restored to the privileges of the tabernacle and to the intercourse of friends. If a person, who was defiled or unclean, touched another, he rendered

the other person as unclean as himself, and both were excluded from the tabernacle and temple, Lev. xiii. 3.

Those persons, who, according to the Levitical law, were *unclean* were,

I. Persons who were afflicted with the leprosy. They were not permitted to dwell within the limits of either cities or villages. They were clad in a rent and miserable garment, and were compelled to cry out to every one whom they met, “*Unclean, unclean!*” Lev. xiii. 45; Numb. v. 2, et seq.

II. The GONORRHEA, or *seed-flux*, whether BENIGNA or VIRULENTA, was a source of uncleanness to any person who was the subject of it, Lev. xv. iii.

III. Whoever had an EMISSIO SEMINIS, even in legitimate intercourse, was to be unclean till the evening, Lev. xv. 16—22.

IV. Women after the birth of a son were unclean for seven, and after the birth of a daughter, for fourteen days. And in case the infant was a manchild, they were debarred during the thirty-three following days from the tabernacle and temple, and from the sacrifices; in case the child was a female, they were thus debarred during the sixty-six following days, Lev. xii. 1—6; xv. 16—28.

V. Women, during the period of the *menses*, and when labouring under the disease denominated *an issue of blood*, were unclean, Lev. xv. 19—21; Matt. ix. 20.

VI. He, who had touched the corpse of a man, or the carcase of an animal, a sepulchre, or the bones of a dead person; likewise he who had been in the tent, or in the room, or house of the dying or dead, were all of them unclean for seven days. Priests were rendered unclean by merely wearing the badges of mourning; and for that reason they never assumed them, except in case of the death of parents, children, brothers, or unmarried sisters residing in their father's house. For the same reason, viz. the circumstance of their communicating uncleanness, the habiliments of mourning were altogether interdicted to the *high priest*, Lev. v. 2; xi. 8—11, 24—31; xxi. 1—5, 10, 11; Numb. xix. 11—15.

## CHAPTER XII.

## OF DISEASES.

## §. 184. OF DISEASES GENERALLY.

IN the primitive ages of the world, DISEASES, in consequence of the great simplicity in the mode of living, were but few in number. At a subsequent period the number was increased by the accession of diseases that had been previously unknown. Epidemics also, diseases somewhat peculiar in their character and still more fearful in their consequences, soon made their appearance, some infesting one period of life, and some another; some limiting their ravages to one country, and some to another.

PROSPER ALPINUS, in his Book de Medicina Ægyptiaca, lib. i. c. 13. p. 13, mentions the diseases which are prevalent in Egypt, and in other countries in the same climate. They are ophthalmies, leprosies, inflammations of the brain, pains in the joints, the hernia, the stone in the kidneys and bladder, the phthisic, hectic, pestilential and tertian fevers, weakness of the stomach, obstructions in the liver and the spleen. Of these diseases, ophthalmies, pestilential fevers, and inflammations of the brain are epidemics; the others are of a different character.

People of every region, and of every age of the world, have been in the habit of attributing certain diseases to certain causes, and of assigning names to those diseases, derived from the supposed origin or cause, whether it were a real or only an imaginary one. The names thus given have been in many instances retained both by the vulgar and by men of medical science, after different causes had been developed and assigned to the diseases in question. In respect to this subject, we know, that there are certain words of very ancient origin, which are used to express diseases of some kind or other; it will, therefore, be a prominent attempt with us to ascertain what the diseases are that were designed to be expressed by those words. And in order to clear the way for this inquiry, the remark may be made here, the truth of

which will not be questioned, that the ancients were accustomed to attribute the origin of diseases, particularly of those the natural cause of which they did not understand, to the immediate interference of the Deity. Hence they were denominated by the ancient Greeks, *μάτιγες*, or *the scourges of God*, a word which is employed in the New Testament by the physician Luke himself, chap. vii. 21; and also in Mark, v. 29, 34.

§. 185. DISEASE OF THE PHILISTINES MENTIONED IN 1 SAM.  
V. VI.

THE DISEASE OF THE PHILISTINES, which is mentioned in 1 Sam. v. 6, 12; vi. 18, is denominated in the Hebrew עֲלֵילִים. This word occurs likewise in Deut. xxviii. 27, and it is worthy of remark that it is every where explained, in the *Keri* or marginal readings, by the Aramean word עַזְהָרִים; an expression, which, in the Syriac dialect, means the fundament; and likewise the effort which is made in an evacuation of the system. The authors, therefore, of the reading in the *Keri* appear to have assented to the opinion of Josephus, expressed in Antiq. vi. c. 1. §. 1; and to have understood by this word the *dysentery*. The corresponding words in the Arabic mean a swelling on the anterior part of the *verenda* in females, answering somewhat in its nature to the hernia in men; a disease, consequently, very different from the hemorrhoids, which some persons understand to be meant by the word עֲלֵילִים. Among other objections, it may also be observed, that the *mice*, which are mentioned not only in the Hebrew text, 1 Sam. vi. 5, 11, 18, but also in the Alexandrine and Vulgate versions, 1 Sam. v. 6; vi. 5, 11, 18, are an objection to the hemorrhoids being understood by the word under consideration; since, if that were in fact the disease, we see no reason why *mice* should have been presented as an offering to avert the anger of the God of Israel.

Lichtenstein, a writer in Eichhorn's Bibliothek, Band vi. p. 407—466, has given a solution, which is free from the difficulties that attended all preceding ones. The word עַכְבָּרִים, which is rendered *mice*, he supposes to mean VENOMOUS SOLPUGAS, which belong to the spider class, and yet are so large, and so similar in their form to mice, as to admit of their being denominated by the same word. These venomous animals destroy and devour scorpions. They bite men, whenever they can have an opportunity,

particularly in the fundament and the verenda. Their bite causes swellings, fatal in their consequences, which are called in Hebrew *aphalim*, אֲפָלִים, see Pliny, Hist. Nat. lib. xxix. 4. The probable supposition then is, that *SOLPUGAS* were at this time multiplied among the Philistines by the special Providence of God, and that, being very venomous, they were the means of destroying many individuals.

### §. 186. THE DISEASE OF KING JEHORAM.

KING JEHORAM, who was clothed with the double infamy of being at once an idolater, and the murderer of his brethren, was diseased internally for two years, as had been predicted by the prophet Elijah; and his bowels are said to have fallen out in consequence of his sickness, 2 Chron. xxi. 12—15, 18, 19. This disease beyond all doubt was the dysentery; and though its continuance for so long a time was very uncommon, it is by no means a thing unheard of. The intestines in time become ulcerated by the operation of this disease. Not only blood is discharged from them, but a sort of mucous excrement likewise is thrown off; and sometimes small pieces of the flesh itself; so that apparently the intestines are emitted or fall out, which is sufficient to account for the expressions that are used in the account of king Jehoram's disease; Mead, Medic. Sacr. c. iv.

### §. 187. FALSE CONCEPTION, Ενπνευματωσις.

False conception, in Greek *ενπνευματωσις*, in Latin *mola ventosa*, does not appear to have been so unfrequent among the Hebrew women, as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. The fact, to which I allude is this. The Hebrews were accustomed to expect, after severe calamities, a season of prosperity and joy. They, accordingly, compared a season of misfortune and calamity to the pains of a woman in travail; but the better destiny which followed, they compared to the joy which commonly succeeds childbirth, Isaiah, xiii. 8; xxvi. 17; 2 Kings, xix. 3; Jer. iv. 31; xiii. 21; xxii. 23; xxx. 6; Micah, iv. 9, 10; John, xvi. 21, 22. But they carry the comparison still further. Those days of adversity, which were succeeded by adversity still more severe; those scenes of sorrow, which were followed by sorrow

yet more acute, were likened to women, who laboured under that disease of the system, which caused them to exhibit the appearance and endure the pains of a state of pregnancy, the result of which was either the production of nothing—to use the words of the prophet Isaiah, “when it brought forth wind;” or when it terminated in the production of a monster, Isaiah, xxvi. 18; Psalm, vii. 14.

#### §. 188. COUNTRIES WHERE THE LEPROSY PREVAILS.

THE LEPROSY prevails in Egypt, in the southern part of Upper Asia; and in fact it may be considered a disease endemic in warm climates generally. Accordingly, it is not at all surprising, if many of the Hebrews, when they left Egypt, were infected with it: but the assertion of Manetho, that they were *all* thus infected, and were, in consequence of the infection, driven out by force, in which he is carelessly followed by Strabo, by Tacitus, by Justin, in his epitome of Trogus, and by other more recent historians, is without any adequate foundation. The disease, it is true, was a very severe and a very repulsive one, and was regarded by the ancients as a marked exhibition of the justice and the wrath of God. It was denominated by the Hebrews *the stroke or wound*, נִגְבָּעַת אֶרְפָּעַת, i. e. by supplying the ellipsis, *the stroke or wound of the Lord*, Numb. xii. 1—10; 2 Kings, v. 1, et seq.; xv. 5; 2 Chron. xxvi. 16, et seq.; Herodot. i. 138. But certainly the kings of Egypt, who, according to the unanimous testimony of the ancients, could correctly estimate the value of a numerous population, acted a strange and unaccountable part, if it be a fact, that on account of a disease, which might justly be called indigenous, they expelled from the very heart of the nation more than two millions of people.

#### §. 189. COMMENCEMENT AND PROGRESS OF LEPROSY.

The leprosy exhibits itself on the surface of the skin; but it infects, at the same time, the marrow and the bones; so much so that the extreme joints and parts of the system gradually lose their power, and some of them drop from the body and give it a mutilated and dreadful appearance. From these circumstances there can be no doubt that the disease originates and spreads its ravages internally, before it makes its appearance on the external parts of the body. Indeed we have reason to believe, that it is a

long time concealed in the system ; for instance, in infants until they arrive at the age of puberty ; and in adults, as many as three or four years, till at last it gives the fearful indications on the *skin* of having already gained a deep-rooted and permanent existence.

Its progress subsequently to its appearance on the external surface of the body is far from being rapid : in a number of years it arrives at its middle, and in a number after to its final state. A person who is leprous from his nativity, may live fifty years ; one who in after life is infected with it, may live twenty years ; but they will be such years of dreadful misery as rarely fall to the lot of man in any other situation.

The appearance of the disease externally is not always the same. The spot is commonly small, resembling in its appearance the small red spot that would be the consequence of a puncture from a needle, or the pustules of a ringworm. The spots, for the most part, make their appearance very suddenly ; especially if the infected person happens to be in great fear, or furious with anger, Numb. xii. 10 ; 2 Chron. xxvi. 19. The spots commonly exhibit themselves, in the first instance, on the face, about the nose and eyes ; they gradually increase in size for a number of years, until they become as large as a pea or bean. They are then called שָׁאָה. The white spot or pustule, בְּחִרַת, MORPHEA ALBA, and also the dark spot, בְּשִׁבְעָת, MORPHEA NIGRA, are indications of the existence of the real leprosy, Lev. xiii. 2, 39 ; xiv. 56. From these it is necessary to distinguish the spot, which, whatever resemblance there may be in form, is very different in its effects, called *bohak*, בּוּהָק, and also the harmless sort of scab, which occurs under the word בְּשִׁבְעָת, Lev. xiii. 6—8, 29.

Moses, in the thirteenth chapter of Leviticus, lays down very explicit rules for the purpose of distinguishing between those spots which are proofs of the actual existence of the leprosy, and those which are harmless, and result from some other cause. The spots which are the genuine effects and marks of the leprosy, gradually dilate themselves, till at length they cover the whole body. Not only the skin is subject to a total destruction, but the body is affected in every part. The pain, it is true, is not very severe ; but there is a great debility of the system, and great uneasiness and grief ; so much so, as almost to drive the victim of the disease to self-destruction, Job, vii. 15.

There are four kinds of the real leprosy. The first is of so virulent and powerful a nature, that it separates the joints and limbs, and mutilates the body in the most awful manner. The second is the *white leprosy*, זְרֻעָה. The third is the *black leprosy* or *Psora*, נַגּוֹן, שְׁחִין פְּרָצָה אֶבְכָּעוֹתָה, חֶרֶם שְׁחִין נַלְקֵת, Dent. xxviii. 27, 35; Lev. xxi. 20—22. The fourth description of leprosy is the *alopecia*, or red leprosy.

The person who is infected with the leprosy, however long the disease may be in passing through its several stages, is at last taken away suddenly, and for the most part unexpectedly. But the evils which fall upon the living leper are not terminated by his death. The disease is to a certain extent hereditary, and is transmitted down to the third and fourth generation; to this fact there seems to be an allusion in Exod. xx. 4—6; Deut. v. 9; xxiv. 8, 9. If it should be denied that in the fourth generation it is not the real leprosy, still it must be admitted there is something which bears great resemblance to it, such as defective teeth, fetid breath, and a diseased hue. Leprous persons, notwithstanding the deformities and mutilation of their bodies, retain their sensual passions, and cannot be induced to abstain from the procreation of children, when, at the same time, they must clearly foresee the misery of which their offspring will be the inheritors. The disease of leprosy is communicated not only by transmission from the parents to the children; not only by sexual cohabitation, but also by much intercourse with the leprous person in any way whatever. Whence Moses acted the part of a wise legislator in making those laws which have come down to us concerning the inspection and separation of leprous persons. The object of these laws will appear peculiarly praiseworthy, when it is considered that they were designed not wantonly to fix the charge of being a leper upon an innocent person, and thus to impose upon him those restraints and inconveniences which the truth of such a charge naturally implies; but to ascertain the existence of the disease in the fairest and most satisfactory manner, and to separate those, and those only, who were truly and really leprous. As this was the prominent object of his laws that have come down to us on this subject, viz. to secure a fair and impartial decision on a question of this kind, he has not mentioned those signs of leprosy which admitted of no doubt; but those only which might be the subject of contention; and he left it to the

priests, who also fulfilled the office of physicians, to distinguish between the really leprous and those who had only the *appearance* of being such. In the opinion of Hensler, expressed in his *Geschichte der abendländischen Aussatzes*, p. 273, Moses, in the laws to which we have alluded, discovers a great knowledge of the disease. Every species of leprosy is not equally malignant; the most virulent species defies the skill and power of physicians. That which is less so, if taken at its commencement, can be healed. But in the latter case also, if the disease has been of long continuance, there is no remedy.

#### NOTE I. ON BOHAK AS DISTINCT FROM INFECTIOUS LEPROSY.

[In the rules laid down by Moses for the purpose of ascertaining the true tokens of leprosy, a cutaneous disorder, which is denominated by him *Bohak*, בּוּחָק, is mentioned. It was thought by the translator that it might be interesting to the reader to have some further account of this disorder, and he has accordingly introduced here the answer of Niebuhr, found at page 135 of his Description of Arabia, to the inquiry of Michaelis on this subject. The words of Moses, which may be found in Leviticus, xiii. 38, 39, are as follows; “*If a man or woman have white spots on the skin, and the priest see that the colour of these spots is faint and pale; it is in this case the Bohak that has broken out on the skin, and they are clean.*” A person, accordingly, who was attacked with this disease, the Bohak, was not declared unclean; and the reason of it was, that it is not only harmless in itself, but is free from that infectious and hereditary character which belongs to the true leprosy.

Says Mr Niebuhr; “The Bohak is neither infectious nor dangerous. A black boy of Mocha, who was attacked with this sort of leprosy, had white spots here and there on his body. It was said, that the use of sulphur had been for some time of service to this boy, but had not altogether removed the disease.” He then adds the following extract from the papers of a Dr. Foster; “May 15th, 1763, I myself saw a case of the *Bohak* in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin; and they do not change the colour of the hair. Their colour is an *obscure white* or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of

the country in general; but the spots were not so white as the skin of an European when not sunburnt. The spots, in this species of leprosy, do not appear on the hands, nor about the navel, but on the neck and face; not however on that part of the head, where the hair grows very thick. They gradually spread, and continue sometimes only about two months; but in some cases, indeed as long as two years, and then disappear, by degrees, of themselves. This disorder is neither infectious nor hereditary, nor does it occasion *any* inconvenience." "That all this," remarks Michaelis, "should still be found exactly to hold at the distance of three thousand five hundred years from the time of Moses, ought certainly to gain some credit to his laws even with those who will not allow them to be of divine authority:" see Commentaries on the Laws of Moses, Smith's Translation, vol. iii. p. 283. art. 210.]

#### NOTE II. ON THE LEPROSY OF GUADALOUPE.

[Michaelis, in discussing the subject of leprosies, expresses his gratitude to God, that the *Lepra Arabum*, as it is termed by the learned, is known to the physicians of Germany, only from books, and by name. But this disease, although it is very unfrequent in Europe, indeed almost extinct, made its appearance about the year 1730 on the western continent, and spread its ravages among the sugar islands of the West Indies, particularly Guadalupe. The inhabitants of this island, alarmed and terrified at the introduction of so pernicious a disorder among them, petitioned the court of France to send to the island persons qualified to institute an inspection of those who laboured under suspicions of being infected, in order that those who were in fact lepers, might be removed into lazarettoes.

*M. Peyssonel*, who was sent to Guadalupe on this business, writes as follows on the third of February, 1757; "It is now about twenty-five or thirty years, since a singular disease appeared on many of the inhabitants of this island. Its commencement is imperceptible. There appear only some few white spots on the skin, which, in the whites, are of a blackish red colour, and in the blacks, of a copper red. At first, they are attended neither with pain nor any sort of inconvenience; but no means whatever will remove them. The disease imperceptibly increases, and continues for many years to manifest itself more and more.

The spots became larger, and spread over the skin of the whole body indiscriminately ; sometimes a little elevated, though flat. When the disease advances, the upper part of the nose swells, the nostrils become enlarged, and the nose itself soft. Tumours appear on the jaws ; the eye-brows swell ; the ears become thick ; the points of the fingers, as also the feet and toes, swell ; the nails become scaly ; the joints of the hands and feet separate, and drop off. On the palms of the hands, and on the soles of the feet, appear deep dry ulcers, which increase rapidly, and then disappear again. In short, in the last stage of the disease, the patient becomes a hideous spectacle, and falls in pieces. These symptoms supervene by very slow and successive steps, requiring often many years before they all occur. The patient suffers no violent pain, but feels a sort of numbness in his hands and feet. During the whole period of the disorder, those afflicted with it experience no obstructions in what are called the *Naturalia*. They eat and drink as usual ; and even when their fingers and toes mortify, the loss of the mortified part is the only consequence that ensues ; for the wound heals of itself without any medical treatment or application. When, however, the unfortunate wretches come to the last period of the disease, they are hideously disfigured, and objects of the greatest compassion."

" It has been remarked, that this horrible disorder has, besides, some very lamentable properties ; as, in the first place, that it is *hereditary* ; and hence some families are more affected with it than others : secondly, that it is *infectious*, being propagated by coition, and even by long continued intercourse : and thirdly, that it is *incurable*, or at least no means of cure have hitherto been discovered. Mercurial medicines, and diaphoretics, and all the usual prescriptions and plans of regimen for venereal complaints, have been tried, from an idea that the infection might be venereal ; but in vain : for instead of relieving, they only hastened the destruction of the patients. The medicines serviceable in the *lues venerea* had no other effect than to bring the disease to its acme ; inducing all its most formidable symptoms, and making those thus treated die some years sooner than other victims to it." ]

#### §. 190. ON THE PESTILENCE, פֶּשְׁלָנִים.

THE PESTILENCE, in its effects, is equally terrible with the

leprosy, and is much more rapid in its progress ; for it terminates the existence of those who are infected with it almost immediately, and at the furthest, within three or four days. The Gentiles were in the habit of referring the pestilence to the agency and interference of that being, whatever it might be, whether idol or spirit, whom they regarded as the divinity. The Hebrews, also, every where attribute it to the agency either of God himself, or of that legate or angel, whom they denominate נָשָׁרְךָ. We are not, however, to suppose, that the Hebrews, in using these expressions, mean to attribute the pestilence to the *immediate* agency of God ; nor would they permit us to understand by the messenger, who, they assure us, is the agent in business of so disastrous a nature, the true and appropriate angel or legate of Jehovah. It is true, they tell us, that God sends forth the pestilence, and that the angel goes with it and smites the people with its power ; but let it not be forgotten, that every angel is the creature of God, and that, in a certain sense, God is the author of all things, and all events, whether prosperous or afflictive, whether good or bad. When they make God the author of the pestilence, it is clear they do not mean to say, he is the *immediate* cause in so fearful a calamity, from the fact, that, in other places, they represent God as the author of moral evil, where they certainly do not mean to say, he is the *immediate* author of such evil. In a somewhat recent period of their history, it cannot be denied, that instead of making God the author of evil, they attribute it to a malignant spirit of high origin, viz. Satan ; but still they were aware of the origin of this being, that he was the creature of God, and acted beneath his superintendence. The difficulty then in regard to their representations arises from this source. God, in a certain sense, is the author of all things. This is true. But the ancient Hebrews do not appear to have distinguished with sufficient accuracy that liberty or permission, which is given us in the course of Divine Providence, to do or not to do, to do good or evil, from the direct and immediate agency of God himself, Deut. iv. 19 ; Josh. xi. 20 ; 2 Sam. xvi. 10 ; xxiv. 1 ; comp. 1 Chron. xxi. 1 ; 2 Kings, xvii. 14 ; Psalms, lxxviii. 49—51. In consequence of this disposition to identify the agency of God with the actions of his creatures ; and to confound the original with second and subsidiary causes, we find, by consulting the Scriptures, that they sometimes represent

men, and sometimes animals or inanimate existences, as מֶלֶךְ־אֱלֹהִים, *the messengers or the angels of God*; and this not only in poetry, but likewise in prose, Psalms, xxxiv. 7; civ. 4; Heb. ii. 2; Acts, vii. 53; xii. 23; Gal. iii. 19; comp. Josephus, Antiq. lib. xv. c. v, §. 3.

This mode of speech was so common, that the Sadducees of a more recent age, who, although they received the Scriptures with veneration, denied the existence of any spirits, interpreted all the passages, (where mention is made of angels,) of other existences, which were employed by God as instruments; and, as they supposed, were, from that circumstance *merely*, denominated the messengers, or angels of God. The Samaritans likewise, as has been shown by Reland (de Samaritanis, 7—9.) gave the same perverted interpretation to the word, which is rendered *angel*. This mode of speaking found its way also among the Syrians, who were in the habit of calling diseases *angels*, i. e. messengers, that were sent to inflict punishment upon men; and were accustomed to denominate a sick man, one tempted or tried of God or of his angel, Assemani Bibl. Orient. t. i. p. 215. comp. 2 Cor. xii. 7. It is in this way, that the PESTILENCE (the secondary cause of it being overlooked) is attributed directly to *God*, Exod. xi. 4—7; xii. 23, 29; comp. Psalm, lxxviii. 49, 50; also to an *angel*, 2 Sam. xxiv. 15, 16; who is represented as slaying men with a sword, and in 1 Chron. xxi, 16, is described with the additional circumstance of being elevated between heaven and earth. But that *God*, or the *angel* in these instances, is merely the PESTILENCE itself, the original cause being put for the effect, and being identified with it, in a way, which is not common among us, seems to be sufficiently clear from 2 Sam. xxiv. 12, 15; where a pestilence, with its ordinary and natural attributes, is the prominent subject of discourse. This view of the subject gives a reason, why the Septuagint renders the word בָּבֶל or *pestilence*, in Psalm, xci. 6, by δαιμόνος μεσημβρινόν, i. e. *the demon of noon-day*; and why Jonathan renders the same word in the Chaldee Targum, Habak. iii. 5; by the Chaldee word מֶלֶךְ־אֱלֹהִים, *angel or messenger*.

We lay it down then, as a general principle, that wherever we are told, an angel scatters abroad a pestilence, the pestilence *merely* is meant by such expressions. Apply it for instance to the destruction of Sennacherib's army, 2 Kings, xix. 35; comp.

2 Kings, xviii. 23; xix. 6—8. In this destruction, an hundred and eighty-five thousand men perished. We are told, it was done by an angel; but we know that this was a common mode of speech, and that all natural events and effects were frequently described, as the messengers or angels of God. If we seek then for a natural cause for so wide a destruction, we fix immediately upon the PESTILENCE, which is most violent in its first attack, and might well have destroyed the hundred and eighty-five thousand Assyrians, if the spoils of Egypt, infected with its contagious properties, had been scattered through the camp. The idea, that Sennacherib's army perished by means of the PESTILENCE, communicated in the way above alluded to, agrees better than any other hypothesis, with the fact, that the survivors in that army were not aware until the return of the morning light, of the immense number that had died.

If any one wishes to be informed further concerning the nature of the pestilence, and the symptoms exhibited by an infected person, let him consult the original German edition of this work, t. ii. p. i. §. 223. pp. 389—397. It will merely be remarked here, in reference to those topics, that no one ever recovered from the pestilence, unless the boil of the pestilence came out upon him. And even then, he could not always be cured, 2 Kings, xx. 7; Is. xxxviii. 21.

[NOTE. Some liberty has been taken with the Latin of the above section, owing to its great conciseness and consequent obscurity. Having, however, examined the German edition, the translator has given what he supposes to be the meaning of Dr. Jahn. On the sentiments conveyed in this section, this remark may be proposed for the consideration of the reader. If we admit, that the Hebrews sometimes spoke of winds, fires, and diseases, as messengers, ministers, or *angels*, as for instance some critics have maintained in Ps. civ. 4, compared with Ps. cxlviii. 8, it is still a question, on which many persons will feel themselves at liberty to dissent from our author, whether he ought not to have limited his view of the USUS LOQUENDI under consideration to the poetical parts of the Scriptures?]

Nothing is more obvious than that poetry has its appropriate HERMENEUTICA, and what would be a very reasonable and correct interpretation of certain expressions in poetical description,

does not necessarily hold good in prose. Accordingly, a serious objection might be made to receiving the accounts given in 2 Sam. xxiv. 16, and 2 Kings, xix. 35, which are unadorned historical statements, in any other than their most plain and obvious meaning.]

### §. 191. THE DISEASE OF SAUL AND NEBUCHADNEZZAR.

The position, which we have endeavoured to defend in the preceding section, that diseases and events of rare occurrence, and, we may add here, events likewise of *daily* occurrence, were attributed by the ancient Hebrews to God, or to some angel, as his messenger, throws light upon many passages of Scripture.

A person, who understands the extent and the proper bearing of that principle, will readily see, that *the spirit of God*, רוח אלהים, which departed from Saul, was no other than an upright and a generous tendency of mind; and that *the evil spirit from the Lord*, which beset and filled him with terror, רוח רעה מ אלהים, 1 Sam. xvi. 14, 15; xviii. 10; xix. 9, was a sort of madness, which had the effect of deceiving him into the idea that he was a prophet: for it seems that he prophesied, בירכתך, and, in all probability, predicted the loss of his own kingdom. The Targum of Jonathan, accordingly renders the word אִרְנָפָא, *he was mad or insane*. THIS EVIL SPIRIT, in a word, was not more a spirit or messenger from God, than the evil spirit, which in Judges, ix. 23, is said to have been sent by him among the Shechemites; and which, certainly, as was evident even to the ancient interpreters, and has been since to every one else, was nothing more than the spirit of strife and dissension. In the same way, *the spirit of fornication*, רוח זננים, in Hosea, iv. 12, is merely lust; compare 1 Sam. xi. 6; xvi. 14; Judg. iii. 10; vi. 34; xi. 29; xiv. 6; Ps. li. 11; Ezek. xi. 19; xviii. 31. This representation, more than any other, is suitable to the fact, that Saul was benefitted by music; for the charms of music, however great its efficacy in any other case, would have been very incompetent to the task of subduing the untractable spirit of a real demon.

This mode of speaking did not originate, as some have supposed, in the time of the captivity, from the doctrine held by the Mehestani; although it undoubtedly at that time became more common, and was used with greater latitude than at any pre-

vious period. For, agreeably to this mode of speech, and to the belief on which it is founded, viz. the subordinate agency of angels, we find mention made in Daniel, iv. 10, 14, 20, [consult Michaelis's edition of the Hebrew Bible,] of שְׁמַרְתִּים, or *star-watchers*. The designs or the decrees of these "holy watchers," as they are termed, which are made known to Nebuchadnezzar in his vision, and are stated in the verses above mentioned, are referred by Daniel, in the twenty-fourth verse of the same chapter, to the immediate agency of God himself; a circumstance, which is altogether conformable to what has been already stated in this and the preceding section on this subject.

*The disease of Nebuchadnezzar*, mentioned in this chapter, was that of insanity or madness. His mind was in such a state, his reasoning powers were so perverted and deranged, that it appeared to him, as if he heard a voice from heaven, declaring his expulsion from the kingdom; and he imagined that he was really transformed into a beast. Accordingly he acknowledges, in the fourth chapter, verses 34, 36, that he had again received the use of his reason; which is an evidence, that he understood the disease, from which he had recovered, to have been *insanity*.

#### §. 192. RESPECTING DEMONIACS.

The inquiry respecting the **DEMONIACS**, who are so often spoken of in the New Testament; and likewise in the writings of profane authors of antiquity, is a very intricate and a very difficult one. There are some persons who contend that the demoniacs were either madmen, epileptics, or persons subject to melancholy; and they make their appeal in behalf of their opinions to physicians. They, accordingly, in their interpretation of those expressions, which are employed in reference to demoniacs, go on the principle that the sacred writers meant by them the same and nothing more, than would be naturally meant, in case the possessed persons were merely the subjects of those diseases of the body or the mind.

Other persons, both theologians and physicians, have strong objections to this view of the subject. In *their* estimation, the expressions in the New Testament clearly imply, that the demoniacs were possessed by an evil spirit; and this state of things, they suppose, was permitted in the providence of God, in order

to give to the Saviour an opportunity to exhibit his miraculous powers.

We have no disposition, at present, to exhibit ourselves, as partisans in this controversy, and shall only endeavour to give an impartial statement of the arguments on both sides, so as to leave the reader in a condition to form his own opinion.

#### §. 193. DEMONIACS WERE POSSESSED WITH A DEVIL.

It will be our object, in the first place, to state the arguments in favour of the opinion, that the Demoniacs were really possessed with a *devil*. They are as follows :

I. They expressed themselves in a manner which is not done by epileptic, melancholy, or insane persons, as in Matt. viii. 28; Mark, v. 7; Luke, viii. 27. They possessed the supernatural power of breaking cords and chains. They requested of Jesus not to torment them. They answered with propriety questions which were proposed to them. Demons departed from them and entered into swine. Certainly it cannot be said, in reference to this particular, that madness or melancholy, the mere phrensy or wanderings of the brain, went out of the possessed persons into the herd. The supposition, which some make, that the swine were *driven* into the sea by the demoniacs, is destitute of all probability. They would have stood a much better chance of being driven in many more directions than one, by persons of such an undisciplined and irrational character ; especially as they were two thousand in number.

II. No symptoms of disease are mentioned in the case of the dumb demoniac, introduced in Matt. ix. 32, and Luke, xi. 14 ; nor in that of the dumb and blind demoniac, spoken of in Matt. xii. 22. The possessed persons, therefore, in both of these instances were in a sound state of body, with this exception merely, that the *devil*, (for *this* certainly could not have been done by epilepsy, melancholy, or madness) obstructed their organs of speech and vision.

III. It is admitted, that the circumstances attending the case of the lunatic, in Matt. xvii. 15, are such as would be expected in the case of a person afflicted with the epilepsy ; but then it should be particularly noticed, that the effects in this instance, as well as in others, are attributed to the agency of the *devil*.

IV. We are informed, that the damsel of Philippi. Acts, xvi.

16, practised *divination*, which evidently could not have been done by a mad or deranged person. We must conclude, therefore, that she was under the influence of an evil spirit.

V. The demoniacs themselves say, that they are possessed with a devil. The Jews of the New Testament, who happened to be connected with or related to the person, in a case of demoniacal possession, assert the same thing. The apostles, and the evangelists also, allege, that persons possessed with demons were brought to Jesus, and that the demons departed at his command, Matt. iv. 24; vii. 22; ix. 33; xii. 28; Mark, i. 32, 39; ix. 25; Luke, iv. 41; viii. 2, 30, 38; ix. 49; xi. 14. Jesus himself asserts, that he casts out devils, Matt. xii. 27, 28; Luke, xi. 19.

VI. The sacred writers make an express distinction between demoniacs, and the sick; and likewise between the exorcism of demons, and the healing of the sick, Mark, i. 32; Luke, vi. 17, 18; vii. 21; viii. 2; xiii. 32. Demoniacs, therefore, were not persons afflicted with diseases, in the way that has been supposed.

VII. Demoniacs knew, what madmen, insane persons, epileptics, and melancholy men could not of themselves know, viz. THAT JESUS WAS THE SON OF GOD, THE MESSIAH, THE SON OF DAVID, ETC. Mark, i. 24; v. 7; Matt. viii. 29; Luke, iv. 34.

VIII. Jesus speaks to the demons and asks them their names: and we find, that they answer him. He also threatens them, commands them to be silent, to depart, and not to return, Mark, i. 25; v. 8; ix. 25; Luke, iv. 35; viii. 30—32.

IX. When the seventy disciples returned from their labours, one prominent cause of their joy, was, that the devils, when the name of Christ was pronounced, obeyed them. Jesus answered them, as follows, in Luke, x. 18—20; “*I beheld SATAN, as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you; notwithstanding, in this rejoice not, that the SPIRITS are subject unto you, but rather rejoice, because your names are written in heaven.*

*Mark 5.33  
Luke 13.16*

X. When the Saviour was accused by the Pharisees of casting out devils by the aid of Beelzebub, he replied, that the kingdom, the city, or the family, in which were dissensions and discords, would of itself perish; and that consequently, if there were such discords in the kingdom of Satan, as to induce one devil to

exert his power in the expulsion of another, it could not long exist. To these things, he immediately adds ; “*If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out devils by the spirit of God, (by divine power or a miracle,) then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*” Matt. xii. 25, 28 ; Mark, iii. 23—25 ; Luke, xi. 17—19.

XI. Jesus makes the following remarks in respect to the demons or evil spirits, in Matt. xii. 43, et seq. and in Luke, xi. 24, et seq. “*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but finding none. He saith, I will return to my house, whence I came out. And when he cometh, he findeth it swept and garnished; then goeth he and taketh seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first.*” It is very clear, that expressions of this kind cannot be used in relation to a mental or a bodily disease.

XII. The woman in Luke, xiii. 11, who was bowed together with the spirit of infirmity, is said by the Saviour, in the sixteenth verse, to have been bound by *Satan*. The apostle Peter, in like manner, asserts in Acts, x. 38, that all who had been oppressed with the *devil*, καταδυναστευμένους; ἵπο τῶν διαβόλων, were healed by *Jesus of Nazareth, the anointed of God*.

XIII. The wonderful miracles of Jesus will appear of much less importance if it should be admitted that he did not actually cast out devils, but merely healed diseases. The Fathers of the Church, accordingly, embraced, without any dissenting voice, the opinion, that the persons of whom we have been speaking were really possessed with demons ; and the Church itself, in accordance with this opinion, instituted an order of persons called *exorcists*.

#### §. 194. GENERAL VIEW OF THE OPPOSITE ARGUMENT.

Those who maintain that demoniacs were epileptic, melancholy, insane, or mad persons, commence their arguments with referring to a very early period. They endeavour to prove by induction from various instances, which they conceive to be to the point, and by a multitude of quotations from Greek, Roman,

and Jewish writers, that *the demons*, to whom diseases are attributed as the agents, are not the *διάβολος* of the New Testament, (*the evil spirit* in an emphatic and peculiar sense;) but that they are the *spirits of dead men*, who had died by a violent death, particularly of such as were known to have sustained bad characters while living. Demoniacs, therefore, according to the hypothesis of these persons, were men who were afflicted with some disease, mental or bodily; but who were generally supposed by the people to be possessed and agitated by *these spirits* the same as if they had been haunted by furies; compare the large German edition of this work, Part I. vol. ii. §. 227—229. p. 411—454. They take the ground, therefore, that Jesus, the apostles, and the writers of the New Testament, if they wished to be understood by those for whom their writings were intended, were under the necessity of attaching the same meaning to the word *demons* which was attached to it by their contemporaries.

Having taken this position, they endeavour to confirm their sentiments by saying further,

I. That the symptoms exhibited by demoniacs, as stated in the New Testament, are the same with those which are exhibited by men in epilepsy, hypochondria, insanity, and madness.

II. That the sacred writers give intimations in various places that they use the words *demon* and *demons* solely because they were in common circulation at that period; and are, accordingly, to be considered as merely accommodating themselves to the language in common use, and not as professedly teaching or denying the agency attributed to evil spirits.

III. That the *real* operation of departed spirits upon living men is inconsistent with the doctrine of Christ and his apostles; and of course they could not mean, by the phrases and passages in question, such operation.

These three points they endeavour to illustrate and confirm by various arguments, of which we shall proceed to give an enumeration.

#### §. 195. SYMPTOMS IN DEMONIACS THE SAME WITH THOSE IN DISEASED PERSONS.

The opponents of the doctrine of the real agency of evil spirits in the case of demoniacs, proceed to state, in the first place, that, in the time of Christ, demoniacs in other countries were fre-

quently restored by having recourse to medical prescriptions. It is not at all rational to suppose that demoniacs thus restored were actually possessed with *the spirits of the dead*, inasmuch as such spirits could not have been expelled by mere medical art. They were, therefore, merely diseased or sick persons, in the ordinary sense of the words. The symptoms in these men were the same with those of the persons mentioned in the New Testament, viz. the ordinary symptoms of epilepsy, insanity, and hypochondria. The demoniacs, consequently, of the New Testament, as we have the utmost ground for inferring, were no other than sick men; since the symptoms they actually exhibited are such as they would have exhibited in case they had been afflicted with the diseases above mentioned, and nothing more. And these diseases, let it be remembered, are attributed to spirits or *demons*, so called merely on account of the prevailing opinions and belief of the people.

#### EXPLANATIONS.

I. The two Gadarenes, Matt. viii. 28, et seq., of whom only the more conspicuous and celebrated one, (viz. the one who after his recovery besought Christ "that he might be with him," i. e. might be his follower or disciple,) is mentioned in Mark, v. 2, and Luke, viii. 27, *were deranged persons or madmen*, who were impressed with the idea that there were within them innumerable spirits of dead men. They, accordingly, dwelt amid the sepulchres of the dead, went naked, were ungovernable, cried aloud, beat themselves, and attacked those who passed by. Such things are characteristic of madmen. The great power which one of them possessed, and which enabled him to burst asunder bonds and chains, is not unfrequently witnessed in persons who have lost their reason. Both Mark (chap. v. 15.) and Luke (chap. viii. 35.) mention that the Gadarenes found this demoniac, after he had been restored by Jesus, *σωφρονῆτα*, i. e. *in his right mind*; which is a clear intimation that he was previously destitute of reason.

It is true these men address Jesus as the SON OF GOD, i. e. *the Messiah*, and ask him not to torment them; but this circumstance can be accounted for on the supposition that they had heard, as they undoubtedly had, in those lucid intervals which are granted to many insane persons, that Jesus, whose fame

(Matt. iv. 24.) had already extended as far as Syria, was regarded as the Messiah.

They evidently betray their insanity by saying *they were devils without number*, and by beseeching Jesus not to drive them into the sea, but to permit them to enter into the swine, which were feeding near. Certainly none but the professed advocates of real demoniacal possession would suppose that an actual demon or devil would select such an habitation as that. It is admitted that Jesus (Mark, v. 8.) commands the unclean spirit to depart. But does this prove any thing? The spirit was called *unclean* because it was supposed to be the spirit of one dead, and was *unclean* of course. It was commanded to *depart* merely that the attention of the people present might be excited; and that they might have ample opportunity of noticing the miracle wrought in favour of the unfortunate maniac. It was not the demons, but, as in Acts, xiv. 16, the madmen themselves, who impetuously attacked the herd of swine, and drove them down the steep into lake Gennesareth. Mark and Luke, in conformity with the common mode of speech, represent the demons as going from madmen and entering into the swine; for it was the custom to attribute to the agency of the supposed demons whatever was done by the demoniacs themselves; comp. Matt. ix. 32; Luke, xi. 14; xiii. 11: see also the large German edition of this work, Part I. vol. ii. §. 231. p. 464. That the swine, being timid animals, and running with great speed, as they naturally would, before pursuers of such a peculiar character, should have plunged in considerable numbers into the lake, and perished, is by no means strange nor incredible. We say, in considerable numbers, because the expressions which are used leave us at liberty to suppose that some of the herd escaped. The meaning is, that the expressions are not to be too literally interpreted, (*ad vivum resecandum*.) Nor is it, moreover, any thing very extraordinary, that these men paid a sort of homage and reverence to the Redeemer, of whose miracles and greatness they had heard; since there are not wanting instances of madmen who fear and also exhibit a degree of respect to certain persons.

II. The dumb man mentioned in Matt. ix. 32, and in Luke, xi. 14, and the man who was both dumb and blind, in Matt. xii. 22, were likewise insane, or at least they were melancholy persons. It is proper to remark here, in explanation of our thus

coupling together these two classes of mental diseases, that insanity, and melancholy or hypochondria, as the experience of physicians sufficiently proves, are nearly allied to, and often accompany each other. That the first-mentioned of these persons was afflicted with one of those maladies, which in that age were attributed to the agency of demons, appears from the fact that Luke (chap. xi. 14.) calls the devil a dumb one, while the parallel passage in Matt. ix. 32, represents the man himself as dumb.

III. The youth who in Matt. xvii. 15, is called a lunatic from his childhood, and who in Luke, ix. 38—40, was seized and torn, while uttering cries of woe, by an evil spirit of such persevering cruelty as to be unwilling to suspend the exercise of his vengeance even after the victim had already severely and cruelly suffered, and who, furthermore, is said in Mark, ix. 17, to have had *a dumb spirit*, to have fallen, with great outcries, sometimes upon the earth, sometimes into water, and sometimes into fire; to have foamed at the mouth, and to have gnashed his teeth, was evidently an *epileptic person*. It will give us some idea of the prevalent notions of the ancients in respect to the epilepsy, when it is remarked that Hippocrates wrote a book, the object of which was to show that epilepsy was not a **SACRED MALADY**, i. e. a malady sent from some superior power or divinity. The epithet, nevertheless, which he is in the habit of applying to this disease in this book, is that of **SACRED**.

IV. The maid of Philippi, who in Acts, xvi. 16, is said to have possessed the spirit of *Python*, i. e. the spirit of Apollo, πνεῦμα Πίτθων, was insane. The ground of the assertion—that was made in respect to her, was, that she cherished, as would not be unnatural in the case of insanity, a firm persuasion that she was possessed with some spirit from the dead, that was commissioned by Apollo. As the gift of prophecy among the heathen, (if we may credit the assertion of Cicero in his Treatise on Divination, Ernesti's edit. i. 5. p. 661,) was always attributed to the agency of Apollo, insane persons, who professed to prophesy under his auspices, were enabled to make much money; which was the case in the present instance. It is not by any means to be supposed, that the predictions of the damsel, or any other predictions of a similar nature were true prophecies; for such were beyond the power of Apollo (who was regarded as "*nothing*" in the estimation of Paul) to utter or to communicate. Many other demo-

nias who are mentioned, the symptoms or rather operations of whose disease are not particularly given, are to be reckoned among those who were insane; for example, Mary Magdalene, from whom (Luke, viii. 2.) Jesus cast out seven devils, i. e. restored her from a madness of so violent a nature that it was supposed to be caused by the united agency of this large number of the spirits of the dead. If the Saviour commanded the demoniacs not to make him known, the reason was, that their declaration of the subject would be productive of more evil than good. Matt. viii. 29; Mark, i. 24; v. 7; Luke, iv. 34.

V. Whether the expulsion of actual demons from a person, or the healing of epileptics, madmen, and hypochondriacs be the greater and more striking miracle, in the present argument it is of but little consequence to decide. To those, however, who deny in this case the actual agency of demons, the healing of these maladies appears a more impressive exhibition of miraculous power than the ejection of demons, which was likewise done, as the advocates of the opposite opinion will themselves admit, by exorcists.

#### §. 196. THE APOSTLES, EVANGELISTS, AND CHRIST, REGARDED DEMONIACS AS DISEASED PERSONS.

The apostles and evangelists, it is contended, whether they are introduced as speaking, or whether they appear as the authors of a narration, employ those expressions, which in their time were in common use. Hence, as was very natural, they make use of such phraseology as the following; "*Demoniacs came to Jesus,*" "*Demoniacs were brought to Jesus,*" "*They were possessed with demons,*" "*The demons were cast out,*" "*They departed from or entered into a person,*" &c. If it be inquired what they *really understood* by such expressions, the answer is this:

Similar expressions were used in respect to madness or insanity in that age, even in cases, where there could be no doubt as to the natural cause of it; i. e. a man might lose his reason by some accident which was perfectly well understood, and still, as much as in any other case, the loss of his reason was attributed to the agency of a demon. That was the common mode of speaking. Furthermore, demons were spoken of in reference to diseases, in the same way that Bacchus among the Greeks was used figuratively for wine, and Ceres for corn. It cannot be inferred, there-

fore, that Jesus, the apostles, and the evangelists, supposed that those persons, who were *represented* as possessed, were in *reality* possessed with demons, or the spirits of the dead. It cannot be inferred, we contend, the more especially, because they often *give intimations of a contrary opinion*, as will appear from the following statements.

ARGUMENT I. The evangelists often introduce demoniacs among sick men, as a separate class of sick, Matt. iv. 23, 24; x. 8; Mark, i. 32; Luke, iv. 40, 41; v. 15; viii. 2; ix. 1; xiii. 32; and, what is worthy of notice, all classes of sick persons, many of whom are never described by the evangelists as being subject to demoniacal possessions, are represented in Acts, x. 38, without any exception, as being oppressed with the devil, καταδυναστευμένοι ὑπὸ τῶν διαβόλων. From this it clearly appears, that, in the view of the sacred writers, *to be a sick person, and to be a demoniac or vexed with the devil*, (i. e. with the subordinate agents of the devil, the spirits of the wicked dead,) were only different expressions for the same thing. The evangelists, it should also be remarked, in some instances comprehend demoniacs under the head of sick and diseased persons, when, without expressly mentioning them, they describe in general terms those to whom the Saviour gave assistance. That is to say; when enumerating those, who had experienced the healing power of the Saviour, they did not deem it necessary particularly to mention demoniacs in distinction from the rest; because they did not conceive there was any thing sufficiently peculiar in their cases to induce them to make this distinction; since they might justly be considered as comprehended, (even when not expressly mentioned,) in a general catalogue of those maladies, which men were subject to, and which the Saviour had healed, Matt. xi. 5; Luke, vii. 21, 22. On the contrary, the evangelists certainly would not have omitted the mention of them in such an enumeration, which was designed as a statement of what the Saviour had done in relieving the bodily woes of men, if they had supposed the demoniacs to be sound and in good health, with the exception, that they were possessed with a devil; because in this case, their situation and recovery would have been so peculiar, as to have demanded a distinct specification. The sacred historians frequently say, that the demoniacs were *made whole, or restored*, which is an intimation at least, that they were previously dis-

eased, Matt. viii. 16; xii. 22; Luke, vii. 21; viii. 2; ix. 42. Luke especially, (chap. xi. 14,) when speaking of a dumb spirit, and when describing the spirit of infirmity, (chap. xiii. 11,) could not certainly mean to be understood as speaking of a real spirit; but merely of a disease, or of some defect in the bodily organs. If, moreover, Luke, who was a physician, uses such expressions as these, viz. *to heal, to be healed from spirits, to heal those oppressed with a devil;* if he uses such expressions in reference to demoniacal possessions, it is clear we are to understand possessions in *his* language to mean the same with diseases, and nothing more; consult Luke, vii. 21; viii. 2; and Acts, x. 38.

Not only the evangelists themselves, but the Jews also, who are introduced as speaking in the gospels, use the words δαιμόνιον and δαιμόνιον figuratively, (the same as profane writers,) when they speak of insanity, hypochondria, and natural madness, Matt. xi. 18; Luke, vii. 33; John, vii. 19, 20; x. 20. Furthermore, in Mark, iii. 21, 22, ἐξέστη he is beside himself is interchanged with Βεβλεποῦ. ἔχει he hath a devil. It can be shown also, that the word *demon* is interchanged in the same way with the words, which signify *disease or sickness*, as if they were altogether synonymous, comp. Mark, vii. 29, and Matt. xv. 22—28; compare also Mark, ix. 17, with Luke, ix. 39, also Matt. xvii. 15, and Luke, xiii. 10—12.

**ARGUMENT II.** John, it is true introduces the *Jews*, as speaking in the customary way in respect to demoniacs and demons, (chap. vii. 9—20; x. 20,) but let it be carefully marked, that *he himself* is altogether silent on the subject of demoniacal possessions, notwithstanding that he frequently speaks of the sick, who were healed by the Saviour, iv. 47; v. 3; vi. 2. Paul also, in enumerating the various kinds of miraculous gifts, (1 Cor. xii. 9,) says nothing in respect to the exorcism of demons, a power which it appears, he possessed himself, and which the Saviour had promised, Matt. x. 8; Mark, xvi. 17; Luke, x. 17. These two apostles, therefore, considered demoniacs as no other than persons afflicted with disease; and it was very natural, indeed, that it should be so, when it is remembered, that, in *Asia Minor*, where John composed his gospel, and Paul wrote his first epistle to the Corinthians, *medical science* was in a very flourishing condition; and it was very generally known, that the diseases, attri-

buted to demons, were merely natural diseases, compare the large German edition of this work, Part I. vol. ii. § 232. pp. 477—480.

If, therefore, it be objected against us, that the demoniacs in the New Testament acknowledge themselves to be possessed with demons, we reply, that nothing else was to be expected from *madmen*. If it be further objected, that the Jews of the New Testament are in the habit of speaking of such possessions, it must be admitted by our opponents, either that this was the *usus loquendi* in respect to diseases, the common language to describe the causes and effects of certain bodily maladies, without any particular belief that those maladies originated from the agency of spirits, or that the Jews actually believed in real possessions.

If, moreover, we are told, that both the apostles themselves and the evangelists inform us, that demoniacs *came to Jesus*, or *were brought and were healed*; that Jesus himself says that he casts out devils; the answer is—such expressions as these were used in the common mode of speaking prevailing at that period; and Jesus, the apostles, and evangelists made use of such expressions, when they spoke of hypochondria, insanity, epilepsy, and madness, in order to be understood by their hearers and readers. Nearly in the same way physicians of the present time denominate a certain class of sick persons lunatics, i. e. *persons under the influence of the moon*, and tell us of St. Anthony's fire, and the night mare, although the true causes of these diseases are well known. In a similar way, it is customary every where to speak of the sun's setting and rising, and to designate certain of the heavenly bodies as planets or *wandering stars*, although it is not philosophically true, either that the sun sets or rises, or that the planets describe that *wandering, irregular path* in the heavens, which to those unacquainted with astronomy they appear to do.

If, finally, it be said, that the diseases of demoniacs are sometimes distinguished from those of other persons, the reason of it is, that these diseases, viz. melancholy, insanity, epilepsy, and madness, are in some respects peculiar, and are healed with difficulty; and hence the curing of them by a single word of the Saviour was a matter of the greater moment.

**ARGUMENT III.** It is admitted, that Jesus apparently speaks to the demons, threatens them, commands them to be silent,

orders them to depart and not to return, Mark, i. 24; v. 8; ix. 25; Matt. viii. 32; Luke, iv. 35; viii. 30—32. But it may be remarked, in explanation of this, that he has reference partly to the persons themselves, whom he commands to be silent, and whom he threatens, and partly to the disease, which he orders to depart and not to return. Paul, in the same manner, (Acts, xvi. 16—18,) addresses the *spirit of Apollo*, and commands him in the name of Jesus to depart from the soothsaying damsel; and yet, as we may learn from 1 Cor. viii. 4, he had not the least faith in Apollo, nor in any other god except Jehovah. Nor are we at liberty to suppose, that Luke, the historian of the Acts, who subjoins to the account, of which we have now spoken, that *the spirit left her*, believed at all, that the spirit of Apollo was really present. The reason why Paul and the Saviour made use of such expressions on such an occasion, was, that they might excite the attention of the bystanders, and give them to understand that the disease had terminated at their command. It was for a reason of the same nature, viz. to make an impression on the minds of those present, that the Saviour, when the tempest was overruled and laid by his miraculous interference, commanded in an audible manner the winds and the seas to be at rest. Let those who inquire how Jesus could call the demon by name, if he did not believe one to be present, read the Greek text of Mark, v. 9; and of Luke, viii. 30; and they will see, that it is not the demon, which is addressed by name, but the demoniac himself, (*επηρώτα αὐτόν*, i. e. *ἄνθρωπον*, not *αὐτό* i. e. *πνεῦμα*.)

Jesus, in Luke, x. 17, does not assert the operations of demons in men, for he couples Satan with serpents and scorpions, which places us under the necessity of interpreting *all* these words figuratively; and of understanding by them cunning and powerful adversaries, who opposed the progress of the gospel, but with all their power were unable to interrupt its advancement. The expressions, which he employs, are as follows:—"I see," Hebrew שָׁאַת, "Satan," i. e. all the adversaries of the gospel, who are afterwards called serpents, scorpions, and the enemy's host, "fall like lightning from heaven," i. e. from the political heaven, from power and authority. Consult Isaiah, xiv. 12. 13; Matt. xxiv.; Luke, x. 15; Rev. xii. 7—9; see also Cicero, where he says to Mark Antony, *you have hurled your colleagues down from heaven.* (The adversaries of the gospel

also occur in Luke, xxii. 31 ; under the name of *Satan*.) “Behold,” he proceeds, “I give unto you power to tread on serpents and scorpions, and over all the power of the enemy,” i. e. of overcoming and subduing by your miraculous gifts all adversaries, “and nothing shall by any means hurt you,” i. e. oppress and overcome you, (comp. ἀδικήσῃ with the Hebrew נָפְלָעַ.) “Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven,” i. e. rejoice rather in the favour of God, than in the power of casting out devils, or of healing the most difficult diseases.

Jesus, in Matt. xii. 24—30 ; Mark, iii. 22—30 ; Luke, xi. 16—24 ; employs against the Pharisees the ARGUMENTUM AD HOMINEM, which has no bearing in this case any further than the refutation of the adversary is concerned. The ground of his employing this species of argument in the present instance was this. The Pharisees, if we may believe Josephus, taught that the demons, by which men were possessed, were the spirits of bad men, who were dead, and were commissioned on their present business of tormenting the children of men by Beelzebub. Jesus, therefore, replied, provided this were the true state of the case, that Beelzebub, by lending his assistance in casting out his own devils, was overturning his own kingdom. He then adds, that this powerful spirit, for such the Pharisees supposed him to be, could not be compelled to perform such an unwelcome task, unless a stronger one than Beelzebub himself, should first come, should bind him, and take away his arms.

The parable in Matt. xii. 43—45 ; and Luke, xi. 24—28 ; is to be interpreted with a reference to the explanation at the end, viz. “so shall it be with this wicked generation.” The demons in these passages are the vices of the Jews, which had been, in some little degree, corrected by the preaching of John the Baptist and the Saviour; but which soon after developed themselves with greater virulence, and to a greater extent than ever, as Josephus testifies was the case in the time of the war with the Romans ; comp. the large German edition of this work, Part I. vol. ii. §. 232. pp. 490, 491.

Finally, Jesus liberates the woman, described in Luke, xiii. 12, as bowed down with infirmity, without making any mention of a demon. If, therefore, a little after, he asserts, that she was

a daughter of Abraham, bound by Satan for eighteen years, the expressions are to be considered as figurative, being an allusion to the letting loose of oxen, which it was lawful to do on the sabbath in order to lead them to drink; and having reference at the same time to an opinion among the Jews, that all diseases had their real origin, (not indeed from *demons*,) but from the devil, that overruling spirit of wickedness, who tempted Eve, and to whom allusions are made in Acts, x. 38; and in 2 Cor. xii. 7.

**ARGUMENT IV.** That the Fathers of the Church unanimously agreed in the opinion, that individuals, in the time of Christ, were *really and truly* possessed with demons, those, who maintain that demoniacs were diseased persons, plainly and expressly deny. They produce testimonies to the contrary. They assert, moreover, that, in point of policy, the Fathers would not have thought it advisable, to have made such assertions, as are represented, since they were contending incessantly with philosophers, who believed in, and strenuously contended for the agency of demons. They say further, that nothing is gained or lost, even if the Fathers were unanimous in opinion, since, this is not a question of faith or doctrine, in which alone the united sentiment of the Fathers can be considered as possessing a binding authority. They deny also, that it can be concluded from the fact, that a class or order of persons, called *exorcists*, existed in the primitive ages of the Church, that the Church itself believed in the real agency of demons; since the popular superstitions on the subject might have been, as no doubt they were, the ground of such an institution, see Veronius IN REGUL. FID. §. 4. no. 4.

#### §. 197. REAL POSSESSIONS INCONSISTENT WITH THE DOCTRINE OF JESUS AND THE APOSTLES.

Those, who oppose the doctrine of *real* possessions, state that Jesus, the apostles, and evangelists, are not to be understood literally, when they speak of the agency of demons; because such a supposition would make them act contrary to the doctrine which they themselves taught.

They, accordingly, in support of the point, that the doctrines of the apostles and Jesus are contrary to that of *real* demoniacal possessions, advance the following considerations.

**ARGUMENT I.** Jesus and the apostles teach us, that all

things, even the most minute, are under the direction of God. They could not, therefore, for a moment suppose, that such great miseries were inflicted by demons, (whether they were the spirits of dead men, or other evil spirits,) or that God would be accessory to such evils, by permitting them to exist in such a manner. More especially they would not countenance such an opinion, because it had its origin among nations which were given to *idolatry*. It was the common belief among such nations, that the celestial divinities governed the world by *proxy*, entrusting it to inferior deities, and to the spirits of the dead.

**ARGUMENT II.** Jesus and the apostles teach us, that the spirits of the dead immediately enter upon that state or destiny, which from their previous character they deserved. Both the good and the bad going to a retribution, from which they can never return, Luke, xvi. 22, et seq.; xxiii. 43; 2 Cor. v. 1; Philip. i. 21; iii. 12; Heb. xii. 23. Some of the wicked spirits, as we learn from 2 Peter, ii. 4; and from Jude verse 6. are reserved in custody, until the day of judgment; a statement which cannot be reconciled with the supposition, that they are straying about the earth, and tormenting its inhabitants.

**ARGUMENT III.** Let it be admitted, that Jesus does not in direct terms contradict the prevailing notions; and does not expressly and explicitly say, that the demoniacs were not afflicted by the agency of demons, but merely by natural diseases, (which was the opinion maintained by the Sadducees;) still it must be confessed, that, on the other hand he no where expressly *denies*, that the effects, produced upon individuals, who were represented as possessed with demons, resulted from such diseases merely. The fact is, as is contended, the Saviour neither took one part nor the other; neither denied nor asserted the reality of demoniacal possessions. Indeed it was not necessarily nor actually his province. A question of that kind, one which involved the state of the body or the mind, belonged rather to professed physicians. The apostles pursue the same course in respect to this subject that the Saviour does; with the exception of John and Paul, who, having resided much in Asia Minor, do not, as has been already observed, make use of the customary and prevalent phrases in regard to demoniacs. It is stated, further, in defence of the conduct of the Saviour and his apostles, that there was no *need* of their refuting the vulgar opinion in respect to demoniacs,

as it was evidently inconsistent with their doctrine concerning the state of the dead, and was attacked by the physicians of that age with great success. Besides, an attempt at such a refutation, in an age when the opinion to be attacked was yet so prevalent, and in a country where it was so fondly cherished, would have involved the disciples and the Saviour in prolix disputation; and would have withdrawn their attention too much from the preaching of the gospel.

I have thus given the statements, illustrations, and arguments on both sides of this question, and will leave each one to form his own opinion.<sup>a</sup>

#### §. 198. THE POOL NEAR THE SHEEP-MARKET AT JERUSALEM.

The pool, ἐπὶ τῷ πηγῇστικῷ, or the receptacle of water, called *Bethesda*, John, v. 2, was a *bath*. τοῦ βηθεδας

I. The first argument in favour of this position is to be found in the fact, that the Rabbins, and the Chaldaic paraphrast on Ecclesiastes, make the words בְּרִיכָתָא וְבָשָׂרָה, (the Greek πηγῇστικῷ,) mean *baths*; and make the word בְּרִיכָתָן, mean the *servant attending on a bath*. The name *Bethesda*, in Hebrew בֵּית חֶסֶד, means the *house or place of favour or kindness*, and agrees well with a *bath*, which was both salutary and pleasant.

II. Another proof, that the pool in question was a *bath*, is the fact, that the blind, maimed, and withered, were gathered around

<sup>a</sup> The following are the observations of the American translator at the conclusion of this interesting and important subject: "To give an opinion on a question, where so many plausible considerations have been brought forward on both sides, would be of no avail, without various arguments to support it. And to do this after the statements which have been already made, could hardly be expected here; especially as it seems to be generally admitted by both parties, that the adoption of either sentiment does not necessarily imply a doubt of the divine authority of the Saviour, or of the integrity of the historians of the New Testament. Our author has merely undertaken to give a concise account of the views of the conflicting writers on this inquiry; and it is only in pursuance of this design, that we here mention for the student's perusal the Lectures of the late president Appleton. In this work, which is generally accessible to the students of this country, but probably never came to the notice of Dr. Jahn, not only the common arguments in favour of *real* possession are forcibly presented, but a number of specious objections to that view of the subject are met and controverted in a manner worthy of the inquirer's candid consideration."

it; and that there were likewise five porticoes, erected without doubt for the reception of those who were sick and infirm. That this was the object of the porticoes is the opinion expressed both in the Peshito and by Suidas.

#### THE ANGEL THAT TROUBLED THE BATH.

It is related, (John, v. 2—4, 6, 7,) in respect to this bath, that an angel of the Lord descended at certain times and troubled the water, and that the person, who, after this operation first stepped into the water, was healed of whatever infirmity he might labour under.

This account of the descent of an angel, and of the consequent restoration of the first one who entered the water after his descent, is omitted in certain Greek and Latin manuscripts, and likewise in the Armenian version. It is pointed out to the particular notice of the reader in some Greek manuscripts, sometimes by an *obelus* or dagger [†], and sometimes by an asterisk. The genuineness of the whole passage, therefore, is justly liable to suspicion.

On the supposition that the whole narration is a genuine one, the bath in question might have been an *animal* bath, which has a beneficial influence in certain diseases, and which, in the present case, was furnished with blood from the temple, by means of a subterranean passage. Accordingly, when the blood flowed into it, the water might be said with no impropriety to *be disturbed*, especially on festival days, when it received a greater quantity than usual.

Or it might have been, (and most probably was,) a *mineral* bath, which derived its salutary powers from the mineral particles that were intermixed with the mud at the bottom. Accordingly, when the water was more than usually disturbed or put in motion by some external cause; for instance, by showers or by subterranean heat, it is natural to suppose that it was the more strongly impregnated with minerals, and of course more than usually efficacious. The sick and infirm, therefore, wished to enter it at this period, before the mineral particles had subsided, and the water had returned to its ordinary state. Eusebius, in his *Onomasticon*, under the word *βεζαθά*, confirms the last hypothesis, for he states, that in his time there were at that place, viz. Bethesda, two contiguous receptacles of water which were

dry except when rains fell. They were then slightly tinged with a red colour, a proof that the bottom was impregnated with mineral particles. Consult Richteri *Dissertatio Medic. Theol. de Balneo Animali*, p. 107. Goetting. 1775, and Mead, *Medic. Sacr.* 6. 8.

The descent of the angel, and the healing of the first person who entered into the water, are statements founded in the prevalent popular opinions. The reason why the historian did not make a statement of his own on the subject, but chose rather, in the fourth and sixth verses, to give the popular belief, was, that the reader might understand the reply of the sick man in the seventh verse.

#### §. 199. ON PARALYTICS.

The palsy of the New Testament is a disease that is of very wide import. Many infirmities, as Richter has demonstrated in the seventy-third and the following pages of the treatise referred to in the preceding section, were comprehended under the word which is rendered *palsy* in the New Testament.

I. THE APOPLEXY, a paralytic shock which affected the whole body.

II. THE HEMIPLEGY, which affects and paralyses only one side of the body.

III. THE PARAPLEGY, which paralyses all the parts of the system below the neck.

IV. THE CATALEPSY. It is caused by a contraction of the muscles in the whole or part of the body, (e. g. in the hands,) and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of calling it *a withered hand*, 1 Kings, xiii. 4—6; Zech. xi. 17; Matt. xii. 10—13; John, v. 3.

V. THE CRAMP. This in oriental countries is a fearful malady, and by no means unfrequent. It is caused by the chills of the night. The limbs when seized with it remain immoveable; sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a

man undergoing the torture, *βασανίζομένῳ*, and experiences nearly the same exquisite sufferings. Death follows this disease in a few days, Matt. viii. 9, 10; comp. Luke, vii. 2; 1 Mac. ix. 55—58.

NOTE. The disease, denominated in Matt. ix. 20; Mark, v. 25, and Luke, viii. 43, *an issue of blood*, is too well known to require any particular explanation. It may be well, however, to make this single observation, that physicians themselves acknowledge that it is a disorder which is difficult to be cured, Mark, v. 26.

#### §. 200. THE DEATH OF JUDAS ISCARIOT.

Judas Iscariot, i. e. Judas, *the man of Karioth*, קִרְיֹת־יַעֲשֵׂה, (Josh. xv. 25; Jer. xlvi. 41; Amos, ii. 2,) we are informed in Matt. xxvii. 5. (*ἀπῆγξατο,*) hung himself. We are further informed in Acts, i. 18, (*πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ,* that he fell headlong, burst asunder in the midst, and all his bowels gushed out. These two statements, which exhibit the appearance of being not altogether harmonious, have occasioned various opinions among the learned.

The most easy and natural reconciliation of them is this:—Peter, in his discourse, (Acts, i. 18,) did not deem it necessary to give a full narration of an event which was perfectly well known; he, therefore, merely mentions the circumstance of his fall, and *bursting asunder in the midst*. The fall probably originated in the breaking or the cutting of the rope by which he was suspended. This very simple supposition, which gives a solution of the whole difficulty, appears to me preferable to any far-fetched hypothesis.

#### §. 201. BLINDNESS OF THE SORCERER BAR JESUS.

BAR JESUS, the sorcerer, otherwise called Elymas, *a wise or learned man*, was struck blind by Paul, Acts, xiii. 6—12. The blindness in this instance is properly denominated in Greek ἀχλὺς, and was rather an obscuration than a total extinction of the sight. It was occasioned by a thin coat or tunicle of hard substance, which spread itself over a portion of the eye, and interrupted the power of vision. Hence the disease is likewise called σκότος, or *darkness*. It was easily cured, and sometimes

even healed of itself, without resort to any medical prescription. Hence Paul adds, “*not seeing the sun for a season.*”

### §. 202. DISEASE OF HEROD AGRIPPA.

Josephus (Antiq. lib. xix. c. viii. §. 2.) and Luke (Acts, xii. 23.) attribute the disease with which Herod died to the immediate agency of God; because he so readily received the idolatrous acclamations of the people, who hailed and honoured him as a divinity. Josephus says the disease was in the intestines. But he perverts his statement by the intermixture of certain superstitious and incredible notions.

Luke, who was a physician, says more definitely and accurately, that Herod was consumed with worms, which in eastern countries frequently prey upon the intestines. Josephus observes that he died on the fifth day after the attack.

## CHAPTER XIII.

### CONCERNING DEATH, BURIALS, AND MOURNING.

#### §. 203. ON DEATH.

THE Hebrews regarded life as a journey, as a pilgrimage on the face of the earth. The traveller, as they supposed, when he arrived at the end of this journey, that is, at his death, was received into the company of his ancestors, who had gone before him, Gen. xxv. 8; xxxv. 29; xxxvii. 35; Ps. xxxix. 12; comp. Heb. xi. 13, 15; Eccles. xii. 7. Reception into the *presence of God* at death is asserted in only two passages of the Old Testament, viz. Eccles. xii. 7, and Haggai, ii. 23.

Opinions of this kind, (viz. that life is a journey, that death is the end of that journey, and that, when one dies, he minglest with the hosts who have gone before,) are the origin and ground of such phrases as the following; *to be gathered to one's people*, עִמָּיו נִסְתַּחֲנָה, Gen. xxv. 8; xxxv. 29; xlvi. 29; Numb. xx.

24, 26; Deut. xxxii. 50; Jer. viii. 2; xxv. 33; and *to go to one's fathers*, אָבֹתִי, בָּאָל, Gen. xv. 15; xxxvii. 35. This *visiting of the fathers* has reference to the immortal part, and is clearly distinguished, in many of the passages above quoted, from the mere burial of the body. See Gen. xxxvii. 35.

A person when dying was said *to go, to depart, or to be dismissed*, πορεύεσθαι, βαδίζειν, ἀπολυέσθαι, נָלַךְ, נָלַץ, Tob. iii. 6, 13; John, vii. 33; viii. 21; xvi. 16, 17; 2 Cor. v. 6—9; Philip. i. 23; 2 Tim. iv. 6; Luke, ii. 29; xxii. 22; comp. the Septuagint in Gen. xv. 2, 15, and Numb. xx. 26. In those parts of the Bible which were written at a comparatively recent period, there occur such expressions as the following; *to sleep among one's fathers*, אָבֹתִי, 2 Sam. vii. 12; 1 Kings, xi. 21; and in all parts of the Bible, such as the following, *to give up the ghost*, and *no longer to be or exist*, in Hebrew עֲזֵבֶה, אִיְצֵבֶה, Gen. xlvi. 13; Numb. xx. 3, 29; Ps. xxxvii. 10, 36; xxxix. 13; ciii. 16; Mark, xv. 37.

Some suppose that the expressions and descriptions which occur in Gen. v. 24, 2 Kings, ii. 12, Wisd. iv. 10, Eccl. xlii. 16, and Heb. xi. 5, are of a poetical character, which convey, when truly interpreted, no other idea than that of natural death.

Sometimes the Hebrews regarded death as a friendly messenger; but they were more frequently inclined to dread him as a formidable enemy. Impressed with a sense of the terrors which were the consequence of his visitations, their imaginations imparted to him a poetical existence in the character of a hunter, armed him with a *dart* or *javelin*, κέντρον; with a *net*, מַכְפֵּר, and with a *snares*, קַחְמִים, מַוְקָּשִׁי מְוֹת, חַבְלִי שְׂאֹל. Thus equipped, this fearful invader commenced his artifices against the children of men; and when he had taken them captive, slew them, 2 Sam. xxii. 6; Ps. xviii. 5, 6; exvi. 3; 1 Cor. xv. 55, 56.

The wild fancy of some of the poets went still further, and represented *Death*, מְוֹת, as the king of the Lower World, and fitted up for him a subterranean palace, denominated SHEOL<sup>b</sup>

<sup>b</sup> [For some well-written and learned remarks on the meaning which was attached by the ancient Hebrews to the term SHEOL, the reader is referred to Dr. Campbell's Preliminary Dissertations to the Gospels, Diss. vi. Part 2.

The subject of the Devil and of wicked angels in general is examined in the Biblical Theology of Storr and Flatt, recently translated into English by pro-

and HADES, נֶשֶׁת, "אֵלֶּה," in which he exercised sovereignty over all men, (including kings and warriors,) who had departed from this state of existence. This place occurs also under the phrases שְׂגָרִי מוֹתָה, and *αι πύλαι τοῦ φόβου*, *the gates of Death or Hades*, Job, xxxviii. 17; Ps. ix. 13; xlvi. 15; cvii. 18; Is. xxxviii. 10, 18; Matt. xvi. 18. Such are the attributes of this place, its situation, its ruler, and its subjects, that it might very justly be denominated *Death's royal palace*.

Mention is made of the *rivers of Hades*, in Ps. xviii. 4, 5.

The more recent Hebrews, adhering too strictly to the letter of their Scriptures, exercised their ingenuity, and put in requisition their faith, to furnish the monarch Death with a subordinate agent or angel, הַמָּלֵךְ עַל־בְּשָׂרָה, viz. the prince of bad spirits, ὁ Διάβολος, otherwise called Sammael, and also Ashmodai, and known in the New Testament by the phrases ὁ ἀρχῶν τοῦ κόσμου, Ραββի הַעֲלָם, ὁ τὸν κράτος τοῦ θανάτου ἔχων, ὁ πειράζων, *the prince of this world, who hath the power of death, the tempter*. The Hebrews, accordingly, in enumerating the attributes and offices of the prime minister of the terrific king of Hades, represent him as in the habit of making his appearance in the presence of God, and demanding at the hand of the Divinity the extinction, in any given instance, of human life, (see Jude, chap. i.) Having obtained permission to that effect, he does not fail of making a prompt exhibition of himself to the sick : he then gives them drops of poison, which they drink and die. Comp. John, xiv. 30; Heb. ii. 14. Hence originate the phrases, "*to taste of death*," and "*to drink the cup of death*," which are found also among the Syrians, Arabians, and Persians, Matt. xvi. 28; Mark, ix. 1; Luke, ix. 27; John, viii. 52; Heb. ii. 9.

#### §. 204. TREATMENT OF THE CORPSE. EMBALMING.

The friends or sons of the deceased closed his eyes, Gen. xlvi. 4. The corpse, גְּבַדָּה, נְגַדָּה, עַצְמֹתָה, גְּבַשׁ, מְתָה, was washed with water, and, except when buried immediately, was laid out in an upper room or chamber, חַלְלָה, ἡπερῷον, 2 Kings, iv. 21; Acts, ix. 37.

fessor S. S. Schmucker. The real existence of evil spirits, and the relation in which they stand to the human family, is concisely but satisfactorily illustrated in that valuable work.]

The treatment of the lifeless body has varied in different ages and in different countries.

*The Egyptians* embalmed, *בְּנֵי*, the body. They had three methods of performing this operation ; and, in determining which of these methods should be followed in any given case, the prominent inquiry was in respect to the rank and wealth of the deceased person. The first method, a very expensive one, was adopted in the embalming of Jacob and Joseph, Gen. 1. 2, 26.

Herodotus (ii. 86—88) states that a priest, who had some knowledge of the medical art, designated to the operator a place below the ribs, on the left side of the deceased person, for the incision. The operator, he observes, had no sooner made the incision, than he fled with the greatest precipitation, for he was immediately attacked with stones by the bystanders, as one who had violated the dead. Other priests, who, like the one that had designated the place for the incision, were in some degree acquainted with medicine, extracted the intestines, washed the body externally with water, and internally with the wine of the palm tree, and then anointed it with a composition of myrrh, cassia, salt of nitre, etc. The brain was taken out by a crooked piece of iron through the nose, and the cranium was filled with aromatic substances.

The whole body was then wrapped round with linen, while each member of the body was at the same time bound separately with pieces of the same materials. The process of embalming occupied thirty or forty days, Gen. 1. 2, 26. It is unnecessary that we should now describe the two other modes of embalming, which occupied but a short time.

After the body was embalmed, it was placed in a box of sycamore wood, which was fashioned externally so as to resemble the human form ; and was in this way preserved in the house, sometimes for ages, leaning against the wall, Exod. xiii. 19 ; comp. Gen. 1. 24, 25 ; Josh. xxiv. 32 ; see also the large German edition of this work, Part I. vol. ii. tab. x. no. 1. This is the account of the mode of embalming practised by the Egyptians, and those who were immediately connected with them.

In respect to this practice or art, as it existed among the Hebrews, we have authority for saying, that it was their custom, in the more recent periods of their history, to wrap the body round with many folds of linen, and to place the head in a napkin,

John, xi. 44. (The general term that is used in the New Testament, to include the whole of the grave-clothes, is ὅθηνται.) It was likewise their custom to expend upon the dead aromatic substances, especially myrrh and aloes, which were brought from Arabia. This ceremony is expressed by the Greek verb ἐνταχθεῖσαι, and was performed by the neighbours and relations, Matt. xxvi. 6—13; xxvii. 59; John, xix. 39, 40; xx. 7; Mark, xiv. 8; Acts, ix. 37. There is reason to believe, that the more ancient Hebrews, although it cannot be proved by direct and decisive testimony, pursued the same course, with regard to the dead, as their descendants did.

#### §. 205. OF FUNERALS.

The ceremonies at the burial of the dead were different in different countries; but in every country it was considered a most ignominious procedure to deprive the corpse of interment, and to leave it a prey to the fowls of the air, and the beasts of the field.

Heroes, accordingly, (such was the disgrace attached to non-interment,) were in the habit of threatening as a mark of their indignation and contempt, this dishonour to their adversaries in battle. The prophets, when putting in requisition the powers of their imagination, in order to give an impressive picture of approaching devastations by war, represent such a state of things as a feast, which God would make from human corpses, for the birds of heaven, and for the beasts of the forest, 1 Sam. xvii. 44—46; xxxi. 8—13; 2 Sam. iv. 12; xxi. 9, 10; 1 Kings, xiv. 11—14; Psalm, lxiii. 10; lxxix. 2, 3; Isaiah, xiv. 19; Jer. vii. 33; viii. 2; xvi. 4; xxxiv. 20; Ezek. xxix. 5; xxxii. 4; xxxix. 17—20. The patriarchs buried their dead a few days after death, Gen. xxiii. 2—4; xxv. 9; xxxv. 29. Their posterity in Egypt appear to have deferred burial. It is probable, that Moses in reference to this practice, extended the uncleanness, contracted by means of a corpse, to seven days, in order to make the people hasten the ceremony of interment.

In a subsequent age, the Jews imitated the example of the Persians, and buried the body very soon after death, Acts, v. 6, 10. The interment of Tabitha (Acts, ix. 37.) was delayed on account of sending for Peter. The children, friends, relations, or servants of the deceased, took the charge of his burial, Gen. xxiii.

19; xxv. 9; xxxv. 29; xlviij. 7; Numb. xx. 28; 1 Kings, xiii. 30; 2 Kings, xxiii. 30; Matt. xxvii. 59, 60; Mark, vi. 29.

A box or coffin for the dead, **רְאֵבָן**, was not used, except in Babylon and Egypt. The corpse was wrapped in folds of linen, and placed upon a bier, in the Hebrew **מִשְׁבֵּת** and **מִשְׁטֵת**, and was then carried by four or six persons to the tomb. The bearers appear to have travelled very rapidly in the time of Christ, as they do at the present day among the modern Jews, Luke, vii. 14.

The mourners, who followed the bier, poured forth the anguish of their hearts in loud lamentations; and what rendered the ceremony still more affecting, there were eulogists and musicians in attendance, who increased the sympathetic feelings on the occasion, by a rehearsal of the virtues of the departed, and by the accompaniment of melancholy sounds, Gen. i. 7—11; 2 Sam. iii. 31, 32; Amos, v. 16; Matt. ix. 23; xi. 17. Men who were distinguished for their rank and their good deeds, were honoured by the attendance of multitudes to witness the solemnities of their interment, Gen. i. 7—14; 1 Sam. xxv. 1; 1 Kings, xiv. 13; 2 Chron. xxxii. 33. To bury, and to pay due honours to the remains of the dead, was considered, in the later periods of the Jewish state, not only an act due to decency and the common feelings of humanity, but a *religious* duty, Tob. i. 16—19; ii. 4—8; iv. 17; xii. 12, 13; Acts, viii. 2.

#### §. 206. SITUATION OF SEPULCHRES.

Sepulchres, also called THE EVERLASTING HOUSES, were commonly situated beyond the limits of cities and villages, Jer. xiv. 18; Matt. viii. 28; Luke, vii. 12. The Mosaic law respecting defilement by means of dead bodies, rendered it necessary that they should not be interred near the dwellings of men. It was the custom among other nations, and continues to be the practice to the present day in the east, to bury out of the city; except in the case of kings and very distinguished men, whose ashes are commonly permitted to repose within it, comp. 1 Sam. xxviii. 3; 2 Kings, xxi. 18; 2 Chron. xvi. 14; xxiv. 16.

The sepulchres of the Hebrew kings were upon mount Zion, 2 Kings, xiv. 20; 2 Chron. xxi. 20; xxiv. 25; xxviii. 27.

With the exception of the situation of the tombs of their kings, the Hebrews generally preferred burying their dead in gardens,

and beneath shady trees, Gen. xxiii. 17; xxxv. 8; 1 Sam. xxxi. 13; 2 Kings, xxi. 18, 26; xxiii. 16; John, xix. 41. But as such situations, viz. *groves* and *gardens*, belonged to individuals, the inference is, (what indeed we learn from other sources,) that **SEPULCHRES** were the property of a single person, or of a number of families united together, Gen. xxiii. 4—20; 1. 13; Judg. xvi. 31; 2 Sam. ii. 32. There were some burial places, however, which were either common, 2 Kings, xxiii. 6; Jer. xxvi. 23, or allotted to a certain class of people, Matt. xxvii. 7.

To be buried in the sepulchre of one's fathers, was a distinguished honour; to be excluded from it, was as signal a disgrace. In consequence of this feeling, the bodies of enemies who had fallen in war, were delivered up to their friends to be buried; though in some instances when petitioned for, they were denied, Gen. xl ix. 29; 1. 13, 25; Judg. xvi. 31; 2 Sam. xix. 37, 38; 2 Kings, ix. 28; Jer. xxvi. 23. This honour was denied to those, who died while infected with the leprosy, 2 Chron. xxvi. 23. Those kings also, who had incurred the hatred of the people, were not permitted to be buried in the royal tombs, 2 Chron. xxi. 20; xxiv. 25; xxviii. 27. Such kings as were loved or respected by their people were buried with funeral honours, in the tombs of their ancestors, 1 Kings, xi. 43; xiv. 31; xv. 8, etc. To be buried like an ass, i. e. without mourning, and lamentation, was considered a very great disgrace, Jer. xxii. 18, 19; xxxvi. 30.

### §. 207. SEPULCHRES.

THE **SEPULCHRES** or burying places of the common class of people were, without doubt, mere excavations in the earth, such as are commonly made at the present day in the east. Persons, who held a higher rank, who were more rich, or more powerful, possessed subterranean recesses, *crypts*, or caverns, which are sometimes denominated מִצְבָּה, sometimes קִבְרַת, sometimes בָּיִת קִבְרִים, sometimes בָּיִת קִבְרֵי, (the usual name for places of interment,) and in the New Testament, τάφος and μνημεῖον, Gen. xxiii. 6; Matt. xxiii. 27, 29; xxvii. 52, 53. (The word אָגֹל also, in Psalm, exli. 7, means a burying place.) These large subterranean cemeteries were either the work of nature, artificial excavations of the earth, or cut out from rocks, Gen. xxiii. 2, et seq.; Josh. x. 27; Isaiah, xxii. 16; 2 Kings, xiii. 21; Matt. xxvii. 52, 60; John, xi. 38; xix. 41. Numerous sepulchres of the

latter kind still remain in Syria, in Palestine, and in Egypt. The most beautiful, called the royal sepulchres, are situated in the northern part of Jerusalem, and were probably the work of either Helen, queen of Assyria, or of the Herods; Josephus, Jewish War, book v. chap. 4. §. 2. p. 843.

The entrance into these sepulchres was by a descent of several steps. Many of them consisted of two, three, and even seven apartments. There were niches in the walls where the dead bodies were deposited. The interior chambers of sepulchres, those the farthest removed from the first entrance, were deeper than the others, 2 Chron. xxxii. 33; Ps. lxxxviii. 6; Is. xiv. 15.

The entrance was closed, either by stone doors or by a flat stone placed against the mouth of it, John, xi. 38; xx. 1; Matt. xxviii. 2; Mark, xvi. 3, 4.

The doors, and the whole external surface of cemeteries, unless they were so conspicuous without it as to be readily discovered and known, were painted white on the last month of every year, i. e. the month of Adar. The object of this practice was, by a timely warning, to prevent those who came to the feast of the Passover from approaching them, and thus becoming contaminated, Matt. xxiii. 27; Luke, xi. 44. In Egypt there are still found the remains of very splendid sepulchres, which, when we consider their antiquity, their costliness, and the consequent notice which they attracted, account for the expressions in Job, iii. 14, and xvii. 1.

#### NOTE I. MAUNDRELL ON THE SEPULCHRES OF THE KINGS.

[“ The next place we came to was those famous grots called the sepulchres of the kings; but for what reason they go by that name is hard to resolve: for it is certain none of the kings either of Israel or Judah were buried here, the holy Scriptures assigning other places for their sepultures: unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is

a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculpture of fruits or flowers, still discernible, but by time much defaced. At the end of the portico on the left hand you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular. And the whole is so firm and entire that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into, I think, six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chamber. They had been at first covered with handsome lids, and carved with garlands: but now most of them were broken to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it." Maundrell's Travels, p. 76.]

#### NOTE II. HARMER ON THE WHITE-WASHING OF SEPULCHRES.

[“The general meaning of a comparison used by our Lord is obvious, when he said, *Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness*, Matt. xxiii. 27; but it will appear with greater life, if we suppose, that the sepulchres about Jerusalem were just then white-washed afresh, which I should suppose is extremely probable, as the present eastern sepulchres are fresh done upon the approach of their Ramadan.

“Such is the account of Niebuhr, in the first volume of his Travels. Speaking there of Zebid, a city of Arabia, which had been the residence of a Mohammedan prince, and the most com-

mercial city of all the country of that part of Arabia, but which had lost much of its ancient splendour in these respects, he adds, “that however, Zebid makes yet, at a distance, the most beautiful appearance of all the cities of the Tehama, or low country, which is owing to their clergy, who have found means insensibly to appropriate a very large part of the revenues of the city and adjoining country to themselves and the mosques. From thence have arisen a multitude of mosques and kubbets, which at that time, when Ramadan was near approaching<sup>c</sup>, had been almost all white-washed. The kubbets are little buildings, built over the tombs of rich Mohammedans, who pass for saints.”

“The Passover was at hand when our Lord made this comparison, as is evident from the context; and therefore it is likely they were just then whitened afresh, when the season for such rainy and bad weather as is wont to wash off these decorations was just over, and the time was at hand when Israel were about to assemble in Jerusalem at their national solemnities, which were all held in the dry part of the year, or nearly so: the rain being at least just over at the time of the Passover, by the time of Pentecost it was gone in Judea, and the Feast of Tabernacles was observed before the rain was wont to return.

“But whatever was the time of white-washing the Jewish sepulchres anew, we may believe it was often done; since to this day, the people of those countries have not discovered any way of so whitening these buildings as to make it durable.” Harmer’s Observations, vol. iii. p. 92. Obs. xxviii.]

#### §. 208. ARTICLES WHICH WERE BURIED WITH THE DEAD.

The custom prevailed among many ancient nations of throwing pieces of gold and silver, and other valuable articles, into the sepulchres of those who were buried. The Hebrews did not think proper to adopt this custom, but retained, for the use of the living, what other nations bestowed upon their dead. There was this exception, however, in the case of the Hebrews, that they sometimes buried with their departed monarchs the appropriate ensigns of their authority, and sometimes deposited in the tomb of their lifeless warriors the armour which they had worn while living, Ezek. xxxii. 27.

<sup>c</sup> *Ramadan* is a kind of Mohammedan Lent, followed by a festival; as Lent (in the English Church) is followed by Easter.

Herod, when he opened and examined the tomb of David, found within it the ensigns of royal authority. Josephus, (Antiq. lib. xvi. c. i. §. 11.) states, that John Hyrcanus found a treasure in the sepulchre of David. If this were the fact, the treasure in question could have been no other than that which was deposited there by Antiochus Epiphanes.

### §. 209. SEPULCHRAL MONUMENTS, סְבִּירָה, μνημεῖον.

Mention is made of such monuments in various instances from the time of Abraham down to the time of Christ, Gen. xix. 26; xxxv. 20; 2 Kings, xxiii. 16, 17; 1 Macc. xiii. 25—30; Matt. xxiii. 29. The ancient Arabians erected a heap of stones over the body of the dead, Job, xxi. 32. Among the Hebrews, such a heap was an indication that the person was stoned, and was of course a mark of ignominy, Josh. vii. 26; viii. 29; 2 Sam. xviii. 17.

In progress of time, one stone only, instead of a *heap*, was selected and raised up as a monument. It was, as might be expected, a large one, and, at a subsequent period, it was customary to hew it, and ornament it with inscriptions. Sepulchral stones of this kind are very ancient, and are common to this day in the east. The Egyptians, like the Arabians, were in the habit of throwing together heaps of stones in honour of the dead. After the practice had once commenced, they gradually increased the heap to a very great size, till at length they exerted their ingenuity and their power in the erection of those mountains of stone, as they may be termed, *the pyramids*.

Anciently, monuments of another kind, resembling small obelisks, or columns of a large size, were likewise erected, and some of them are standing at the present day in Syria.

The inhabitants of the east of the present age are in the habit of erecting over the burial places of those Mohammedans, who have been distinguished for the sanctity of their lives, small houses supported on four columns, and displaying an arched roof. These edifices are repaired and ornamented by the great, who desire to obtain the popular favour, in much the same way as those of the prophets were in the time of Christ, Matt. xxiii. 29.

The monument erected in honour of the Maccabees at Modin, is described in the first book of Maccabees, xiii. 27. It was built of square stones and was very high. In the front of it were

seven pyramids, and round it were many columns, upon the tops of which were placed large stones, extending from one to the other. The delineation of some parts of this monument is still seen upon ancient coins. As far as we can judge from the representation of it given upon these coins, we may conclude that it resembled, in some degree, the monuments of those Mohammedans, who had gained a celebrity for their piety.

#### §. 210. BURNING OF THE CORPSE.

The ancient Hebrews considered burning the body as a very great reproach, and rarely did it, except when they wished, together with the greatest punishment, to inflict the greatest ignominy, Gen. xxxviii. 24. The body of Saul which had been suspended by the Philistines on the walls of Bethshan, was burnt by the inhabitants of Jabesh Gilead from necessity, not to inflict, but to preserve it from further disgrace, 1 Sam. xxxi. 12.

The opinion with respect to the burning of bodies seems, at a later period, to have been changed. An hundred and forty years after Saul, king Asa was burnt with many aromatic substances, not as an indication of disgrace, but as an honour. This ceremony, in the case of Asa, is not spoken of as if it were a new thing, and it had probably been introduced some time previously. After the time of Asa, the revolution of opinion in regard to burning was so complete, that, while burning was considered the most distinguished honour, not to be burnt was regarded a most signal disgrace, 2 Chron. xvi. 14; xxi. 19; Jer. xxxiv. 5; Amos, vi. 10.

Another change of opinion eventually took place. After the captivity, the Jews conceived a great hatred to this rite. The Talmudists in consequence of this endeavoured to pervert the passages respecting it, and to induce a belief that the aromatic substances alone and not the body were burnt.

#### §. 211. OF MOURNING.

The grief of the orientals, formerly, when death occurred, was, as it is to this day in the east, very violent. As soon as a person dies, the females in the family commence a loud and sorrowful cry. They continue it as long as they can without taking breath, and the first shriek of wailing dies away in a low sob. After a short space of time they repeat the same cry, and continue it for

eight days. Every day however it becomes less frequent and less audible.

Until the corpse is carried away from the house, the women who are related to the deceased sit on the ground, in a circle, in a separate apartment. The wife, or daughter, or other nearest relation of the deceased, occupies the centre, and each one holds in her hand a napkin.

Anciently *eulogists*, מִתְבָּנֹת, were employed on such occasions to chant in mournful strains the virtues of the dead; and this is the custom at the present day. When the one who sat in the centre gave the sign with her napkin, the persons who really lamented the loss of the deceased remained silent. The rest of the females arose, and wrapping together their napkins, ran about like insane persons. The nearest relation remained in her position, tearing her hair, and wounding her face, arms, and breast with her nails, comp. Gen. 1. 3; Numb. xx. 29; Deut. xxxiv. 8; 1 Sam. xxxi. 13. In addition to the persons whose business it was to eulogize the dead, there were sometimes employed on such occasions, professed musicians and singers, יְדַעַת נָגָן, particularly in ancient times, Jer. ix. 20; xlvi. 36; Amos, v. 16; Matt. ix. 23; Luke, vii. 32.

The lamentations which are denominated in Hebrew בְּרֵבֶת, בְּרֵבֶת, began for the most part as follows. "Alas, alas, my brother!" or "Alas, alas, my sister!" Or if the king were dead, "Alas, alas, the king!" 1 Kings, xiii. 29, 30; 2 Chron. xxxv. 25; 2 Sam. i. 12; iii. 33; Jer. xxxiv. 5. The men, at the present day, are more moderate in their grief; yet there are not wanting instances now, nor were there wanting such formerly, in which they indulged in deep and overwhelming sorrow, 2 Sam. i. 11, 12; xix. 4. It was customary for the women after the funeral to go to the tomb, and to pour out their grief and their lamentations there, John, xi. 31. There were many other indications of a person's grief at the death of his friend, besides those which have been mentioned. Among the most common was that of rending the garment (either the outer garment or the inner, or both) from the neck in front down to the girdle. Such is the custom at the present day in Persia, Gen. xxxvii. 34; Judg. xi. 35; 2 Sam. i. 2; iii. 31; 2 Kings, v. 7, 8; vi. 30. We see, in this custom, the origin of the word נָגָן sack-cloth, from an Arabic word *to tear or rend*.

The Hebrews when in mourning, sometimes walked without shoes, and with their heads uncovered. They concealed the chin with their outer garment, tore or dishevelled their hair and beard, or at least neglected to take proper care of them. They were forbidden to shave off their eyebrows on such occasions, Deut. xiv. 1, 2. Oppressed with sensations of grief, they refused to anoint their heads, to bathe, or to converse with any one in public; they scattered dust and ashes into the air, or sprinkled them upon their heads, or laid down in them, Job, i. 20; ii. 12; Lev. x. 6; xiii. 45; xxi. 10; 2 Sam. i. 2—4; xiii. 19; xiv. 2; xv. 30; xix. 4; Jer. vi. 26. They struck together and threw up their hands, smote the thigh and breast, and stamped with the foot, 2 Sam. xiii. 19; Jer. xxxi. 19; Ezek. vi. 11; xxi. 12; Esth. iv. 1, 3. They wounded their faces with their nails, although this was expressly prohibited in Leviticus, xix. 28, and Deuteronomy, xiv. 1, 2. They fasted, abstained from wine, and avoided mingling in festivals, 2 Sam. i. 11, 12; iii. 35; xii. 16; Jer. xxv. 34. Elegies were composed on the death of those who held a distinguished rank in society, 2 Sam. 1—19, et seq. After the burial, the persons who lived near the mourners prepared food for them, in order to refresh them after such a season of suffering and grief. The refreshment supplied at such a season was sometimes denominated *לְחֵם אָוֶן* the bread of bitterness, and sometimes *פּוֹם תַּנְחִמָּה* the cup of consolation, 2 Sam. iii. 35; Jer. xvi. 4, 7; Hos. ix. 4; Ezek. xxiv. 16, 17.

In the time of Christ, if we may credit Josephus, the mourners themselves gave the entertainment subsequent to the funeral. The *mourning*, or rather the ceremonies indicative of grief for the dead, continued eight days. When kings, or any persons of a distinguished rank died, the mourning was general, and commonly continued during thirty days, Gen. 1. 4; 1 Sam. xxv. 1; 1 Mac. xiii. 26.

NOTE. The grief exhibited by the Greeks at the death of their friends, which is mentioned by Paul in 1 Thess. iv. 13, agreed in many particulars with that of the orientals; with this exception however, that it was still more excessive. It was so very marked and extreme as to be made the subject of ridicule by Lucian *de Luctu*. For among the other extravagancies which they exhibited, they bestowed reproaches even upon the dead

themselves, because they did not remain in life; uttered accusations and curses against the gods, and gave many other exhibitions of their grief of a kindred character.

#### §. 212. OTHER CAUSES OF MOURNING.

Indications of mourning were not only exhibited on the death of friends, but also in the case of many public calamities, such as famines, the incursions of enemies, defeat in war, etc. On such occasions the feelings of the prophets mingled with the deep sensations of the people, and they gave utterance to them by the composition of elegies, Ezek. xxvi. 1—18; xxvii. 1—36; xxx. 2, et seq.; xxxii. 2—32; Amos, v. 1, et seq.

Thus David when a fugitive from his rebellious son, like a mourner, who had lost a friend by death, walked *bare-foot*, נַפְרָא, and with head veiled; and all the others followed his example, 2 Sam. xv. 30; comp. Josh. vii. 6; 1 Sam. iv. 12; 1 Kings, xxi. 27; 2 Kings, xix. 1; Is. xv. 2; xxii. 12; lxi. 3; Joel, i. 12, 13; Mic. ii. 3—5; vii. 16; Amos, v. 1, 2, etc. It was customary for a person to rend his clothes when he heard blasphemy. This was done by the high priest himself, 1 Mac. xi. 71; Matt. xxvi. 65, who was forbidden by law to indulge in the usual expressions of grief, even for the *dead*, Lev. x. 6.

Fast-days were accounted days of grief, and we find in many instances, that fasting and mourning go together, Jonah, iii. 5—7; 1 Mac. iii. 47. Whatever was the cause of the grief, it was not the case that all the indications of it were exhibited in the same instance, or at the same time,

# ARCHÆOLOGIA BIBLICA.

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## PART II.

### THE POLITICAL ANTIQUITIES OF THE HEBREWS.

#### CHAPTER I.

##### ON THE HEBREW REPUBLIC.

###### §. 213. PATRIARCHAL GOVERNMENT.

THE posterity of Jacob, whilst remaining in Egypt, notwithstanding the augmentation of their numbers, maintained that patriarchal form of government, which is so prevalent among the nomades. Every father of a family exercised a father's authority over those of his own household. Every tribe obeyed its own prince, **אֲשֶׁר**, who was originally the first-born of the founder of the tribe; but, in progress of time, appears to have been elected. As the people increased in numbers, various heads of families united together, and selected some more distinguished individual from their own body, as their *leader*. It is probable that the choice was sometimes made merely by tacit consent; and, without giving him the title of ruler, they were willing, while convinced of his virtues, to submit to his will. Such an union of families was denominated in Hebrew **בֵּית אָבֹת** and **בֵּית אָבִים**, and also **מִלְשָׁנָה**, Numb. iii. 24, 30, 35. In other instances, although the number varied, the union was denominated **אֲלָפִים**, **אֲלָף**, *a thousand*, Numb. xxvi. 5—50; 1 Sam. x. 19; xxiii. 23. The *heads* of these united families were designated in Hebrew by the phrases, **רָאשֵׁי בֵּית אָבֹת**, **רָאשֵׁי אֲלָפִים**, and **רָאשֵׁי יִשְׂרָאֵל**, Numb. i. 16: x. 4. They held themselves in subjection to the princes of the tribes, who were called, by way of distinction from other chiefs, **קָשְׁיאִים** and **נְשִׁיאִים**. Both the princes and heads of families are mentioned under the common names of **זָקְנִים**,

*seniors or senators, and שָׁבְטִים רֹאשִׁי*, *heads of tribes.* Following the law of reason, and the rules established by custom, they governed with a paternal authority the tribes and united families; and while they left the minor concerns to the heads of individual families, they superintended and promoted the best interests of the community generally. Originally it was the duty of the princes of the tribes themselves to keep genealogical tables; subsequently they employed scribes for that purpose, who in the progress of time acquired so great authority, that under the name of שׂרִירִים [translated in the English version *officers,*] they were permitted to exercise a share in the government of the nation, Exod. v. 14, 15, 19. It was by magistrates of this description that the Hebrews were governed, whilst they remained in Egypt, and the Egyptian kings did not object to it, Exod. iii. 16; v. 1, 14, 15, 19.

#### §. 214. THE FUNDAMENTAL LAW OF THE MOSAIC INSTITUTIONS.

The posterity of Abraham, Isaac, and Jacob, were set apart, and destined to the great object of preserving and transmitting the true religion, Gen. xviii. 16—20; comp. Gen. xvii. 9—14; xii. 3; xxii. 18; xxviii. 14. Having increased in numbers, it appeared very evident, that they could not live among nations given to idolatry, without incurring the danger of being infected with the same evil. They were, therefore, by the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independently of other nations, to give up in a great measure the life of shepherds, and devote themselves to agriculture. Further; very many of the Hebrews during their residence in Egypt had fallen into idolatrous habits. These were to be brought back to the knowledge of the true God; and all were to be excited to engage in such undertakings as should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects. The fundamental principle, therefore, of those institutions was this, **THAT THE TRUE GOD, THE CREATOR AND GOVERNOR OF THE UNIVERSE, AND NONE OTHER, OUGHT TO BE WORSHIPPED.** To secure this end, God, through the instrumentality of Moses, offered himself as king to the Hebrews, and was accepted by the united voice of their con-

munity. Accordingly the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which HE was to be the king, and the Hebrews merely the hereditary occupants. In consideration of their acknowledgment of God as their king and ruler, they were bound, like the Egyptians, to pay a twofold tithe, Exod. xix. 4—8; Lev. xxvii. 20—34; Numb. xviii. 21, 22; Deut. xii. 17—19; xiv. 22, et seq.; xxvi. 12—15. In compliance with the duties, which attached to the immediate ruler of a people, God promulgated, from the clouds of mount Sinai, the prominent laws for the government of the people, considered as a religious community, Exod. xx. These laws were afterwards more fully developed and illustrated by Moses. The rewards, which should accompany the obedient, and the punishments, which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath *to obey*, Exod. xxi.—xxiv. Deut. xxvii.—xxx.

In order to keep the true nature of the community fully and constantly in view, all the ceremonial institutions had reference to God, not only as the sovereign of the universe, but as the king of the people. The people were taught to feel, that the tabernacle was not only the temple of Jehovah, but the palace of their king ; that the table, supplied with wine and shew-bread, was the royal table ; that the altar was the place where the provisions of the monarch were prepared ; that the priests were the *royal* servants, and were bound to attend not only to sacred but also to secular affairs ; and were to receive, as their reward, the first tithes, which the people, as subjects, were led to consider a part of that revenue which was due to God, their immediate sovereign. Other things of a less prominent and important nature had reference to the same great end. Since, therefore, God was the sovereign of Palestine and its inhabitants, the commission of idolatry by any inhabitant of that country, even by a foreigner, was a defection from the true king. It was in fact treason ; it was considered a crime equal to that of murder, and was, consequently, attended with the severest punishment.—Whoever even encouraged idolatry, was considered seditious, and was obnoxious to the same punishment. Incantations, necromancy, and other practices of a similar nature, were considered equally nefarious with idolatry itself, and deserving of equal punishment. Any one who knew a person to be guilty of idolatry, was bound by

the law to accuse that person before the judge, although the criminal was a wife, a brother, a daughter, or a son.

The law, with the penalty attached to it, as may be learnt from other sources, had reference only to the overt acts of idolatry; it was rather a civil than a religious statute; and the judge, who took cognizance of the crime, whilst he had a right to decide upon the deed, the undeniable act, in any given instance, evidently went beyond his province, if he undertook to decide upon the thoughts and feelings of a person implicated, independently of an overt commission of the crime, Deut. xiii. 2—19; xvii. 2—5.

It has been observed, that the law was not so much a religious, as a civil one. The distinction is obvious. A religious law has reference to the feelings, and those laws, consequently, which command us to love God, to believe in him, and to render him a heartfelt obedience, are of this nature, Deut. vi. 4—9; x. 12; xi. 1, 13. It should be remarked, that the severe treatment of idolatry, of which we have given a statement, was demanded by the state of society at that period, when each nation selected its deity, not from the dictates of conscience, but from the hope of temporal aid. It was an age, when idolaters were very numerous, and when nothing but the utmost severity of the laws could prevent them from contaminating the soil of the Hebrews.

#### §. 215. CONDITION OF THE HEBREWS AS RESPECTED OTHER NATIONS.

That the Hebrews, surrounded on every side by idolatrous nations, might not be seduced to a defection from their God and king, it was necessary that they should be kept from too great an intercourse with those nations. This was the object of those singular rites, which though both proper and useful, were uncommon among the Gentiles. For the Hebrews, having once been accustomed to them, could not readily mingle with other nations; since it was extremely difficult to desert and condemn those institutions, to which they had been accustomed from youth. But lest this seclusion from them should be the source of hatred to other nations, Moses constantly taught, that they should love their neighbour, ୧୮ i. e. every one, with whom they had intercourse, including foreigners, Exod. xxii. 21; xxiii. 9; Lev. xix. 34; Deut. x. 18, 19; xxiv. 17; xxvii. 19. To this

end he teaches them, that the benefits which God had conferred upon them in preference to other nations, were undeserved, Deut. vii. 6—8; ix. 4—24. But although the Hebrews individually were debarred from any close intimacy with idolatrous nations, by various rites ; yet as a nation they were permitted to form treaties with gentile states, with the following exceptions.

I. THE CANAANITES, (including THE PHILISTINES, who were not of *Canaanitish* origin,) were excepted.

With these people the Hebrews were not permitted to enter into any alliance, nor were they to receive them as servants. They were commanded to destroy them in war, or to drive them from their country. This was to be done, not only because they unjustly retained the land promised to the patriarchs ; but because they were esteemed faithless and insincere, both as servants and companions, and were, moreover, addicted to idolatry. Being idolaters, they were considered no less than traitors in the kingdom of God, and therefore were not to be tolerated, since there was a probability of their leading the Israelites to the commission of the same sin, Exod. xxiii. 32, 33 ; xxxiv. 12, 16 ; Deut. vii. 1—11 ; xx. 1—18. The Phoenicians were not included in this deep hostility, as they dwelt on the northern shore of the country, were shut up within their own limits, and did not occupy the land promised to the patriarchs. We learn from Josh. xi. 19, that the Canaanites might have avoided the exercise of the hostility of the Hebrews by leaving the country, which many of them in fact did. Such as pursued this course fled to the Phoenicians, and were transported by them into Africa ; Procopius de Vandal. ii. 10. p. 258.

II. The AMALEKITES or CANAANITES OF ARABIA PETRÆA were in like manner to be destroyed with universal slaughter<sup>a</sup>.

This was to be done because they had attacked the weak and weary Hebrews in their journey through Arabia ; and because the robberies which were committed by them on the southern borders of Palestine, could not be restrained in any other way,

<sup>a</sup> [A nation of banditti, that had no cultivated land whence their enemies could draw reparation, and thus force them to make and keep peace, perhaps merited no better treatment. Michaelis on Laws of Moses, Art. 63.

We may compare the severities exercised by the Romans on the pirates of Cilicia, and some of the measures found necessary by the French in establishing themselves at Algiers.]

Exod. xvii. 8, 14; Deut. xxv. 17: comp. Judges, vi. 3—5; 1 Sam. xv. 1, et seq.; xxvii. 8, 9; and the 30th chapter.

III. THE MOABITES AND AMMONITES were to be excluded for ever from the right of treaty or citizenship with the Hebrews; but were not to be attacked in war, Deut. ii. 9—19; xxiii. 7.

The reason for taking this middle course was, that, while they had granted to the Hebrews a passage through their country, they had refused to supply them with provisions, even if paid for, Deut. ii. 29; xxiii. 5. Afterwards, in conjunction with certain Midianitish tribes, they invited the prophet Balaam to curse the Hebrews, and finally they allured them to idolatry, i. e. to the crime of treason, Deut. xxiii. 3, 4: comp. Deut. ii. 9—19, 37. The Hebrews, however, did not feel themselves at liberty to carry on wars against them, except when provoked by previous hostility, Judg. iii. 12—30; 1 Sam. xiv. 47; 2 Sam. viii. 2, et seq.; xii. 26, et seq.

In a war of dreadful severity they ultimately crushed the MIDIANITES, who had conspired with the Moabites, Numb. xxv. 16, 17; xxxi. 1—24.

War had not been determined on against the AMORITES, who had anciently taken away the region beyond Jordan from the Moabites and Ammonites by arms, for they were not in possession of any of the lands promised to the patriarchs. But as their kings, Sihon and Og, not only refused a free passage, but opposed the Hebrews with arms, they were attacked and beaten, and their country fell into the hands of the Israelites, Numb. xxi. 21—35; Deut. i. 4; ii. 24—37; iii. 1—18; iv. 46—49: comp. Judg. xi. 13—23.

Treaties were permitted with all other nations. David, accordingly, maintained a friendly national intercourse with the kings of Tyre and Hamath; and Solomon with the kings of Tyre and Egypt, and with the queen of Sheba. Even the religious Maccabees made treaties with the Romans. The prophets everywhere condemn the treaties which were made with the nations; not because they were contrary to the laws of Moses, but because they were injurious to the commonwealth, which the event proved, Is. vii., xxxvi., xxxvii.; 2 Kings, xviii. xix.; Hos. v. 15; vii. 11; xii. 1, et seq.; Is. xxx. 2—12; xxxi. 1, 2; 2 Kings, xvii. 4, et seq.

### §. 216. PRINCIPAL OFFICERS OR RULERS IN THE HEBREW STATE.

Many things in the administration of the government remained unchanged under the Mosaic economy. The authority of the princes of the tribes, and of the heads of families and unions, was continued as before. The genealogists were also preserved, Numb. xi. 16; Deut. xvi. 18; xx. 5; xxxi. 28. Yet Moses, by the advice of Jethro, his father-in-law, increased the number of rulers by the appointment of additional judges, שׁופְטִים ; some to judge over ten, some over fifty, some over an hundred, and others over a thousand men, Exod. xviii. 13—26. These judges were elected by the suffrages of the people from those, who, by their authority and rank, might be reckoned among the rulers or princes of Israel. The inferior judges, i. e. those who superintended the judicial concerns of the smaller numbers, were subordinate to the superior judges, or those who judged a larger number; and cases, accordingly, of a difficult nature, went up from the inferior to the superior judges. Those of a very difficult character, so much so as to be perplexing to the superior judges, were submitted to Moses himself, and in some cases an appeal was made from Moses to the high priest. The judges of whom we have now spoken, sustained a civil as well as a judicial authority; and were included in the list of those who are denominated the elders and princes of Israel. That is to say, supposing they were chosen from the elders and princes, they did not forfeit their seat among them by accepting a judicial office: on the contrary, the respectability attached to their office (supposing they were *not* chosen from them) entitled them to be reckoned in their number, Deut. xxxi. 28: comp. Josh. viii. 33; xxiii. 2; xxiv. 1. The various civil officers that have been mentioned in this section, viz. *judges, heads of families, genealogists, elders, princes of the tribes, etc.*, were necessarily dispersed in different parts of the country. Those who dwelt in the same city, or the same neighbourhood, formed the *comitia, senate, or legislative assembly* of their immediate vicinity, Deut. xix. 12; xxv. 8, 9; Judg. viii. 14; ix, 3—46; xi. 5; 1 Sam. viii. 4; xvi. 4. When all that dwelt in any particular tribe were convened, they formed the *legislative assembly* of the tribe; and when they were convened in one body from all the tribes, they formed in like manner

*the legislative assembly* of the nation, and were the representatives of all the people, Judg. i. 1—11; xi. 5; xx. 12—24; Josh. xxiii. 1, 2; xxiv. 1. The *priests*, who were the learned class of the community, and hereditary officers in the state, being set apart for civil as well as religious purposes, had, by the divine command, a right to a sitting in this assembly, Exod. xxxii. 29; Numb. viii. 5—26. Being thus called upon to sustain very different and yet very important offices, they became the subjects of that envy which would naturally be excited by the honour and the advantages attached to their situation. In order to support them in the performance of the duties which devolved upon them, and to render as powerless as possible the mean and lurking principle just mentioned, God, after the sedition of Korah, Dathan, and Abiram, sanctioned the separation of the whole tribe, which had been previously consecrated to the service of religion and the state, by a most evident and striking miracle, Numb. xvi. 1—17.

#### §. 217. CONNECTION OF THE TRIBES WITH EACH OTHER.

Each tribe was governed by its own rulers, and consequently, to a certain extent, constituted a civil community, independent of the other tribes, Judg. xx. 11—46; 2 Sam. ii. 4; Judg. i. 21, 27—33. If any affair concerned the whole or many of the tribes, it was determined by them in conjunction, in the legislative assembly of the nation, Judg. xi. 1—11; 1 Chron. v. 10, 18, 19; 2 Sam. iii. 17; 1 Kings, xii. 1—24. If any one tribe found itself unequal to the execution of any proposed plan, it might connect itself with another, or even a number of the other tribes, Judg. i. 1—3, 22; iv. 10; vii. 23, 24; viii. 2, 3. But although in many matters each tribe existed by itself, and acted separately, yet in others they were united; for all the tribes were bound together, so as to form one church and one civil community; not only by their common ancestors, Abraham, Isaac, and Jacob; not only by the common promises, which they had received from those ancestors; not only by the need in which they stood of mutual counsel and assistance; but also by the circumstance that God was their common king, that they had a common tabernacle for his palace, and a common sacerdotal and Levitical order for his ministers. Thus each tribe inspected the conduct of the others in matters relative to their observance of the law. If any

thing had been neglected, or wrong had been done, the particular tribe concerned was amenable to the others ; and, in case justice could not be secured in any other way, that tribe might be punished by declaring war against it, Josh. xxii. 9—34; Judg. xx. 1, et seq. It is possible, that a community thus constituted may be prosperous and tranquil ; but it will probably want promptness in securing that justice which is its due ; and will also be exposed to external and internal wars. We find examples of these evils during the time of the Judges. In such a community, it was also to be expected that the more powerful tribes would be rivals, and jealous of each other. Accordingly we find this rivalry existing between the tribe of Judah, to which belonged the right of *primogeniture*, and the tribe of Joseph, which had a *double portion*, Gen. xlix. 8—10; xlvi. 5, 6. The right of possessing a double portion, in consequence of which the tribe of Joseph was divided into those of Ephraim and Manasseh, and which was equivalent in fact to the right of primogeniture, placed these two tribes on nearly the same footing, and caused them to look upon each other with the captious and unfriendly eye of competitors. From rivalships of this nature a sad schism finally arose, which sundered the nation, 1 Kings, xii.

#### §. 218. THE COMITIA OR LEGISLATIVE ASSEMBLIES.

##### (1.) PERSONS WHO COMPOSED THE COMITIA.

They have been mentioned in a preceding section, and were as follows : judges, i. e. those who exercised the office in the *judicial* sense of the word, heads of families, genealogists, elders, and the princes of the tribes.

##### (2.) TITLES APPLIED TO THEM IN THEIR COLLECTIVE CAPACITY.

**זָקִין הַעֲדָה**, *the elders of the assembly or of the people.*

**סֹוד**, **כָּל־הַעֲדָה**, **כָּל־הַקָּהֵל**, *the whole assembly.* At the conventions designated by these titles, not only the persons mentioned at the head of this section were present ; but also, in some instances, the whole body of the people. The words, therefore, may mean a national legislative congress, where only the lawfully constituted members are present ; or they may mean an assembly, which includes the whole mass of the people.

**בְּשִׁיאֵי הַקָּרֶבֶת**, *the princes of the assembly or congregation.*

**קְרִיאֵי חֲצֹדֶת**, *those called to the assembly.*

**פְּקִדֵּי חֲצֹדֶת**, *those deputed to the assembly.*

Examine in reference to this point, Exod. xix. 7; xxiv. 3—8; xxxiv. 31, 32; Lev. iv. 13; viii. 3—5; ix. 5.

### (3.) METHOD AND PLACE OF CONVENING THE COMITIA.

They were convened by the judge or ruler, for the time being, and in case of his absence, by the high priest, Numb. x. 2—4; Judg. xx. 1, 27, 28; Josh. xxiii. 1, 2. The place of their assembling appears to have been at the door of the tabernacle, Numb. x. 3; Judg. xx. 1, 27, 28; 1 Sam. x. 17. Sometimes some other place of celebrity was selected as the place of meeting, Josh. xxiv. 1; 1 Sam. xi. 14, 15; 1 Kings, xii. 1. As long as the Hebrews resided in camps in the Arabian wilderness, the comitia were summoned together by the blowing of the holy trumpets. It appears from Numb. x. 2—4, that the blowing of *one* trumpet only was the signal for a more *select* convention, composed merely of the heads of the clans, or associated families, and of the princes of the tribes. The blowing of *two* trumpets was the signal for convening the great assembly, composed not only of the heads of families, and the princes of the tribes; but of the elders, judges, and genealogists; and in some instances including, as has been already remarked, the whole body of the people. When the Hebrews had become fairly settled in Palestine, the comitia were assembled, on account of the members living in places distant from each other, not by the sound of trumpet, but by messengers sent to them, see Deut. xxix. 9, 10; Judg. xx.

### (4.) POWERS, ETC. OF THE COMITIA.

Moses, while he sustained the office of ruler among the Hebrews, announced to these public assemblies the commands of God, which were afterwards repeated to the people by the *Shoterim*, שׂוֹטְרִים, [whom, for want of a better term in English, we have denominated *genealogists*.] In the *comitia* (those, which met where the people were not present) the rights of sovereignty were exercised, wars were declared, peace was concluded, treaties were ratified, civil rulers and generals, and, eventually, kings were chosen. The oath of office was administered to its mem-

bers by the judge, or the king of the state; and the latter in turn received their oath from the comitia, acting in the name of the people, Exod. xix. 7; xxiv. 2—8; Josh. ix. 15—21; Judg. xx. 1, 11—14; xxi. 13—20; 1 Sam. x. 24; xi. 14; 2 Sam. ii. 4; iii. 17—19; v. 1—3; 1 Kings. xii.

The comitia acted without instructions from the people, on their own authority, and according to their own views. Nor does a single instance occur in which the people exhibited any disposition to interfere in their deliberations by way of dictating what they ought, or what they ought not to do. Still the comitia were in the habit of proposing to the people their decisions and resolutions for their ratification and consent, 1 Sam. xi. 14, 15: comp. Josh. viii. 33; xxiii. 2, et seq.; xxiv. 1, et seq. When God was chosen as the special king of the Hebrews, it was not done by the comitia, but by the people themselves, all of whom, as well as their rulers, took the oath of obedience, even the women and children, Exod. xxiv. 3—8; Deut. xxix. 9—14. The people generally approved of what was done by the senate; sometimes, however, they objected to their decisions. *script*

#### §. 219. FORM OF GOVERNMENT A MIXED ONE.

When we recollect that God was expressly chosen the *king* of the people; and that He enacted laws and decided litigated points of importance, Numb. xvii. 1—11; xxvii. 1—11; xxxvi. 1—10; when we remember also, that He solved questions proposed, Numb. xv. 32—41; Josh. vii. 16—22; Judg. i. 1, 2; xx. 18, 27, 28; 1 Sam. xiv. 37; xxiii. 9—12; xxx. 8; 2 Sam. ii. 1; that He threatened punishment, and that, in some instances, He actually inflicted it upon the hardened and impenitent, Numb. xi. 33—35; xii. 1—15; xvi. 1—50; Lev. xxvi. 3—46; Deut. xxvi. xxx; when, finally, we take into our consideration, that He promised prophets, who were to be, as it were, his ambassadors, Deut. xviii., and afterwards sent them according to his promise; and that, in order to preserve the true religion, He governed the whole people by a striking and peculiar providence, we must acknowledge that God was in fact the monarch of the people, and that the government was a theocracy. And indeed it is worthy of remark, that a form of government, in some degree theocratical in its nature, was well suited to the character of that early age. The countries that bordered on Palestine, had their tutelar de-

ties; and there existed among them a connection between religion and the civil government, similar to that which existed among the Hebrews. There was this difference, however, in the two cases. The protection which the false deities were supposed to afford to the nations in the vicinity of Palestine, was altogether a deception; while the protection, which the true God granted to the children of Israel, was a reality. There was likewise this further point of difference; that among the former, religion was supposed to be the prop of the state; and among the Hebrews the state was designed to be the supporter and preserver of religion. But although the government of the Jews was a theocracy, yet it was not destitute of the usual forms which exist in civil governments. God, it is true, was the king, and the high priest was his minister; but still political affairs were in a great measure under the direction of the elders, princes, etc. It was to them that Moses gave the divine commands; determined expressly their powers; and submitted their requests to the decision of God, Numb. xiv. 5; xvi. 4, et seq.; xxvii. 5; xxxvi. 5, 6. It was in reference to the great power possessed by these men, who formed the legislative assembly of the nation, that Josephus pronounced the government to be aristocratical. But from the circumstance that the people possessed so much influence as to render it necessary to submit laws to them for their ratification; and that they even sometimes proposed laws, or resisted those which were enacted; from the circumstance also that the legislature of the nation had not the power of levying taxes, and that the civil code was regulated and enforced by God himself, independently of the legislature, *Lowman* and *Michaelis* are in favour of considering the Hebrew government a Democracy. In support of their opinion such passages are referred to as the following; Exod. xix. 7, 8; xxiv. 3—8: comp. Deut. xxix. 9—14; Josh. ix. 18, 19; xxiii. 1, et seq.; xxiv. 2, et seq.; 1 Sam. x. 24; xi. 14, 15; Numb. xxvii. 1—8; xxxvi. 1—9. The truth seems to lie between these two opinions. The Hebrew government, laying aside its theocratical features, was of a mixed form; in some respects approaching to a democracy, in others assuming more of an aristocratical character.

**§. 220. THE RULER OF THE ISRAELITISH COMMUNITY.**

From what has been said, it is clear THAT THE RULER, THE SUPREME HEAD OF THE POLITICAL COMMUNITY IN QUESTION WAS GOD, who, with the design of promoting the good of his subjects, condescended to exhibit his visible presence in the tabernacle, wherever it travelled, and wherever it dwelt.

**PART SUSTAINED BY MOSES.**

If, in reference to the assertion that God was the ruler of the Jewish state, it should be inquired what the part was sustained by Moses: the answer is, that God was the ruler, the people were his subjects, and Moses was the mediator or internuncio between them. But the title most appropriate to Moses, and most descriptive of the part he sustained, is that of *Legislator of the Israelites and their Deliverer from the Egyptians*. It is clear, however, that a man may establish laws, and may be the meritorious leader of a nation during its emigration, without being, in the proper sense of the word, the ruler of a people. Accordingly Moses had no successor in those employments in which he was himself especially occupied; for the Israelites were no longer oppressed with Egyptian bondage, and those laws were already introduced which were immediately necessary for the well-being of the people. It was on this ground, viz. that the peculiar employments in which he was especially engaged, having been accomplished whilst he was living, ceased when he was dead: that the council of seventy elders, who were appointed to assist him in the discharge of his oppressive duties, no longer had an existence after his decease.

**PART SUSTAINED BY JOSHUA.**

If the same question should be put in respect to Joshua, that was supposed in regard to Moses; the answer would be, that he was not properly the successor of Moses, and that, so far from being the ruler of the state, he was designated by the ruler to sustain the subordinate office of *military Leader of the Israelites in their conquest of the land of Canaan*. Consequently, having been appointed to a particular object, and having accomplished that object, it was not necessary, when he died, that he should have a successor, nor was a successor appointed.

## PART SUSTAINED BY THE JUDGES.

But, although the Hebrew state was so constituted, that, except God, the invisible king, and his visible servant, the high priest, there was no general ruler of the commonwealth; yet it is well known, that there were rulers of a high rank, appointed at various times, called **שֹׁפֵט**, a word which not only signifies a *Judge*, in the usual sense of the term, but any governor, or administrator of public affairs, comp. 1 Sam. viii. 20; Is. xi. 4; 1 Kings, iii. 9. The power lodged in these rulers, who are commonly called *Judges* in the Scriptures, seems to have been in some respects paramount to that of the general comitia of the nation; and we find that they declared war, led armies, concluded peace, and that this was not the whole, if indeed it was the most important part of their duties. For many of the *Judges*, for instance, Jair, Ibzan, Elon, Abdon, Eli, and Samuel, ruled the nation in peace. They might appropriately enough be called the supreme executive power, exercising all the rights of sovereignty, with the exception of enacting laws and imposing taxes. They were honoured, but they bore no external badges of distinction; they were distinguished, but they enjoyed no special privileges themselves, and communicated none to their posterity. They subserved the public good without emolument, that the state might be prosperous, that religion might be preserved, **AND THAT GOD ALONE MIGHT BE KING IN ISRAEL**. It should be observed, however, that not all the *Judges* ruled the whole nation. Some of them presided over a few separate tribes only.

## §. 221. THE THEOCRACY.

God, in the character of king, had governed the Israelites for sixteen ages. He ruled them on the terms which he himself, through the agency of Moses, had proposed to them, viz. that if they observed their allegiance to *Him*, they should be prosperous; if *not*, adversity and misery would be the consequence, Exod. xix. 4, 5; xxiii. 20—33; Lev. xxvi. 3—46; Deut. xxviii.—xxx. We learn from the book of Judges, and from the first eight chapters of Samuel, how exactly the result, from the days of Joshua down to the time of Samuel, agreed with these conditions. And when, in the time of Samuel, the government, in point of form, was changed into a monarchy, the election of king was committed

to God, who chose one by lot ; so that God was still the supreme ruler, and the king only the vicegerent. The nature of the government, as respected God, was not changed ; and the same duties and principles were to be observed by the Israelites as had been originally, 1 Sam. viii. 7; x. 17—23; xii. 14, 15, 20—22, 24, 25 ; and when Saul did not continue to obey the commands of God, the kingdom was taken from him and given to another, 1 Sam. xiii. 5—14; xv. 1—31. David, through the agency of Samuel, was selected by Jehovah for king, who thus gave a proof that he was still the supreme governor of Israel, and that to him belonged the right of appointing the ruler under him, 1 Sam. xvi. 1—3. David was first made king over Judah ; but as he received his appointment from God, and acted under his authority, the other eleven tribes submitted to him, 2 Sam. v. 1—3 ; comp. 1 Chron. xxviii. 4—6. David expressly acknowledges God as supreme ; and as having the right to appoint the immediate ruler of the people, 1 Chron. xxviii. 7—10 ; he religiously obeyed His statutes ; the people adhered firmly to God ; and David's reign was prosperous. The paramount authority of God, as king of the nation ; and his right to appoint one who should act in the capacity of his vicegerent, are expressly recognised in the books of Kings and Chronicles, notwithstanding the dissensions and tumults that arose upon the death of Solomon. The principles recognised in Kings and Chronicles are repeated in the Psalms and the Prophets ; all these books inculcate faith and obedience towards God, and the keeping of his commandments ; and threaten the punishments and captivity spoken of by Moses, Deut. xxviii. 49, 63—65 ; xxix. 17—27, if the people should be disobedient and unfaithful. But the same prophets who predicted the miseries of the Captivity, promised also a return from it, a greater constancy in religion, tranquillity and prosperity, a once more independent theocracy, the propagation of the knowledge of the true God through all nations, and at length the final overthrow of the Jews, and their expulsion from the land of their fathers. All which accordingly followed. Thus under the government and guardianship of God, the true religion was preserved among the Jews, and at length preached to other nations, as was promised, Gen. xviii. 18; xxii. 18; xxvi. 4; xxviii. 14.

## CHAPTER II. OF KINGS, OFFICERS OF STATE, AND OTHER MAGISTRATES.

### §. 222. THE ANOINTING OF KINGS.

By the anointing of the Jewish kings we are to understand the same as their inauguration; inasmuch as anointing was the principal ceremony on such an occasion, 2 Sam. ii. 4; v. 3.

We are informed, however, by the Scriptures, that *unction*, as a sign of investiture with the royal authority, was bestowed only upon the first two kings who ruled the Hebrews, viz. Saul and David; and, subsequently, upon Solomon and Joash, who ascended the throne under such circumstances, that there was danger of their right to the succession being forcibly disputed, 1 Sam. x. 24; 2 Sam. ii. 4; v. 1—3; 1 Chron. xi. 1, 2, 3; 2 Kings, xi. 12—20; 2 Chron. xxiii. 1—21. That the ceremony of anointing should be repeated in every instance of succession to the throne, was probably not considered necessary, as the unction which the first one who held the sceptre in any particular line of princes had received, might be supposed to suffice for the succeeding incumbents in the same descent.

In the kingdom of *Israel*, those who were inducted into the royal office appear to have been inaugurated with some additional ceremonies, 2 Kings, ix. 13. The private anointings performed by the prophets, (2 Kings, ix. 3; comp. 1 Sam. x. 1; xvi. 1—13,) were only prophetic symbols or intimations, that the persons, who were thus anointed, should eventually govern the kingdom. Without the consent, however, of the rulers of the nation, (of the public legislative assembly,) they communicated no legal right to the crown; no more than the prophecies of dissensions and civil wars could justify tumult and rebellion, 1 Kings, xi. 29—40; xii. 20; 2 Kings, viii. 11—14.

*The ceremonies mentioned in the Bible, which were customary at the inauguration of kings, were as follows :*

I. The king, surrounded with soldiers, was conducted into some public place, (in the later ages into the Temple,) and was

there anointed by the high priest with the sacred oil. No mention is made in the Scriptures of anointing the kings of Israel when that kingdom was separated from the kingdom of Judah; which arose from the rulers of the former not having any of the sacred oil in their possession, 1 Kings, i. 32—34; 2 Kings, xi. 12—20; 2 Chron. xxiii. 1—21. We see in this ceremony the ground of the epithet **מַשְׁמִיךְ**, or *anointed*, which is applied to kings; and a reason also (kings being virtually the vicegerents of Jehovah, and appointed by his authority) why they were denominated the anointed of, i. e. by the Lord, **מַשְׁמִיכָה יְהוָה**, 1 Sam. xxiv. 6, 10; xxvi. 9, 11, 16, 23; 2 Sam. xxiii. 1; Ps. ii. 2; lxxxix. 38; Habak. iii. 13, etc. Whether the king was girded with a sword at the time of his accession to the throne, is not certain; although by some it is supposed that such a custom is alluded to in the forty-fifth Psalm.

II. It appears from 2 Sam. i. 10; Ps. xlv. 6, and Ezek. xxi. 26, that a sceptre was presented to the monarch at his inauguration, and that a diadem was placed upon his head.

III. The Covenant, **בְּרִית**, which defined and fixed the principles on which the government was to be conducted, **תַּעֲשֶׂה מְלֹכָה**, and likewise the Laws of Moses, were presented to him; and he took an oath that he would rule in accordance with that Covenant and the Mosaic Law, 1 Sam. x. 25; 2 Sam. v. 3; 1 Chron. xi. 3; 2 Kings, xi. 12; 2 Chron. xxiii. 11; comp. Deut. xvii. 18. The principal men of the kingdom, the princes, elders, etc., promised obedience on their part; and as a pledge of their determination to perform what they had promised, they kissed, it appears, either the feet or the knees of the person inaugurated, Ps. ii. 12.

IV. After the ceremonies were completed, the new monarch was conducted into the city with great pomp, amid the acclamations and the applauses of the people, and the cries of “*Long live the King!*” **חִי יְהוָה!** accompanied with music and songs of joy. Sacrifices were offered up, and were intended probably as a confirmation of the oath which had been taken. In the later ages these sacrifices were converted into feasts; 1 Kings, i. 11, 19, 24, 34, 39, 40; 2 Kings, xi. 12, 19; 2 Chron. xxiii. 11; comp. Matt. xxi. 1—11; John, xii. 3. There are allusions in many passages of Scripture to the public entrance into cities, which took place at the time of the coronation, and to the re-

rejoicings and acclamations on that occasion, Psalm, xlvi. 2—9; lxxxiii. 1, 2; xvii. 1; xcix. 1.

V. *Finally*, the king takes his seat upon the throne, and receives the congratulations of his assembled people, 1 Kings, i. 35, 48; comp. 2 Kings, ix. 13; xi. 19.

At the accession of Saul to the monarchy, when there was neither diadem, throne, nor sceptre, many of these ceremonies were necessarily omitted. Most of them were also omitted in the case of conquest; when the conqueror himself, without consulting the people or their principal men, designated the king for the nation which he had subdued; merely gave him another name, in token of his new dignity, exacted the oath of fidelity, and signalled the event by a feast, 2 Kings, xxiii. 34; xxiv. 17; 2 Chron. xxxvi. 4.

### §. 223. ROYAL ROBE, DIADEM, AND CROWN.

The robe which was worn by kings was costly and gorgeous; and the retinue which attended them was both large in point of number, and splendid in respect to appearance, Ezek. xxviii. 13—19; 1 Kings, iv. Their robes were made of fine linen or cotton; the usual colour was purple, πορφύρα καὶ βίσσος, נָאַתְּנָאַתְּבִּיְלָה, Luke, xvi. 19; Rev. xviii. 12, 16. The kings of Media and Persia appear to have used silk, Est. vi. 8, 10, 11; viii. 15.

Among the appropriate ornaments of the king's person, there was none so rich and valuable anciently, and there is none so costly and splendid at the present day in Asia, as the royal diadem, which is irradiated with pearls and gems. This article of the royal dress, and the chain for the neck, and the bracelets for the arms, were worn by them constantly. In Persia a diadem was worn not only by the king himself, but likewise, with a little difference in its construction, by his relations and others, to whom special favours had been conceded, Est. viii. 15.

The diadem (in Hebrew denominated **תְּגִידָה**) was a fillet, about two inches broad, bound round the head, and tied behind. It had its origin from the fillet or ribband, which, in the most ancient times, was tied round the hair for the purpose of confining it, and which was used, subsequently, to secure the head-dress.

The colour of the diadem appears to have varied in different countries. That of the diadem of the Persian kings, (according

to Curtius, VI. 11,) was purple mingled with white, Ps. lxxxix. 39; 2 Sam. i. 10; 2 Kings, xi. 12; 2 Chron. xxiii. 11.

*Crowns*, עֲרָבָה, עַצְבָּה, were likewise in use, 2 Sam. xii. 30; Ps. xxi. 3; Zech. vi. 11, 14. These words are also used, in some instances, to denote a *diadem*, and likewise an ornamental head-dress for the ladies. It appears that they were used also to signify a sort of mitre, of considerable height, and made of metal; of which we have given an engraved representation in the large German edition of this work, Part I. vol. ii. tab. ix. No. 4 and 8. It is possible, that the forms of those crowns which were worn by kings at the earliest period, resembled that of the mitre in the engraving referred to; but it is a point which is by no means determined.

#### §. 224. THE THRONE, סִדֵּן.

THE THRONE was a seat with a back and arms, and of so great a height as to render a *footstool* הנְדֹם, necessary, Gen. xli. 40; Ps. cx. 1; Curtius, V. 7.

The throne of *Solomon* consisted of gold and ivory. The back of it was a little curved; and contiguous to each arm or side was placed the figure of a lion, (*the symbol of a king,*) 1 Kings, x. 18—20; 2 Chron. ix. 17. This throne was placed on a flooring elevated six steps, on each of which steps, and on either side, was the figure of a lion, making twelve of them in the whole.

It was customary for the high priest, previously to the time of the monarchy, to sit upon a kind of throne or elevated seat, 1 Sam. i. 9; iv. 18.

Both the “*throne*” itself, and likewise “*sitting upon the throne*,” are expressions used figuratively, to denote power and government, 2 Sam. iii. 10; Ps. ix. 7; lxxxix. 44; Is. xlvi. 1, etc. The throne of the Hebrew kings is also called the “*throne of Jehovah*;” for they were HIS vicegerents, and exercised, in respect to HIM, a vicarious authority, 2 Chron. ix. 8.

In some passages a throne is assigned to God, not only as the king of the Hebrews, but also as the ruler of the universe, 1 Kings, xxii. 19; Job, xxiii. 3; Is. vi. 1. It is represented as a chariot of thunder, drawn by *cherubim*, בְּרַבִּים, 2 Kings, xix. 15; Ps. xviii. 11; 1 Chron. xiii. 6; Ezek. i. 3, et seq. Hence the cherubim placed over the ark of the covenant represented the throne of God, as the ark itself was his footstool, 1 Chron. xxviii.

2; Ps. xcix. 5; cxxxii. 7. These images are magnified, and rendered more intense, when it is said of God, "that heaven is his throne and earth his footstool," Is. lxvi. 1; Matt. v. 34.

### §. 225. THE SCEPTRE.

The sceptre of king Saul was a *spear*, מִגְדָּל, I Sam. xviii. 10; xxii. 6. This agrees with what Justin (lib. xlivi. c. 3.) relates, viz. that in ancient times kings bore a spear instead of a sceptre.

But generally, as appears from the Iliad, the *sceptre*, טַבֵּשׁ (comp. Ezek. xix. 11.) was a wooden rod or staff, which was about the ordinary height of the human form, and was surmounted with an ornamental ball on the upper extremity, as may still be seen in the ruins of Persepolis. This sceptre was either overlaid with gold, or, according to the representation of Homer, was adorned with golden studs and rings.

The origin of this ensign of royal authority, was either the pastoral staff that was borne by shepherds, or the staves which, at the earliest period, were carried by persons in high rank, merely for show and ornament, Gen. xxxviii. 18; Numb. xvii. 7; Ps. xxiii. 4.

A sceptre is used figuratively for the royal dignity and authority; and a just sceptre for just government, Gen. xlix. 10; Numb. xxiv. 17; Ps. xlv. 6; Jer. xlvi. 17; Amos, i. 5, 8.

### §. 226. THE ROYAL TABLE.

The table of the Hebrew kings, and every thing connected with it, exhibited the same marks of extravagant luxury, as may be seen at this day in Asia. Vast numbers of persons, who acted, in some capacity or other, as the servants or the officers of the king, were among those who drew their sustenance from the palace; and hence it very naturally happened that immense quantities of provisions were consumed, 1 Kings, iv. 22, 23.

In the earlier periods of the Hebrew monarchy, the table of the kings was covered with articles of gold; especially at the numerous festivals, 1 Kings, x. 21. To add to the splendour and gaiety of royal feasts, there were present not only musicians, but also ladies, whose business it was to dance; although the latter do not appear to be the "singing women," that are mentioned in 2 Sam. xix. 35. The splendour of preparation which has been alluded to, and the classes of persons who were invited in order

to increase the hilarity of the occasion, we must suppose, found a place (more or less according to circumstances) in all the royal festivals, of which we have an account in the Bible, Gen. xl. 20; Dan. v. 1; Matt. xxii. 1, et seq.; Mark, vi. 21.

In Persia the queen herself seems to have made one of the party at such times; and at Babylon other ladies of distinction; but they were in the habit of retiring, as soon as the men gave indications that they began to feel the effects of the wine, Dan. v. 2; Est. i. 9; v. 4, 8; vii. 1; Curtius, V. 5; Herod. I. 199.

But among the Hebrews there was a class of royal festivals of a peculiar kind; such as were not known in other nations. As God was their king, they were in the habit, at the season of the great national festivals, of preparing a feast, either at the tabernacle or in Jerusalem, of the thank-offering sacrifices; and in this way they participated in a season of joy, of which God himself, who was the ruler of the nation, might be considered as the immediate author. The blood of the sacrifices, which were thus appropriated, was shed at the foot of the altar, and some parts of them burnt upon it.

#### §. 227. SECLUSION OF KINGS, JOURNEYS, ETC.

In the east, those who hold the office of kings very rarely make their appearance in public; and to obtain access to them in any way is a matter of great difficulty. Among the Persians, a person was forbidden to make his appearance in the presence of a monarch, without being expressly invited, under the penalty of punishment with death, Est. iv. 11; Herod. III. 48. In more remote times, when kings personally interfered in the management of their affairs, it may well be concluded that they lived in less seclusion; and it is quite certain that there was a very free access to the monarchs of the Jews, 2 Sam. xviii. 4; xix. 7, 8; 2 Kings, xxii. 10; Jer. xxxviii. 7.

It was deemed a good and propitious omen, if any one was so fortunate as to behold the face of the king, Prov. xxix. 26; Is. xxxiii. 17. The figurative expression, therefore, “*to see God*,” must be understood to signify the same as to experience his favour.

When the kings of Asia perform long journeys they are surrounded with a splendid retinue. When they travel into the provinces, one runs before, who announces the approach of the

distinguished guest, in order that the roads may be in readiness, and every thing that is necessary, may be prepared. The *forerunner*, on such an occasion, is denominated in the Persian “*the joyful messenger* ;” comp. מַשְׁאֵר, εὐαγγελιστής, and מִלְאָךְ, Is. lxii. 10—12; Mal. iii. 1.

The Talmudists contend, that God himself has such a forerunner. They call him, מֶתְאַתְרוֹן, and מֶתְאַתָּן, METATRON. They refer to the following passages in respect to his existence and character, viz. Gen. xvi. 10—14; xxii. 15; Exod. iii. 4—20; xx. 2, 3; xxiii. 20—23; Isaiah, xlivi. 14; xlvi. 16; Zech. iii. 1, 3; iv. 5, et seq. and think, that they are at liberty to conclude from them, that METATRON is supreme and uncreated; that in his character he approaches nearest to God himself, and that he is the same being, who anciently appeared to the patriarchs, and is expressly called *God*. Consult Buxtorf’s Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1192, and also the Appendix to my Hermeneutics, Fasc. I. p. 58—63.

The Hebrew kings when they travelled, either rode on asses and mules, (2 Sam. xiii. 29; xvii. 23; 1 Kings, i. 33—38,) or were carried on chariots, being preceded by the soldiers, who acted as body-guards, 1 Kings, i. 5; 2 Kings, ix. 17, 21; x. 15.

#### §. 228. THE ROYAL PALACE AND GARDENS.

The monarchs of the east were accustomed to add to their fame by building magnificent palaces and temples; by hewing sepulchres out of stone; by planting gardens, and building fortifications; in a word, by doing that which might tend to strengthen and ornament their cities, especially the one which held the distinguished rank of a metropolis. Such were the associations of dignity, and worth, and elevation, connected with the metropolis, that a person was said “*to ascend up into it*,” or “*to descend from it*,” even though it were situated, as was the case with Babylon, upon a plain, 1 Kings, xii. 27, 28; xxii. 2; Ezra, vii. 6, 7; Acts, viii. 5, 15; xv. 2; xviii. 22; xxiv. 1, etc.

The most splendid edifice was the ROYAL PALACE, which in ancient times was called “*the Gate*,” the name it still bears in the east; 2 Sam. xv. 2; Est. ii. 19, 21; iii. 2, 3; Dan. ii. 49; compare Matt. xvi. 18.

§. 229. VENERATION PAID TO KINGS, AND TITLES WHICH  
WERE BESTOWED UPON THEM.

It was contrary to the law of Moses for a man to speak ill of a **MAGISTRATE**. Although the breach of this law was not punished by a penalty, it was religiously observed ; and kings, especially, were the objects of the greatest veneration, 1 Sam. xxiv. 4—15 ; xxvi. 6—20. Those, who from a neglect to render that veneration, which was due to his character, had given offence to the king, were liable to be punished with death. Still there were not wanting *regicides*, especially in the kingdom of Israel, in which morals were more corrupted, than in that of Judah.

Magistrates are sometimes called *gods*, אלהים in poetry, Psalm, lxxxii. 1, 6, 7; cxxxviii. 1, and also in prose, Exod. iv. 16; vii. 1. The Hebrew word etymologically means *one, who is to be feared or venerated*, and this is the ground of its application in the present instance. It is worthy of remark, however, that it is never applied to *kings*, except perhaps in Psalm, xlv. 7, 8. In other instances, the word אֱלֹהֶן, the *Lord*, מלָךְ, the *king*, משִׁיחַ יְהוָה, the *anointed or inaugurated of Jehovah*, are the usual appellations applied to a monarch, and the customary titles of address, 1 Sam. xii. 3—5; xxiv. 7—11; xxvi. 9—11, 16, 23; 2 Sam. xix. 21; xxiii. 1; Psalm, cxxxii. 17. The word משִׁיחַ, the *anointed*, is synonymous with מלָךְ, *king*. Accordingly we find in Isaiah, xlv. 1, the following expressions in regard to Cyrus, “*Thus saith the Lord to his ANOINTED, to Cyrus, whose right hand I have holden*,” etc.

In poetry the king is sometimes denominated *the son of God*, a phraseology, which has its origin from 2 Sam. vii. 14, and 1 Chron. xvii. 13. We see in this an adequate and a satisfactory reason, why the inauguration of a king is called in poetry his birth, Psalm, ii. 6—8, 12; and why a king, who, from any circumstance, is peculiarly exalted, is denominated the *first-born* of the kings of the earth, i. e. the most illustrious, Psalm, lxxxix. 27. Among the appellations of honour, usually bestowed upon monarchs, THE MESSIAH and THE SON OF GOD, were, in a subsequent age, particularly applied to Jesus, the memorable descendant of David, who had been so long predicted, John, i. 41, 49; iv. 25; Matt. i. 16—18; xvi. 16; Luke, iv. 41.

In many nations, it appears, that there existed an appellative

for their monarchs, which was applied indiscriminately to every individual who sat upon the throne.

*Appellatives for Monarchs.*

(1.) **CÆSAR**, a general name for king or emperor among the Romans.

(2.) **PTOLEMY**, an appellative used in the same way among the more recent Egyptians.

(3.) **AGAG**. This was the common name for the kings of the Amalekites, 1 Sam. xv. 20; compare Numb. xxiv. 7.

(4.) **HADAD**, **ADAD**, or **BEN HADAD**, the name for the kings of Syria, 1 Kings, xv. 18; 2 Kings, viii. 9.

(5.) **ABIMELECH**, the same among the Philistines, Gen. xx. 2; xxvi. 10; Psalm, xxxiv. 1; compare 1 Sam. xxi. 12.

(6.) **CANDACE**, the usual appellation of the Ethiopian queens, Strabo, p. 281; Dio Cassius, lib. IV. p. 525; compare Acts, viii. 27.

The word **PHARAON**, used so often in reference to the monarchs of Egypt, is not, as some might be induced to suppose, an appellative of this kind; nor the word **DARIUS**, which is applied in a similar way to the monarchs of Persia. The proper signification of both these words is no other than that of *king* or *monarch*; and this signification is itself sufficient to account for the frequent recurrence of these words in connection with the rulers of those nations. That my assertion in respect to **DARIUS** is not without foundation, will appear by collating the Zendish word دارافش, *Darafesch*, which is the same with the Persian دارا, *Dara*, *king*. It is explained, however, in Herodotus, (vi. 98.) by the word ἐρξειν, *conqueror*. Compare my Introduction to the Old Testament, P. II. §. 57, and §. 66.

We find in poetry, that kings are sometimes denominated *shepherds*; and sometimes indeed the *husbands* of the state. The state on the contrary is called sometimes the *wife* of the king, sometimes a *virgin*, and sometimes the *mother* of the citizens. It is likewise represented as a *widow*, and in some instances, as *childless*. Hence God, who was the king of the Hebrews, was the *husband* of the state; and we find that the Hebrew commonwealth is represented as his *spouse*. Whenever, therefore, she became idolatrous, she was denominated

to keep up a consistency of language, an adulteress or fornicatress.

#### §. 230. THE DUTIES OF THE HEBREW MONARCHS.

At first, kings fulfilled those offices which subsequently devolved upon the persons who acted as generals, as judges, and as high priests, Gen. xiv. 18, 19. This accounts for the circumstance, that the word **נֶגֶד**, signifies both a priest, and the supreme civil magistrate, Exod. ii. 16; iii. 1. It occurs with this last signification, as late as the time of David, 2 Sam. viii. 18; compare 1 Chron. xviii. 17. In respect to the kings of the Hebrews, however, it appears, that they were not at liberty to assume, or to exercise the sacred functions, which were conferred upon the tribe of Levi, and upon the family of Aaron, 2 Sam. xv. 1, et seq.; 2 Chron. xxvi. 16, et seq.

They watched their conduct, nevertheless, so far as to see that all things were done rightly; a privilege which was well used by David, Jehoshaphat, Hezekiah, and Josiah; but abused by many others for the purpose of introducing idolatry.

The Hebrews were accustomed to expect of their kings the fulfilment of two offices at least, those of judge and chieftain; both of which they in truth *did* fulfil, either themselves, or with the assistance of other persons, whom they had chosen, 1 Sam. viii. 5; xii. 12; comp. 2 Chron. xxvi. 21; Isaiah, xvi. 5. We learn, that kings employed generals to conduct their armies, as early as Genesis, (xxi. 22.) and that David, though a warrior, did not always go to battle. The Mosaic institutions themselves recognised the existence of a class of inferior judges; and the duty that devolved upon the kings afterwards, was that of selecting judges and seeing that they fulfilled their duty, 1 Chron. xxiii. 4; xxvi. 29; et seq.; 2 Chron. xix. 5—11.

It was the duty of the king to try appeals from the decision of these judges. This, clearly, was a much better course than if he had undertaken to try all the causes himself; or even the greater part of them, 2 Sam. xv. 2; et seq.

#### §. 231. EXTENT OF THE ROYAL POWER AND PREROGATIVES.

It is known that the kings of Asia, at the present day, exercise the most unlimited and arbitrary power; but this was not the

state of things anciently in *all* instances, however it might have been in *some*; for the power of the Phœnician and Philistine kings was restricted.

Moses himself, it appears, (Deut. xvii. 14—20,) imposed certain conditions upon the kings, who should afterwards arise in Palestine; and “*the elders of Israel*,” as they are termed, those, who from their rank had the principal management of the civil concerns of the nation, exacted conditions in writing, respecting the manner in which they should exercise the government, both from David and Saul, which those kings received with an oath for themselves and their successors, 1 Sam. x. 25; 2 Sam. v. 3; comp. 1 Kings, xii. 1—18. It may be added in confirmation of the opinion that the power of the Hebrew kings was restricted, that the heads of tribes, or the princes, possessed of themselves very great power, and therefore may be considered as having a negative on the authority of the king. It may likewise be remarked, that the prophets felt themselves at liberty, in the character of divine messengers, to reprove those monarchs who had done that which was wrong. But notwithstanding this many kings acted unjustly and abused the power which was committed to them.

As the king acted the part of vicegerent to Jehovah himself, (a point which is very clearly established in the Mosaic Institutes,) it was his duty and his right, as a matter of course, to secure obedience to the laws of the state, and to punish the violations of them. He, accordingly, had the power, not only to issue his commands, in the manner of the *Judges*; but also to enact permanent laws, 2 Chron. xix. 11; Isaiah, x. 1. Yet the Hebrew kings had not the right of making laws of the same character with those of the Persian monarchs, which, it appears, could never be changed, Est. i. 19; Dan. vi. 15. It may be inferred from 2 Sam. xiv. that the Hebrew kings, in some instances, dispensed, on their own authority, with the infliction of the penalty, which was threatened against an infringement of the Mosaic Laws; but a liberty of this kind was certainly very rarely taken by those kings, who had a well-founded claim to being called *religious*.

David, accordingly, (2 Sam. xxi. 1—14,) delivered up the homicides to be punished by the *avengers of blood*, and, in first Kings, (ii. 1—9,) left orders to his successor to punish certain

persons, whom he himself, on account of his situation, had not been able to treat as they deserved.

### §. 232. METHODS OF PROMULGATING LAWS, ETC.

The Laws of Moses, as well as the temporary edicts of Joshua, (i. 10; iii. 2, et seq.) were communicated to the people by means of the *genealogists*, [in the English version, *officers*.] The laws and edicts of those, who subsequently held the office of *kings*, were proclaimed publicly by criers, (Jer. xxxiv. 8, 9; Jon. iii. 5—7.) a class of persons, who occur in Daniel, (iii. 4; v. 29,) under the word נָזְרָאֵב. They were made known in distant provinces, towns, and cities, by messengers, sent for that purpose, 1 Sam. xi. 7; 2 Chron. xxxvi. 22; Ezra, i. 1; Amos, iv. 5.

The message thus to be communicated in any town, or city, was publicly announced, when the messenger had arrived, in the *gate* of the city, or in some other public place. At Jerusalem, it was announced in the temple, where there were always a great many persons present. It was for the same reason, viz. on account of the concourse of people there assembled, that the prophets were in the habit of uttering their prophecies in the temple, which were the *edicts* of God, the *Supreme King*.

In a more recent age, the learned, the Saviour himself, and the Apostles, taught in the same place, Jer. vii. 2, 3; xi. 6; xvii. 19, 20; xxxvi. 9—19; John, x. 3; Luke, ii. 46; Matt. xxvi. 55; Mark, xii. 35; Acts, iii. 11; v. 12.

### §. 233. ON THE ROYAL REVENUES.

The conquerors of a country not only exacted *tribute* from those whom they had subdued, but were likewise in the habit of compelling them to render certain menial services, [which in English are denominated *soccage*, i. e. services in husbandry and the like, rendered to the lord of the fee, as a consideration for the tenure of the lands.] Both tribute and *soccage* are comprehended under the word דָבָר; though they are sometimes expressed by the word מִנְחָה, which usually signifies a *gift*, Exod. i. 11; Josh. xvi. 10.

But whatever they might exact from those, whom the fortunes of war had placed in their power, it does not appear that *kings* demanded from their own people, or exacted of their own arbitrary will, either labour, or burdens of any kind whatever, Gen.

xlvii. 19—27; Herod. III. 97. In fact, the Hebrews were so tenacious of their personal rights in this respect, that they went so far, as to define in express terms, by a particular agreement or covenant for that purpose, what services should be rendered to the king, and what he could *legally* require, 1 Sam. x. 25; 2 Sam. v. 3.

It is not precisely known what the terms of this covenant were; but it certainly did not give the king the liberty of exacting from the people all the various services, which are enumerated in 1 Sam. viii. As there appears, therefore, to be nothing especially peculiar in respect to this subject among the Hebrews, it is very natural to conclude, that the sources of REVENUE to their kings were nearly the same with those in other oriental countries. With this general remark in view, and with the aid of various hints, which occur in the Scriptures, relative to the point in question, we proceed to make the following statement.

*Sources of the royal Revenue.*

I. Presents, which were given voluntarily, 1 Sam. x. 27; xvi. 20.

II. The produce of the royal flocks, 1 Sam. xxi. 7, 8; 2 Sam. xiii. 23; 2 Chron. xxvi. 10; xxxii. 28, 29; comp. Gen. xlvi. 6.

III. The royal demesnes, vineyards, and olive gardens, which had been taken up from a state of nature by the authority of the sovereign, or were the confiscated possessions of criminals: they were tilled either by slaves or by conquered nations, 1 Kings, xxi. 9—16; Ezek. xlvi. 16—18; 1 Chron. xxvii. 28; 2 Chron. xxvi. 10.

IV. That the Hebrews by agreement promised the payment of certain tributes appears from 1 Sam. xvii. 25. [Consult Gesenius on the word 'אֶתְנָהּ.] Probably they were the same with the tithe or tenth part of their income, which, as may be inferred from 1 Sam. viii. 15; was paid by other nations to their kings. The collection and management of imposts and taxes appear to have been committed to the officers, who are mentioned 1 Kings, iv. 6—9; 1 Chron. xxvii. 25. Whatever the amount of the customary tax was, it appears to have been increased in the reign of Solomon: and the people, after his death, expressed a wish to have it diminished, 1 Kings, xii. 3, et seq. Something

appears also to have been paid to the king in money, as a tribute, which occurs under the word מִנְצָחָה, commonly rendered a *present*, 2 Chron. xvii. 5; comp. Ezek. xlvi. 13—18.

V. One source of revenue to the king was the plunder of conquered nations, his share being the most valuable. It was in this manner that David collected the greater part of his treasures. The nations which were subdued in war likewise paid tribute, which was also denominated מִנְצָחָה. It was paid partly in money, partly in flocks, grain, etc., 1 Kings, iv. 21; Psalm, lxxii. 10; 2 Chron. xxvii. 5.

VI. The tribute imposed upon merchants who passed through the Hebrew territories, 1 Kings, x. 15.

In Persia, Darius the Median, the same with Cyaxares II., was the first person who established a system of *taxation*, מִנְצָחָה, מִדָּה, Dan. vi. 2, 3. Strabo, therefore, is in an error, when, (p. 735,) on the authority of Polycritus, he makes Darius Hyastaspes the author of this mode of raising a revenue. It is true, however, that the system of taxation, which had been laid aside for three years by Pseudo-Smerdis, was renewed by Darius Hyastaspes, and that the amount raised in this way was increased by Xerxes, Est. x. 1.

Other sources of revenue to the king, besides those already mentioned, were the *excise*, בְּלֵי, or tax on articles of consumption, and the *toll*, תַּלְלֵי, Ezra, iv. 14, 19, 20.

#### §. 234. MAGISTRATES UNDER THE MONARCHY.

Judges, genealogists, the heads of families or clans, and all those who, from the relation in which they stood to the common class of people, may be called the *princes* of the tribes, retained their authority after the introduction of a monarchical form of government, and acted as a legislative assembly to the respective cities in or near which they resided, 1 Kings, xii. 1—24; 1 Chron. xxiii. 4; xxvi. 29, et seq.; xxviii. 1—21; xxix. 6. The judges and genealogists were appointed by the king, and also other royal officers, the principal of whom were as follows:—

I. THE ROYAL COUNSELLORS, 1 Kings, xii. 6—12; 1 Chron. xxvii. 32; Is. iii. 3; xix. 11—13; Jer. xxvi. 11.

II. THE PROPHETS, who were consulted by pious kings, 2 Sam. vii. 2; 1 Kings, xxii. 7, 8; 2 Kings, xix. 2—20; xxii. 14—20. Others, of a different character, imitated the example of heathen

kings, and called in to their aid soothsayers and false prophets, 1 Kings, xviii. 22; xxii. 6; compare Exod. vii. 11; viii. 18; Jer. xxvii. 9; Dan. i. 20; ii. 2; v. 8.

III. THE SECRETARY OR SCRIBE, **הַמְנִצֵּיר**, who committed to writing, not only the edicts and sayings of the king, but every thing of a public nature that related to the kingdom; and whose business it also was to present to the king in writing an account of the state of affairs, 2 Sam. viii. 16; xx. 24; 1 Kings, iv. 3; 2 Kings, xviii. 18, 37; 1 Chron. xviii. 15; Is. xxxvi. 3; Est. iii. 12; vi. 1; x. 2; comp. Herod. VI. 100; VII. 9; VIII. 90.

IV. THE HIGH PRIEST is to be reckoned among those who had access to the king in the character of counsellors, 2 Sam. viii. 17; 1 Chron. xviii. 16; which might naturally be expected in a theocracy.

#### §. 235. OFFICERS OF THE PALACE.

In oriental countries, the persons who are immediately attached to the palace, and make, as it were, the king's domestic establishment, are generally numerous. The principal of these are as follows:

I. **שָׂרֵי הַרְכָּז**, 1 Chron. xxvii. 25—31; who (1 Kings, iv. 5, 7—19.) are denominated **בְּשָׁבֵבִים**, and, in 1 Kings, xx. 15, are called **שָׂרֵי הַמְּרִינּוֹת**. They merely supplied the king's table, and are not to be confounded with those who exacted the *tribute*, **םָס**, (1 Kings, iv. 6.)

II. **אֲשֶׁר עַל הַבַּיִת**, otherwise called **בָּנִיד עַל הַבַּיִת**, *the governor of the palace*, whose office was similar to that of the stewards employed by rich men to superintend their affairs. He had charge of the servants, and indeed of everything which pertained to the palace, 1 Kings, iv. 6; xviii. 3; 2 Kings, xviii. 18; 2 Chron. xxviii. 7; Is. xxii. 15; xxxvi. 3; xxxvii. 2, et seq. He wore, as a mark of his office, a robe of a peculiar fashion, bound with a precious girdle, and carried on his shoulder a richly-ornamented key, Is. xxii. 22.

III. **אֲשֶׁר עַל הַמְּלֻכָּה**, *the keeper of the wardrobe*, the place in which were deposited the garments destined by the king for those whom he designed particularly to honour, 2 Kings, x. 22.

IV. **רַעַח הַמְּלֻכָּה**, or **עַד**, *the king's friend or intimate*, was the person who sustained this relation to the king, with whom he conversed with the greatest familiarity; who sometimes had the

care of the palace, and even the charge of the kingdom, 1 Kings, iv. 5; 1 Chron. xxvii. 33. In the time of the Maccabees, *the king's friend* was a phrase of a more general signification, and was applied to any one who was employed to execute the royal commands; or who sustained a high office in the government, 1 Macc. x. 65; xi. 26, 27.

V. *The king's lifeguard.* They were denominated by the Egyptians and Babylonians פְּנַצְחִים, executioners; and, by the Hebrews, in the time of David, צָרִירִים, CHERETHITES, i. e. extirpators, Gen. xxxvii. 36; xxxix. 1; 2 Sam. xx. 23; 1 Kings, i. 38; ii. 25, 34; 2 Kings, xxv. 8, 10, 11. The commander of this body of men was called the prefect or *the captain of the guard*, שֵׁר חַפְצָחִים, Gen. xl. iii. 4; Jer. xxxix. 9—11; xl. 1—5; xli. 10; xlvi. 6; lii. 12—20; Dan. ii. 14, 15. They derived their name from the nature of their office, which was to execute the sentence of death when it had been pronounced by the king.

In the time of David they were likewise called פְּלִיטִים, PELETHITES, i. e. *the expeditious*. In the reign of Saul, and also subsequently to the time of David, the name commonly applied to them was that of *runners*, רַצְנִים; for although they were soldiers, and it was their particular business to guard the palace, they were, nevertheless, employed to transmit the royal laws and edicts to distant places; to run before the king's chariot, as a part of his retinue; and likewise, as we have reason for believing, when the king walked out with his wives, to drive the multitude from the way; a custom which still prevails in the east, 2 Sam. xv. 1; 1 Kings, xiv. 27; 2 Kings, x. 15.

In Persia, the *king's runners* were a class of persons distinct from his guards. In order that they might be everywhere known, they bore a peculiar sort of poniard, called by the Persian name CHANGAR. They had the power of compelling any one whom they met to furnish them with a horse or other animal to ride on; or to go himself as a guide. Hence the origin of the exotic Greek word ἀγγαρεύειν, ANGARIARE, Matt. v. 41; xxvii. 32; Mark, xv. 21.

The lifeguard (otherwise called the pretorian band) of the Maccabees, and subsequently of Herod and his sons, were foreigners. They bore a lance or long spear, and were thence denominated in Greek, σπεκουλάτωρες, Mark, vi. 27.

## §. 236. THE KING'S HAREM. -

The women of the king's harem are to be considered as making a part of his retinue or equipage; since, generally speaking, they were merely destined to augment the pomp that was wont to be attached to his character and his situation. The multiplication of women in the character of wives and concubines was forbidden, it is true, by Moses, (Deut. xvii. 17,) but the Hebrew kings, especially *Solomon*, paid but little attention to his admonitions, and too readily and wickedly exposed themselves to the dangers which Moses had anticipated as the result of pursuing the course which he had interdicted, 1 Kings, xi. 1—3; 2 Chron. xi. 21; xiii. 21.

The kings willingly submitted to any expense which might be deemed necessary in ornamenting the persons of their women, and of the eunuchs (the black ones especially) who guarded them. It may be remarked here, that eunuchs were brought at a great expense from *foreign* countries, inasmuch as castration was contrary to the Mosaic law, Lev. xxii. 24; Deut. xxiii. 1. As a proof of the employment of eunuchs at the Hebrew court, see the following passages, 1 Kings, xxii. 9; 2 Kings, viii. 6; ix. 32, 33; xx. 18; xxiii. 11; Jer. xxxviii. 7; xxxix. 16; xli. 16. The women of the harem were considered as concubines to the king. But the successor to the throne, although he came into possession of the harem, was not at liberty to have any intercourse with the members of it.

Adonijah, accordingly, who, in his zeal to obtain Abishag, a concubine of David, who had been untouched, let fall certain unadvised expressions relative to the kingdom, was punished with death; having given, both by the nature of the request, which was unlawful, and by the manner in which it was made, too evident indications of a seditious spirit, 1 Kings, ii. 13—15, et seq. Though the king had unlimited power over the harem, yet the wife who was chiefly in favour, and, most especially, the mother of the king, had great authority and weight in political concerns, 1 Kings, xi. 3; 2 Chron. xxi. 6; xxii. 3. Hence in the Books of Kings and Chronicles the mother of the king is everywhere spoken of as one of the royal counsellors.

### §. 237. THE METHOD IN WHICH THE OFFICERS AND OTHERS HELD INTERCOURSE WITH THE KING.

The kings of the east, as has been already observed, are almost inaccessible. Those who seek any favour, or wish to present any accusation, are under the necessity of giving a paper to that effect to one of the officers attached to the court, in order that it may be handed by him to the king, 2 Kings, iv. 13. In case no one is willing to receive it, they themselves take the opportunity, when the king appears in public, to present it to him in person. If the inhabitants of a province wish to accuse their governor, many hundreds of them, assembling at the harem, utter loud exclamations, tear their clothes, and scatter dust in the air, till a messenger is sent from the king to inquire the cause, Exod. v. 15—19.

But to the kings of the Hebrews, as has also been stated, there was more easy access, 2 Sam. xiv. 2, 3; xv. 2, 3.

Those who went before the king, even the principal officers in the government, appeared in his presence with the customary obeisance and ceremony, and stood like servants before their master. Hence to "*stand before the king*" is a phrase which means the same as to be occupied in his service, and to perform some duty for him, Gen. xli. 46; 1 Sam. xxii. 6, 7; 1 Kings, x. 8; xii. 6—8; Dan. i. 18. The same expressions are used in respect to the priests and Levites, who were the ministers or officers of God, to denote the religious services which it was their part to perform, Deut. x. 8; xvii. 12; Jer. xv. 1; xviii. 20; xxviii. 5; Ps. xxiv. 3; Luke, xviii. 11, 13.

The servants and officers of the king were entirely dependent on his will; and they exercised a similar arbitrary power (for instance, the governors of provinces) over those who were immediately subject to themselves. Hence it is that the prophets frequently complain of their oppressions and violence.

The royal officers of every grade are denominated the *servants of the king*; and, like the orientals of the present day, they were proud of this denomination. They gloried in yielding prompt obedience to the orders of their master, even if such orders were unjust.

Those who have the management of the collection of the revenues, or who hold any places of trust, are not often called to an

account. In case they are called upon to render an account of their proceedings, they show themselves well versed in the arts of deception ; but the consequence of the discovery of an attempt at misrepresenting or defrauding, is almost certain destruction, Luke, xvi. 2. It should be observed, however, that the case was somewhat different with respect to Persia, inasmuch as the magistrates in the provinces were visited yearly by a legate from the king, who, being supported in his duties by the attendance of an army, investigated the state of affairs, and the management of the governors.

#### §. 238. MAGISTRATES DURING AND AFTER THE CAPTIVITY.

The Hebrews, during the captivity, and after that period, continued among them that class of officers, denominated *heads of families*, and also probably, *the princes of the tribes* ; who, under the direction of the royal governors, ruled their respective tribes, and family associations, Ezek. xiv. 1 ; xx. 1—8 ; Ezra, i. 5 ; iv. 3 ; v. 5 ; vi. 8 ; Neh. ii. 16 ; iv. 13 ; vi. 17, 18. But it is most probable that Jehoiachin, and afterwards Shealtiel and Zerubbabel, held the first rank among them, or in other words, were their princes.

After their return to their native country, the Hebrews obeyed their *נָצְרָן*, or *president*. Such were Zerubbabel, Ezra, and Nehemiah, who were invested with ample powers for the purposes of government, Ezra, vii. 25. When, from any cause, there was no person to act as *president*, authorised by the civil government, the high priest commonly undertook the government of the state.

This state of things continued while the Hebrews were under the Persians and Greeks, until the time of Antiochus Epiphanes, in whose reign they appealed to arms, shook off the yoke of foreign subjugation, and having obtained their freedom, made their high priests *princes*, and at length *kings*.

The Jews who were scattered abroad, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. The person who sustained the highest office among those who dwelt in Egypt, was denominated *ΑΛΑΒΑΡΧΟΣ* ; the magistrate at the head of the *Syrian* Jews was denominated *ΑΡΧΩΝ*.

While the Jews were under the Roman government, they en-

joyed the privilege of submitting litigated questions to referees, whose decisions the Roman pretor was bound to see put in execution, Cod. lib. I. tit. ix. 1. 8. de Judæis. As Christians, when they first made their appearance, were regarded as a sect of the Jews, they likewise enjoyed the same privilege. Paul, accordingly, blamed them, (1 Cor. vi. 1—7,) because they were in the habit of bringing their causes before the pretor, instead of leaving them to referees.

### §. 239. TETRARCHS.

After the subjugation of the Jews by the Romans, certain provinces of Judea were governed by that class of Roman magistrates denominated *tetrarchs*. The office of tetrarch had its origin from the Gauls; who, having at a certain time made an incursion into Asia Minor, succeeded in taking from the king of Bithynia that part of it which is denominated from their own name, *Galatia*. The Gauls, who made this invasion, consisted of three tribes; and each tribe was divided into four parts or tetrarchates, each of which obeyed its own tetrarch. The tetrarch was of course subordinate to the king. The appellation of tetrarch, which was thus originally applied to the chief magistrate of the fourth part of a tribe, subject to the authority of the king, was afterwards extended in its application, and was given to any governors, subject to some king or emperor, without regard to the portion of the people or tribe which they governed. Thus Herod Antipas, and Philip, although they did not rule so much as a fourth part of Judea, were denominated tetrarchs, Matt. xiv. 1; Luke, ix. 7; Acts, xiii. 1. Although these rulers were dependent upon Cæsar, i. e. the Roman emperor, they, nevertheless, governed the people who were committed to their immediate jurisdiction, according to their own choice and discretion. They were inferior, however, in point of rank, to the *ethnarchs*, who, although they did not publicly assume the name of king, were addressed with that title by their subjects; as was the case, for instance, in respect to Archelaus, Matt. ii. 22; Josephus, Antiq. lib. XVII. c. 11. §. 4.

### §. 240. ROMAN PROCURATORS.

Procurators (a magistrate well known among the Romans) are denominated in the New Testament ἡγεμόνες, but it appears that

they are called by Josephus ἐπίτροποι. Judea, after the termination of the ethnarchate of Archelaus, was governed by rulers of this description, and likewise during the period which immediately succeeded the reign of Herod Agrippa.

PROCURATORS were sometimes Roman knights, and sometimes the freedmen of the emperor. *Felix* was one of the latter class, Acts, xxiii. 24—26; xxiv. 3, 22—27; and, according to the remarks of Suetonius in his life of Claudius, which are confirmed by Tacitus in his History, (V. 9,) was, for some particular reason, very dear to the emperor; but was, nevertheless, a very wretched governor. Festus also, according to Herodian, (IV. 8. 11,) was a *freedman*, Acts, xxiv. 27; xxv. 12; xxvi. 24, 25. It may be necessary to remark here, by way of explanation, that procurators were sent by the emperor, independently of the vote or concurrence of the senate, into those provinces which had been reserved for his own use, and might be considered, during his reign, as his personal property. They were commonly situated in the extremities of the empire. The business of the procurators, who were sent to them, was to exact tribute, to administer justice, and to repress seditions. Some of the procurators were dependent on the nearest proconsul or president; for instance, those of Judea were dependent on the proconsul, governor, or president of Syria. They enjoyed, however, great authority, and possessed the power of life and death. The only privilege in respect to the officers of government, that was granted by the procurators of Judea to that nation, was the appointment from among them of persons to manage and collect the taxes. In all other things they administered the government themselves, except that they frequently had recourse to the *counsel* of other persons, Acts, xxiii. 24—36; xxiv. 1—10; xxv. 23.

The military force that was granted to the procurators of Judea, consisted of six *cohorts*, σπεῖραι, of which five were stationed at Cæsarea, where they resided, and one at Jerusalem in the tower of Antonia, which was so situated as to command the temple, Acts, x. 1; xxi. 32. It was the duty of the military cohorts to execute the procurator's commands, and to repress seditions, Matt. viii. 5; xxvii. 27; xxviii. 12; Mark, xv. 16; John, xix. 2, 23.

At the great festivals, when there were vast crowds of people at Jerusalem, the procurators themselves went from Cæsarea to

that city, in order to suppress any commotions which might arise, Matt. xxvii. 2—65; John, xix. 2, et seq.

#### §. 241. OF THE TRIBUTE AND HALF-SHEKEL OF THE TEMPLE.

The management of the provincial revenues was generally committed to the Roman knights, who were thence denominated ἀρχιτελῶναι and τελωνάρχαι, *publicans*; the tax-gatherers or exactors, whom they employed, were termed τελῶναι. It was different in Judea, for there the management of the revenues, as already observed, was committed to the Jews themselves; and those who held this office eventually obtained an equal rank with the knights of Rome, Luke, xix. 2; Josephus, Jewish War, lib. II. c. 14. §. 9.

The subordinate agents in collecting the revenues, τελῶναι, who are denominated in the Vulgate, though somewhat incorrectly, *publicans*, took their position at the gates of cities, and in the public ways; and, at the place appointed for that purpose, called the “*receipt of custom*,” examined the goods that passed, and received the monies that were to be paid, Matt. ix. 9; Mark, ii. 14; Luke, v. 27, 29. These tax-gatherers, if we may believe Cicero, were more inclined to exact too much than to forget the promise which they had made to their masters; and were, accordingly, in consequence of their extortions, every where, more particularly in *Judea*, objects of hatred, and were placed in the same class with notorious sinners, Mark, ii. 15, 16; Luke, iii. 12, 13; comp. Talmud, Baba Kama, c. 10, 113; Col. I; Nedarrim, c. 3. The Pharisees held no communication with them; and one ground of their reproaches against the Saviour was, that he did not refuse to sit at meat with persons of such a character, Matt. v. 46, 47; ix. 10, 11; xi. 19; xviii. 17; xxi. 31, 32.

THE HALF-SHEKEL TAX was a tax or tribute to be paid annually by every adult Jew at the temple. It was introduced after the captivity, in consequence of a wrong interpretation of certain expressions in the Pentateuch; and differed from the revenue which accrued to the kings, tetrarchs, and ethnarchs; and from the general tax that was assessed for the Roman Cæsars. It was required that this tax should be paid in Jewish coin, a circumstance to which an allusion is made in Matt. xxii. 17—19, and likewise in Mark, xii. 14, 15. In consequence of

this mode of payment being adopted, (as the Talmudists assert, Shekalim, I. 1, 3,) money-changers, *καλλιθεαται*, seated themselves in the temple, on and after the fifteenth of the month Adar, for the purpose of exchanging, for those who might wish it, Roman and Greek coins for Jewish half-shekels. The prominent object of the temple money-changers was their own personal emolument; but the acquisition of property in this way was contrary to the spirit of the law in Deut. xxiii. 20, 21. It was for this reason that Jesus drove them from the temple, Matt. xxi. 12; Mark, xi. 15; John, ii. 15.

Messengers were sent into other cities for the purpose of collecting this tax, (Matt. xvii. 25); according to the Talmudists, (Shekalim, I. 1, 3,) during the month *Adar*, who also state that, in case payment was not made by the twenty-fifth of that month, a security was taken from the delinquent.

The Jews who collected this tax from their countrymen dwelling in foreign nations, transmitted the sums collected every year to Jerusalem. This accounts for the immense amount of the treasures which flowed into the temple, Josephus, Antiq. lib. XIV. c. 7. §. 2; Cicero pro Flacco, 28.

### CHAPTER III.

#### OF TRIALS AND PUNISHMENTS.

##### §. 242. OF JUDGES.

ACCORDING to the Mosaic Law there were to be judges in all the cities, whose duty it was also to exercise judicial authority in the neighbouring villages; but weighty causes and appeals were submitted to the supreme judge or ruler of the commonwealth; and in case of a failure here, to the high priest, Deut. xvii. 8, 9.

In the time of the monarchy, weighty causes and appeals were heard by the king; who, in very difficult cases, appears to have consulted the high priest, as is customary at the present day among the Persians and Ottomans.

The judicial establishment was reorganised after the captivity,

and two classes of judges, the superior and inferior, were appointed, Ezra, vii. 25. Nevertheless, the more difficult cases, and appeals, were either brought before the ruler of the state called **נָצְרָה**, or before the high priest; until, in the age of the Maccabees, a supreme judicial tribunal was instituted, which is first mentioned under Hyrcanus II., Josephus, Antiq. lib. xiv. c. 9. §. 3.

This tribunal is not to be confounded with the seventy-two counsellors who were appointed to assist Moses in the civil administration of the government; but who never fulfilled the office of judges.

### §. 243. THE SANHEDRIN.

This tribunal, which is properly called *συνέδριον*, SYNEDRIUM, but is denominated by the Talmudists SANHEDRIN, was instituted in the time of the Maccabees, and was composed of seventy-two members. The high priest generally sustained the office of president, or רָאשׁ הַקְדֵּשׁ, in this tribunal. The next in authority, or the vice-president, was called in Hebrew אָבִי בֵּית, likewise אָבִי; and the second vice-president, סָנָהָדרִין; the former of whom sat on the right, and the latter on the left hand of the president, comp. Matt. xx. 21.

The members who were admitted to a seat in the Sanhedrin were as follows:

I. CHIEF PRIESTS, *ἀρχιεγέτες*, who are often mentioned in the New Testament and in Josephus, as if they were many in number. They consisted partly of priests, who had previously exercised the high-priesthood; and partly of the heads of the twenty-four classes of priests, who were called, in an honorary way, *high* or *chief* priests.

**II. ELTERS, πρεσβύτεροι.** That is to say, the princes of the tribes, and the heads of family associations.

### III. THE SCRIBES, or learned men.

Yet all the scribes, or learned men of the nation, and all the elders, did not hold a seat in the Sanhedrin; but those only who had obtained the privilege by election, or by a nomination from the ruling executive authority. For this reason, viz. because they were made members of the Sanhedrin in the same way, they are constantly joined together; *πρεσβύτεροι καὶ γραμματεῖς*, scribes

*and elders*, Matt. xxvi. 57, 59; xxvii. 3, 12, 20, 41; Acts, iv. 5; vi. 12.

The Talmudists assert that this tribunal had secretaries and apparitors ; and the very nature of the case forbids us to doubt the truth of the assertion. The place of their sitting, however, is a question on which there is more difference of opinion. The Talmudists state that it was in the temple, but Josephus, in his history of the Jewish war, (lib. V. c. 4. §. 2; lib. VI. c. 6. §. 3.) mentions *βουλήν*, *the council*, *βωλευτήριον*, *the place of assembling*, and also the *Archives*, as being not far from the temple, on mount Zion. But in the trial of Jesus, it appears they were assembled, and that very hastily, *in the palace of the high priest*, Matt. xxvi. 3, 57; John, xviii. 24.

The Talmudists state that when met they took their seats in such a way as to form a semicircle ; and that the president and two vice-presidents occupied the centre. We learn from other sources, that they either sat upon the floor, a carpet being spread under them; or upon cushions slightly elevated, with their knees bent and crossed ; as is the custom at the present day in the east.

Appeals and other weighty matters were brought before this tribunal. Among other questions of importance, subject to its decision, the Talmudists (*Sanhedrin*, I. 5. X. 89.) include the inquiry, “Whether a person be a false prophet or not?” Comp. Luke, xiii. 33. Its power had been limited, in the time of Christ, by the interference of the Romans. It was still, however, in the habit of sending its legates or messengers to the synagogues in foreign countries, (Acts, ix. 2,) and retained the right of passing the sentence of condemnation ; or, what is similar in effect, of decreeing punishment in cases where there was proof of criminality : but the power of *executing* the sentence when passed was taken from it, and lodged with the Roman procurator, John, xviii. 31; *Sanhedrin*, p. 24. col. 2. There was one exception, it is true, during the procuratorship of Pilate, and only *one* ; for he permitted the Sandhedrin themselves, in the case of Christ, to see the sentence, of which they had been the authors, put in execution, John, xviii. 31; xix. 6. The stoning of Stephen was not done by the authority of the Sanhedrin ; but in a riot, Acts, vii. James, the brother of John, (Acts, xii. 2,) was slain, in consequence of a sentence to that ef-

fect from king Herod Agrippa. The high priest Ananus did indeed condemn James, the brother of Jesus, (i. e. relation or cousin,) to be stoned, and others likewise; but it was done when the procurator was absent, and was disapproved by the Jews themselves. Consult the large German edition of this work, P. II. vol. ii. §. 132. p. 121, 122.

[NOTE.—ON THE SANHEDRIN OF SEVENTY, INSTITUTED BY MOSES IN THE WILDERNESS.—A remark was made at the close of the 242nd section as follows; “*This tribunal, (viz. the Jewish Sanhedrin,) is not to be confounded with the seventy-two counsellors, who were appointed to assist Moses, etc.*” The following extract from Michaelis, whose opinions on such a subject every scholar will feel an interest in knowing, will give, probably, a correct idea of the institution, to which an allusion is made in that section.

“Moses established in the wilderness another institution which has been commonly held to be of a judicial nature; and under the name of *Sanhedrin* or *Synedrium*, much spoken of both by Jews and Christians, although it probably was not of long continuance. We have the account of its establishment in Numb. xi.; and if we read the passage impartially, and without prejudice, we shall probably entertain an opinion of the *Synedrium* different from that generally received, which exalts it into a supreme college of justice that was to endure for ever.

“A rebellion that arose among the Israelites distressed Moses exceedingly. In order to alleviate the weight of the burden that oppressed him, he chose from the twelve tribes collectively, a council of seventy persons to assist him. These, however, could hardly have been judges; for of *them*, the people already had between sixty and seventy thousand.<sup>a</sup> Besides, of what use could seventy new judges, or a supreme court of appeal, have been in crushing a rebellion. It seems much more likely, that

<sup>a</sup> Without including the tribe of Levi, there were,

Judges of tens,	60,355
of hundreds,	6,035
of thousands,	603

in all,                    66,993

this selection was intended for a supreme senate to take a share with Moses in the government; and as it consisted of persons of respectability, either in point of family or merits, it would serve materially to support his power and influence among the people in general. By a mixture of aristocracy, it would moderate the monarchical appearance which the constitution must have assumed from Moses giving his laws by command of God, and it would unite a number of powerful families together, from their being all associated with Moses in the government.

"It is commonly supposed that this Synedrium continued permanent; but this I doubt. For in the whole period from the death of Moses to the Babylonish captivity, we find not the least mention of it in the Bible; and this silence, methinks, is decisive; for in the time of the judges, but particularly on those occasions when, according to the expression of the book of Judges, *there was neither king nor judge in Israel*; and again, during those great political revolutions, when David by degrees became king over all the tribes, and when the ten tribes afterwards revolted from his grandson, Rehoboam; and lastly under the tyrannical reigns of some of the subsequent kings; such a supreme council of seventy persons, if it had been in existence, must have made a conspicuous figure in the history; and yet we find not the least trace of it; so that it merely appears to have been a temporary council instituted by Moses for his personal service and security; and as he did not fill up the vacancies occasioned in it by deaths, it must have died out altogether in the wilderness.

"No doubt the Jews, after their return from the Babylonish captivity, *did* institute a Sanhedrim at Jerusalem, of which frequent mention is made not only in the New Testament, but also in Jewish writings. But this was merely an imitation of the ancient Mosaic Synedrium, with the nature of whose constitution the later Jews were no longer acquainted; for they had indeed become ignorant of almost all the customs of their ancestors."]

#### §. 244. OTHER TRIBUNALS IN THE TIME OF CHRIST.

Josephus, (Antiq. IV. 8. 14.) states, that in every city there was a tribunal of seven Judges, with two Levites as apparitors, and that it was a Mosaic institution. That there existed such an institution in his time, there is no reason to doubt; but he probably erred in referring its origin to so early a period as the days

of Moses. This tribunal, which decided causes of less moment, is denominated, in the New Testament, *κρίσις*, or *the judgment*, Matt. v. 22.

The Talmudists mention a tribunal of twenty-three judges, and another of three judges; but Josephus is silent in respect to them. The courts of twenty-three judges were the same with the synagogue tribunals, mentioned in John, xvi. 2; which merely tried questions of a religious nature, and sentenced to no other punishment than "forty stripes save one," 2 Cor. xi. 24.

The court of three judges was merely a session of referees, which was allowed to the Jews by the Roman laws; for the Talmudists themselves, in describing this court, go on to observe, that one judge was chosen by the accuser, another by the accused, and a third by the two parties conjunctly; which shows at once the nature of the tribunal.

#### §. 245. THE TIME OF TRIALS.

The time, at which courts were held, and causes were brought before them for trial, was in the morning, פָּנָה, Psalms, ci. 8; Jer. xxi. 12. According to the Talmudists, (*Sanhedrin*, IV.) it was not lawful to try causes of a capital nature in the night; and it was equally unlawful to try criminals, pass sentence, and carry it into execution on the same day. The last particular was very strenuously insisted on. It is worthy of remark, that all these practices, which were observed in other trials, were neglected in the tumultuous trial of Jesus, Matt. xxvi. 57, et seq.; John, xviii. 13—18. For what the modern Jews assert, viz. that forty days were allowed to Jesus, to make his defence in, is not mentioned by the more ancient writers.

The trial of causes on the days of the national festivals is forbidden in many passages in the Talmud. Whatever might have been the ground of this prohibition, it at any rate contravened the spirit of the remark in Deut. xvii. 13. viz. "*And all the people shall hear, and fear, and do no more presumptuously.*" That is, shall hear and tremble at the sentence passed upon the guilty; for which they could not in general find so good an opportunity, as on the days of those festivals. Nor was there any reason to fear that the religious festivals of the nation would be profaned in this way, inasmuch as judicial tribunals, in a theocracy, were of divine institution. It may be further observed on

this point, that the reason assigned why the Jews in Matt. xxvi. 5, avoided the festival day, was the fear of an uproar among the people. But it appears, as soon as a person was found treacherous enough to betray the Saviour, that even the fears from this source vanished.

#### §. 246. OF THE FORUM OR PLACE OF TRIALS.

The places for judicial trials were in very ancient times the *gates* of cities, which were well adapted to this purpose, inasmuch as they were public, and were used not only for entering and departing, but also for fairs, places of business, and for the accommodation of those who were assembled merely to pass away the time, Gen. xxiii. 10, et seq.; Deut. xxi. 19; xxv. 6, 7; Ruth, iv. 1, et seq.; Psalms, cxvii. 5; Prov. xxii. 22; xxiv. 7. The place of trial was the same after the captivity as before, Zech. viii. 16. The Greek *forum*, *ἀγορά*, was also a place for fairs.

The AREOPAGUS itself, *ἀρειος πάγος*, i. e. *the hill of Mars*, was so called, because justice was said to have been pronounced there formerly against Mars, Acts, xvii. 19.

The Greeks assembled in the *forum* likewise, where the judicial tribunals had the place of their sitting, in order to examine into the conduct and qualifications of public magistrates, and candidates for office. Inquiries and examinations of this kind were expressed by the Greek word *δοκιμάζειν*, compare 1 Cor. xi. 28. The assembly of the citizens, convened on extraordinary occasions, was called in Greek *ἐκκλησία* or *σύγκλητος*. The convention of the citizens, which met on certain stated days, *ἡμέραι κύριαι*, which were designated by the law, and which recurred four times within every period of thirty-five days, called *κυρία*.

#### §. 247. FORM OF TRIAL.

Originally trials were every where very summary, except in Egypt; where the accuser committed the charge to writing, the accused replied in writing, the accuser repeated the charge, and the accused answered again, etc. Diodorus Sic. I. p. 75, compare Job, xiv. 17.

It was customary in Egypt for the judge to have the code of

laws placed before him; a practice which still prevails in the east, compare Dan. vii. 10.

Moses, however, when called upon to decide upon any litigated question, pursued that summary course, which was common among the nomadic tribes; and, in his laws of a permanent character, he did not establish any more formal or complicated method of procedure. He was, nevertheless, anxious that strict justice should be administered, and, therefore, frequently inculcated the idea, that God was a witness to judicial transactions. He interdicted, in the most express and decided manner, *gifts* or *bribes*, שָׁנִיא, which were intended to corrupt the judges, Exod. xxii. 21; xxiii. 1—9; Lev. xix. 15; Deut. xxiv. 14, 15. Moses also, by legal precautions, prevented capital punishments, and corporal punishments, which were not capital, being extended, as was done in other nations, both to parents and their children, and thus involving the innocent and the guilty in that misery which was justly due only to the latter, Exod. xxiii. 7; Deut. xxiv. 16, compare Dan. vi. 24. This salutary arrangement seems to have been neglected by the kings, 2 Kings, ix. 26; although in all other cases, where it was deemed expedient to inflict punishment, the form of trial was gone through, even in respect to those *innocent* persons, who had become the subjects of the royal displeasure, and were tried only to be condemned, 1 Kings, xxi. 7—16. The disregard of justice, which, in such instances, was manifested by the kings, exerted a bad influence on the minds of the judges; and, as we may learn from the repeated complaints of the prophets, they were too often guilty of partiality in their decisions.

The ceremonies which were observed in conducting a judicial trial, were as follows:

I. The accuser and the accused appeared before the judge or judges, Deut. xxv. 1, who sat with legs crossed upon the floor, which was furnished for their accommodation with a carpet and cushions. A secretary was present, at least in more modern times, who wrote down the sentence, and indeed every thing relative to the trial; for instance, the articles of agreement, entered into previously to the commencement of the judicial proceedings, Isaiah, x. 1, 2; Jer. xxxii. 1—14. The Jews assert, that there were *two* secretaries, the one being seated to the right of the judge, who wrote the sentence of not guilty; the other to

the left, who wrote the sentence of condemnation. Compare Matt. xxv. 33—46. That an apparitor or beadle was present, is apparent from other sources.

II. The accuser was denominated in Hebrew שָׁנִין, SATAN, or *the adversary*, Psalm, cix. 6; Zech. iii. 1—3. The judge or judges were seated ; but both of the parties implicated stood up, the accuser standing to the right hand of the accused. The latter, at least after the captivity, when the cause was one of consequence, appeared with hair dishevelled, and in a garment of mourning.

III. The witnesses were sworn, and in capital cases, the parties concerned, 1 Sam. xiv. 37—40 ; Matt. xxvi. 63. In order to establish the charges alleged, two witnesses were necessary, and, including the accuser, *three*. The witnesses were examined separately ; but the person accused had the liberty to be present when they gave their testimony, Numb. xxxv. 30 ; Deut. xvii. 1—15 ; Matt. xxvi. 59.

Proofs might be brought from other sources ; for instance, from written contracts, or from papers in evidence of any thing purchased or sold, of which there were commonly taken two copies, the one to be sealed, the other to be left open, as was customary in the time of Jerome, Jer. xxxii. 10—16.

IV. The parties sometimes, as may be inferred from Prov. xviii. 18, made use of the lot in determining the points of difficulty between them ; but not without a mutual agreement. The sacred lot of Urim and Thummim was anciently resorted to, in order to detect the guilty, Josh. vii. 14—24 ; 1 Sam. xiv. ; but the determination of a case of right or wrong in this manner, was not commanded by Moses.

V. The sentence was pronounced very soon after the completion of the examination ; and the criminal, without any delay, even if the offence were a capital one, was taken to the place of punishment, Josh. vii. 22, et seq. ; 1 Sam. xxii. 18 ; 1 Kings, ii. 23—26.

#### §. 248. PRISONS AND TORTURES.

As the execution immediately followed the sentence, there was little occasion for prisons. Indeed they are not to be found in Persia at the present day ; and it is customary to confine the

criminal in an apartment of the house of the judge. Compare Gen. xl. 3, 4.

The instrument of punishment mentioned in Job, xiii. 27; xxxiii. 11, in Hebrew **כַּד**, *the stocks*, was probably of Egyptian origin. Among the Hebrews, anciently, criminals were placed under a guard of persons employed for that purpose, Lev. xxiv. 12. Not unfrequently they were confined in empty cisterns.

The great variety in the names of *prisons* would induce one to imagine, that they were more frequently erected, and more often used in the latter, than in the early periods of the Jewish nation. They are as follows :

- (1.) **בָּאֵר**, *bôr*, which usually signifies a *cistern*, Gen. xl. 15.
- (2.) **סְפִירָה**, *bayt ha-sphîrah*, Gen. xxxix. 20. (The word appears to be of Coptic origin.)
- (3.) **בֵּית הַסּוֹרִים**, *bayt ha-sôrim*, (for Eccles. iv. 14.)
- (4.) **בֵּית הַלְּאָכֵר**, *bayt halâkar*, Jer. xxxvii. 15.
- (5.) **בֵּית הַקְּלָא**, *bayt ha-kkela*, 1 Kings, xxii. 27; 2 Kings, xxv. 29.
- (6.) **כִּילְאָה**, *kilâh*, Jer. xxxvii. 4; lii. 31.
- (7.) **בֵּית הַפְּנִכְחָת**, *bayt ha-penkhâth*, 2 Chron. xvi. 10.
- (8.) **מַקְבֵּר**, *makbêr*, Psalm, cxlii. 7; Isaiah, xxiv. 22; xlvi. 7.

If the great variety in the names of prisons be a proof that in the progress of time they were more and more multiplied, it is likewise an indirect evidence that they were employed, not only for the detention of criminals, but as a means of punishment and correction, Jer. xxxvii. 15—20.

Persons who were committed to prison were subjected to the further evil of being confined with *chains*, which occur under the Hebrew words **זְקִים**, *zêqîm*, and **כְּבָל**, *kibâl*; likewise under the word **בְּרִזְלָה**, *berîzlah*, *made of brass*, Psalm, cv. 18; cvii. 10; Jer. xl. 4; lii. 11.

The Jews, after the captivity, followed the example of other nations, and confined those in prison who failed in the payment of their *debts*. They had the liberty, likewise, to put in requisition the aid of *tortures*, *βασανιστάς*, and to punish the debtor with stripes, Matt. v. 26; xviii. 28—34.

At a more recent period still, they borrowed from the Greeks the custom of applying the *torture*, *βάσανος*, in order to extort a confession from the person accused, Wisd. ii. 19. The different kinds of *torture* are mentioned in the Treatise concerning the Maccabees, appended to the Works of Josephus. The Romans,

in some instances, fastened their criminals by one or both hands to a soldier. Such remained in their own houses, Acts, xxviii. 16; Seneca Epist. v. et de Tranquill. c. 20.

It was not unfrequently the case, that the keepers of prisons, when those who were committed to their charge had escaped, were subjected to the same punishment which had been intended for the prisoners, Acts, xii. 19; xvi. 27.

#### §. 249. REGULATIONS, ETC. IN RESPECT TO DEBTORS.

Those who had property due to them, might, if they chose, secure it by means of a mortgage, by a pledge, or by a bondsman.

The following remarks, in relation to this subject, are worthy of attention.

I. The creditor, when about to receive a pledge for a debt, was not allowed to enter the house of the debtor, and take what he pleased: but was to wait before the door, till the debtor should deliver up that pledge, which he could most easily do without, Deut. xxiv. 10, 11; comp. Job, xxii. 6; xxiv. 3, 7—9.

II. When a mill or millstone, or an upper-garment, was given as a pledge, it was not to be kept after sunset; and these appear to stand as examples for all other things which the debtor could not, without great inconvenience, dispense with, Exod. xxii. 25, 26; Deut. xxiv. 6, 12.

III. In the seventh or sabbatic year, during which the soil was not cultivated, and therefore the possessors of it could not be expected to make payments, a debt could not be exacted; hence the sabbatic year was denominated **נַעֲמָשׁ** or *deferring*, Deut. xv. 1—11. But at other times, in case the debt was not paid, the lands or the house of the debtor might be sold. The property thus sold appears to have continued in the possession of the purchaser only until the year of Jubilee, when it was returned to the original possessors, or their heirs, Prov. xxxi. 16.

In case the house, or land, should not be sufficient to cancel the debt; or if the debtor had no property, he himself, his wife and children, were sold into slavery, Prov. xxii. 27; Mic. ii. 9.

If a person had become bondsman for another, he was liable to be called upon for payment in the same manner as the original debtor. We see in this law the ground of the admonitions in the Book of Proverbs, (vi. 1—4; xi. 15; xvii. 18; xxii. 26,) that a person should not too readily give his hands to, or “*strike hands*”

with the debtor, in the presence of the creditor, i. e. become his surety.

### *Novæ Tabulæ.*

This was a phrase applied by the Romans to a general cancelling of debts. The assertion of Josephus, (Antiq. III. 12. 1,) that there was an extinction of debts on every returning Jubilee among the Hebrews, corresponding to the state of things among the Romans at the recurrence of the *Novæ Tabulæ*, is applicable only to the age in which he himself lived. It is true, however, (but it was an extraordinary case,) that Nehemiah, (v. 1—12,) in order to relieve the wants and to improve the condition of the poor, permitted *Novæ Tabulæ*.

### §. 250. ON USURY.

Moses enacted a law to the effect, (Exod. xxii. 25 ; Lev. xxv. 35, 36, 37;) that interest should not be taken from a *poor person*, neither for *borrowed money*, קָשָׁוֹר, nor for articles of consumption, קְרַבִּית, קְרַבֵּה, for instance *grain*, which was borrowed with the expectation of being returned. A difficulty arose, in determining who was to be considered a *poor person*, in a case of this kind; and the law was accordingly altered in Deut. xxiii. 20, 21 ; and extended in its operation to all the Hebrews, whether they had more or less property ; so that interest could be lawfully taken only of foreigners.

The Hebrews were, therefore, exhorted to lend money, etc. as a deed of mercy and brotherly kindness, Deut. xv. 7—11 ; xxiv. 13. And hence it happens, that we find encomiums every where lavished upon those, who were willing to lend, without insisting upon interest for the use of the thing lent, Psalms, xv. 5 ; xxxvii. 21, 26 ; exii. 5 ; Prov. xix. 17 ; Ezek. xviii. 8.

This regulation with regard to taking interest was very well suited to the condition of a state, that had been recently founded ; and which had little mercantile dealings ; but it would be very unwisely introduced into communities that are much engaged in commerce.

### §. 251. THE SMALLEST PUNISHMENT.

*Excision from the people*, of which we shall speak more particularly hereafter, was the punishment that followed a *deliberate*

transgression of the ceremonial law. If transgressions of the ceremonial law, (or indeed, of certain natural laws, sanctioned by a civil penalty,) were committed, *without deliberate premeditation*, through error, precipitancy, or ignorance, the offender could avoid the punishment of *excision*, if he chose, by voluntarily offering a sacrifice, Numb. xv. 27—31. In this way transgressors were invited to render satisfaction to the person injured; and to pursue, in future, a less erroneous course. But it should be remarked, that, in offering a sacrifice, the offender merely avoided the penalty of the *civil law*; the taking of this step could not of itself reconcile him to God, and do away the evil he had committed in the sight of Omnipotence, Heb. ix. 13, 14.

Expiatory sacrifices of this kind could be offered only for transgressions of a particular character: viz. those, which are called in Hebrew חַטָּאת, קַרְבָּן, שְׁמִנִּים *sins*; and those, which are denominated מַזְבֵּחַ, בְּשֻׂרָה, trespasses.

It is worthy to be observed, that a sin-offering is expressed in Hebrew by the same words, viz. חַטָּאת, which mean the *sin* itself; and it is the same in the other case, viz. בְּשֻׂרָה, etc. a *trespass* also a *trespass-offering*.

Both the *sin* and *trespass* offerings are expressly defined (Lev. iv. v.): but the exact distinction between the transgressions, to which they have reference, is very obscure. From an examination, however, of the statements in the chapters just referred to, it would seem, that *sins*, according to the technical application of the term in the ceremonial law, are violations of *prohibitory* statutes, i. e. doing something which the law commands *not* to do. *Trespasses*, on the other hand, are violations of *imperative* statutes, i. e. neglecting to do those things which are *commanded*. Consult the large German edition of this work, P. III. §. 101.

The guilty person incurred the expense of the victim. He confessed, to his confusion and shame, the *sin* or *trespass*, over the head of the animal; and, if he had unjustly taken another's property, and had not previously made a restoration of it, he not only restored it, but added a fifth part, Lev. vi. 1—5; Numb. v. 5, 10. In case the person, to whom restitution was to be made, was not living, it was made to his heirs: if this could not be done, it was made to the high priest, as the minister of Jehovah.

*Restitution*, which, under the old dispensations, was so frequently mentioned, and so strenuously insisted on, is not incul-

cated in the New Testament. This is owing to the circumstance, that it was considered a duty so generally known, and so freely admitted, as to require no further mention, Eph. iv. 28.

### §. 252. FINES AND INDEMNIFICATIONS, פְּנַצֵּחַ.

In some instances, the amount of a fine, or of an indemnification, was determined by the person who had been injured. In other instances, it was fixed by the estimation of the judge; in others it was defined by the law.

For instance,

(1.) The indemnification, which is termed פְּנַצֵּחַ, and שְׁמִינִיָּן פְּנַצֵּחַ, the *ransom of one's life*, i. e. the payment which might be made by a person, who had injured another, as a commutation for those corporal punishments, to which, in consequence of the law of retaliation, (*jus talionis*), he had exposed himself, was left to be determined by the mere pleasure of the person who had been injured, Exod. xxi. 30.

(2.) The amount to be paid, in order to secure a commutation of the punishment that was enacted by law against the owner of a ferocious bull, which, although the owner had been previously admonished of its character, had killed a free person, was left to be determined by the avenger of blood. This is the only instance, in which a commutation of the punishment was allowable, where death was the penalty of the crime, Exod. xxi. 28—31.

(3.) If two men, in contending with each other, injured a woman with child, so as to cause a premature birth, a fine was to be paid, according to the estimation of the husband and the judge.

(4.) If a servant were slain by an ox known to be ferocious by the owner, the owner was obliged to pay thirty shekels, Exod. xxi. 32; comp. Deut. xxii. 19.

None of these fines were paid to the state, but all of them to the person who had been injured.

### §. 253. PUNISHMENT OF THEFT.

The restitution that was required to be made, in case of theft, was *double* the amount taken, Exod. xxii. 3, 6, 8. If a sheep, however, were stolen, and had been slain or sold, so that it was evident the thief had no design to make restitution, a fourfold, and, if this were the case in respect to an *ox*, a fivefold restitution was to be made. The reason of this distinction was, that

sheep, being kept in the desert, were more exposed than other animals to be stolen ; and oxen, being so indispensably necessary in an agricultural community, could not be taken from their owners in this manner without great injury and peculiar aggravation, Exod. xxii. 1.

In case the *thief*, **盜**, was unable to make the restitution demanded by the law, he was sold, with his wife and children, into servitude, Exod. xxii. 3 ; 2 Kings, iv. 1 ; comp. Gen. xlivi. 19 ; xliv. 17.

In the days of the kings, the fine for theft seems to have been increased, Prov. vi. 30, 31.

Capital punishment was decreed only against a thief who had taken any thing that was *accursed*, any thing to which the epithet **咒** was applicable, Josh. vii. 25 ; for what David asserts, in 2 Sam. xii. 5, in respect to the person who took away the lamb, viz. that he was worthy of death, means merely that he was *guilty*, since he immediately adds, “ He shall restore fourfold.” It appears, however, from the parable to which we allude, that both thieving and taking away by force, came under the same law, and were followed by the same punishment.

Whoever slew a thief that was attempting to break open a house at night ; that is, at any hour before sunrise, was left unpunished ; since he did not know but the thief might have a design upon his life ; and he was unable also, owing to the darkness, to identify, and thereby bring him to justice at a subsequent period, Exod. xxii. 2.

#### §. 254. CORPORAL PUNISHMENTS.

Corporal punishments may be limited to one kind, viz. the infliction of blows with a rod, or *scourging*, Lev. xix. 20 ; Deut. xxii. 18 ; xxv. 2, 3. The dignity of the person who had rendered himself liable to this punishment could not exempt him from its infliction. The terms, stripes, the rod, etc. are frequently used for punishment of any kind, Prov. x. 13 ; xvii. 26 ; Ps. lxxxix. 32 ; Jer. xxxvii. 15—20.

*Scourging* is very frequently practised at the present day in the east, as it was anciently ; with this difference, however, that the stripes were formerly inflicted on the back, but now on the soles of the feet.

The instrument commonly used to inflict the punishment was

a rod. *Scorpions*, עֲנָקִים, i. e. thongs set with sharp iron points or nails, called by the Romans HORRIBILIA, were applied, as a means of torturing, only by such as were known to be unrelenting; especially by cruel masters in the punishment of their slaves, 1 Kings, xii. 11. The application of such an instrument in punishing was not sanctioned by the laws of Moses.

The person who was convicted of a crime, and was sentenced to scourging, was extended upon the ground, and the blows, not exceeding forty, were applied upon his back, in the presence of the judge, Deut. xxv. 2, 3.

The Jews of later times, from their fear lest the stripes might exceed the number prescribed, fixed it at thirty-nine instead of forty, which stripes were inflicted in their synagogues, Matt. x. 17. They employed for the purpose, according to the Talmudists, (Maccoth, iii. 10,) a whip which had three lashes, so as to inflict a triple wound with one blow. Thirteen blows, therefore, made out the thirty-nine stripes, 2 Cor. xi. 24. That extreme and cruel scourging known among the Romans, in which there was no limitation of the number of the blows, is not to be confounded with that of which we are speaking. According to the Porcian law, such a scourging could not be inflicted on a person who was a Roman citizen. Consult Cicero pro Rabirio, ad Famil. X. 32. in Verrem, V. 53; and Acts, xvi. 22, 25—30, 37.

**NOTE.** *Extinction of the sight*, עַזְבָּת, was not practised among the Hebrews, as a punishment. Nor was it, in truth, thus practised among other nations, except in cases where the persons, whose eyes were put out, would otherwise have been in a condition to have engaged in plots against the existing government. It was from the fear of this that the eyes of rebellious kings were put out, Jer. lii. 11; 2 Kings, xxv. 7. In Persia, so late as the seventeenth century, a silver style of that kind which was used in painting the eyebrows, was heated red-hot, and thrust into the eye of the son of a king, for the purpose of destroying the sight; or at least destroying it so far as to take away the power of distinctly discerning objects.

### §. 255. ON RETALIATION.

If a man, in a personal conflict with another, smote him to such a degree as to cause confinement to his bed, he was bound

to make him indemnification, Exod. xxi. 18, 19. When, in such a contest, injury was intentionally done to a particular member of the body, or life was taken away; life was rendered for life, eye for eye, tooth for tooth, burning for burning, wound for wound, stripe for stripe, hand for hand, foot for foot, Exod. xxi. 23—25; Lev. xxiv. 19—22. A false witness, likewise, according to the *law of retaliation* (*JUS TALIONIS*), was to be punished with the same punishment which was decreed against the crime, in reference to which he had falsely testified, Deut. xix. 16—21.

In the time of Christ, the *JUS TALIONIS* (Matt. v. 38—40) was confounded with moral principles, i. e. [it was taught that the law of Moses, which was merely civil or penal, rendered it perfectly justifiable, in a moral point of view, for a person to inflict on another the same injury, whatever it might be, which he himself had received.] The persons who expounded the law to this effect do not appear to have recollected [its true character, as a civil or penal law, which originated from the circumstances of the times ;] and seem not to have remembered, that the literal retaliation could not take place until after the decision of a judge on a suit, brought by the person injured, and then was never to exceed the original injury. Furthermore, it was by no means necessary that this retaliation should take place at all, since the aggrieved party might, either before or after the decision of the judge, make an arrangement with the aggressor, and relieve him from the infliction of the punishment to which he had legally exposed himself, on his rendering that satisfaction, which in the Hebrew is technically called פְּנָךְ, and פְּנַיִם, *a ransom*.

The *law of retaliation* was common among all ancient nations, and was, in truth, the most efficacious means of protecting a person from injuries. But, in progress of time, when feelings and manners had assumed a milder tone, *causes* which originated from one person's receiving bodily injuries from another, were brought into the common civil courts on the footing of other causes, and the punishment to be inflicted on the aggressor, or the satisfaction in any other way to be rendered to the injured party, was left entirely to the person who sat as judge.

The arguments which have been employed against the expediency and propriety of the *JUS TALIONIS*, are of no great weight. For instance, it has been said, that this system of retaliation increased the number of injured and mutilated persons in the com-

munity; when, on the contrary, it probably diminished it, as a person would naturally be cautious how he inflicted wounds on the body of another, when he was fully aware of what might be the consequences to *himself*. Another objection is, that it would be very difficult, or altogether impossible, to requite upon the original aggressor just as much and no more than had been suffered by the injured person. But the answer is, if, from any circumstance, he *should* suffer more, all he has to do is to attribute it to *himself*, and to consider it as what he might very naturally have expected.

#### §. 256. MOSAIC PUNISHMENTS.

Criminals, who had committed homicide, were punished (as we may learn as far back as Gen. ix. 6.) with *death*. But the mode in which this punishment was inflicted is not there stated.

##### *Decapitation and the Sword.*

DECAPITATION, or beheading, was a method of taking away life that was known and practised among the Egyptians, Gen. xl. 17—19. This mode of punishment, therefore, must have been known to the Hebrews. And it may further be remarked, that if, in truth, there occur no indubitable instances of it in the time of the early Hebrew kings, it is clear, that something which much resembles it may be found in such passages as the following, viz. 2 Sam. iv. 8; xx. 21, 22; 2 Kings, x. 6—8. It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered *decapitation*, Matt. xiv. 8—12; Acts, xii. 2. We must observe, however, lest these remarks should cause an erroneous impression, that beheading was not sanctioned by the laws of Moses. The *Mosaic* punishment the most correspondent to it was that of the *sword*; with which the criminal was slain in any way which appeared most convenient or agreeable to the executioner. That this statement, in respect to the liberty exercised by the executioner, is correct, may be inferred from the phrase, “*Rush upon him*,” and “*He rushed upon him*,” בְּרִנְבָּרֵן, בְּרִנְבָּרֵן, Judg. viii. 21; 1 Sam. xxii. 18; 2 Sam. i. 15; 1 Kings, ii. 25, 29, 31, 34. The probability is, however, that the executioner, generally, thrust the sword into the bowels of the criminal.

*Lapulation or Stoning.*

In addition to the use of the sword, *stoning* was another mode of effecting the punishment of death, authorised by the laws of Moses. *Stoning* was practised likewise among many other ancient nations.

Moses (following probably some ancient custom,) enacted, that the witnesses should throw the first stone against the criminal; and, after the witnesses, the people, Deut. xiii. 10; xvii. 7; Josh. vii. 25; John, viii. 7.

The assertion of the Talmudists, (*Sanhedrin*, vi. 1—4,) that the criminal was first thrown from an elevated scaffolding, and then stoned, is mere fable. The punishment of *stoning* is to be understood, wherever the mode of putting to death is not expressly mentioned. This mode of punishment is meant, consequently, in Lev. xx. 10, where the discourse is concerning adulterers. Accordingly, this is the construction put upon that passage in Ezek. xvi. 38, 40, and in John, viii. 5. Compare likewise Exod. xxxi. 14, and xxxv. 2, with Numb. xv. 35, 36. The opinion, therefore, of the Talmudists, who maintain that *strangulation* is the punishment, meant in the passage referred to in Leviticus, is not to be admitted.

**§. 257. EXCISION FROM THE PEOPLE; EXCOMMUNICATIONS.**

When God is introduced, as saying in respect to any person, “*I will cut him off, חִרְבָּה, from the people,*” the expression means some event in divine Providence, which shall eventually terminate the life of that person’s family. Consult 1 Kings, xiv. 10; xxi. 21; 2 Kings, ix. 8.

If the following expressions are used, “*He shall be cut off, חִרְבָּת, יְחִרְבָּת, from the people,*” the punishment of stoning is meant, Lev. xvii. 4; xx. 10—18; comp. Exod. xxxi. 14; xxxv. 2; Heb. x. 28.

The more recent Jewish interpreters have understood by **exclusion** from the people, *excommunication*; and have accordingly made three species of it.

I. **EXCOMMUNICATION** in the slightest degree, **חַנִּינָה**, was separation from the synagogue, and the suspension of intercourse with all Jews whatever, even with a wife and domestics. A person who had exposed himself to excommunication of this na-

ture, was not allowed to approach another, nearer than a distance of four cubits. This separation was continued for thirty days; and in case the excommunicated person did not repent, the time might be doubled or tripled, even when the transgression, by means of which it was incurred, was of small consequence, Buxtorfii Lex. Chald. Talm. Rabb. col. 1304, et seq.

II. The second degree of excommunication is denominated בְּרִיךְ, *the curse*, and was more severe in its effects than that just mentioned. It was pronounced with imprecations in the presence of ten men, and so thoroughly excluded the guilty person from all communion whatever with his countrymen, that they were not allowed to sell him any thing, even the necessaries of life, Buxtorfii Lex. Chald. Talm. Rabbin. col. 827; comp. John, xvi. 1, 2; 1 Cor. v. 2—9.

III. The third degree of excommunication was more severe in its consequences than either of the preceding, and was denominated נַחֲרֵשׁ. It was a solemn and absolute exclusion from all intercourse and communion with other individuals of the nation; and the criminal was left to the justice of God, Buxtorfii Lex. Chald. Talm. Rabbin. col. 2463—2470.

Whether the word נַחֲרֵשׁ, be the same with מָשֵׁךְ, the NAME (i. e. *God*) comes, and with מָרֵן אֶתְנָה, *our Lord comes*, is a question on which there is a difference of opinion. It is most probable, that in the time of Christ, the second degree of excommunication was not distinguished from the third; and that both were expressed by the phraseology, which is used in 1 Cor. v. 5, and 1 Tim. i. 20, viz. *to deliver to Satan for the destruction of the flesh*.

#### §. 258. OF PUNISHMENTS, WHICH CONSIST OF POSTHUMOUS INSULTS.

It enters into the design of the Mosaic Laws to inflict punishments, but not punishments of such a nature as shall have a tendency to communicate a perpetual infamy to the person who suffers them. This remark applies to the living. It was sometimes the case that a lasting infamy, by means of posthumous insults, was heaped upon the dead.

The posthumous insults to which we refer, were as follows:

I. The body of the criminal who had been stoned, was burnt. Burning, as a mark of infamy, appears to have been an ancient

custom, retained by Moses, Gen. xxxviii. 24; Lev. xx. 14; xxi. 9; Josh. vii. 15, 25. The Jewish Rabbins suppose that the **BURNING**, which is mentioned in the Scriptures, is the operation of pouring melted lead down the throat of the living criminal. For this opinion there is no authority whatever.

II. Another mark of infamy was the suspension of the dead body on a tree or gallows. This was customary in Egypt, Gen. xl. 17—19; Numb. xxv. 4, 5; Deut. xxi. 22, 23. The person suspended was considered as a *curse*, *an abomination* in the sight of God, and as receiving this token of infamy from his hand. The body, nevertheless, was to be taken down and buried on the same day. The hanging, mentioned in 2 Sam. xxi. 6, was the work of the Gibeonites, and not of the Israelites. Posthumous suspension of this kind, for the purpose of conferring ignominy, differs materially from the **CRUCIFIXION** that was practised by the Romans, although the Jews gave such an extent to the law in Deut. xxi. 22, 23, as to include the last named punishment, John. xix. 31, et seq.; Galat. iii. 13.

III. Heaps of stones were raised either directly upon the dead body, or upon the place where it was buried, Josh. vii. 25, 26; 2 Sam. xviii. 17. The pile of stones gathered for this purpose, was increased by the contributions of each passing traveller, who added one to the heap, in testimony of his aversion to the crime.

Examine in connection with this the two hundred and ninth Section.

#### §. 259. PUNISHMENTS INTRODUCED FROM OTHER NATIONS.

There are other punishments mentioned in the Bible, in addition to those of which we have given an account; and which were introduced among the Hebrews at a period later than the days of Moses.

I. *Decapitation*. [This mode of punishment has been spoken of in the two hundred and fifty-sixth section.] It was properly a foreign punishment, and was frequently practised among the Persians, Greeks, Romans, and other nations.

II. *Strangulation*. The more recent Jews attributed the origin of this punishment to Moses, but without cause. They supposed strangulation to have been meant by the phrase, "*He shall die the death;*" and for the reason that this phrase was in-

tended to express the *easiest death*. But their notions of an easy death must have been very strange, since, by their own accounts, it was as follows:—the criminal was thrust up to his middle in mud; a handkerchief was then tied round his neck, which was drawn tight by two lictors; and, whilst the process of strangulation was thus proceeding, melted lead was poured down his throat; *Sanhedrin*, x. 3.

III. *Burning*. Persons were burnt alive in a *furnace*, which, as has been observed, resembled in its form a well, *Dan.* iii.; comp. *Chardin's Voyage*, vol. IV. p. 276. This mode of punishment was practised among the Chaldeans, *Jer.* xxix. 22.

IV. *The Lion's Den*. This mode of punishment is still customary in Fez and Morocco. See accounts of Fez and Morocco by *Hoest*, c. ii. p. 77. *Dan.* vi.

V. *Dichotomy or cutting asunder*. This method of putting criminals to death prevailed among the Chaldeans and Persians. When this punishment was inflicted, the left hand and right foot, or the right hand and left foot, or both feet and hands, were cut off at the joints, *Dan.* ii. 5; *Matt.* xxiv. 51; *Luke*, xii. 46. A mutilation of this nature, of persons who had been punished with death, is mentioned in *2 Sam.* iv. 12.

VI. *Beating to death*, *τυμπανισμός*. In this manner the Greeks punished their slaves. The criminal was suspended to a stake, and beaten with rods, till he died, *2 Macc.* vi. 10, 19, 28, 30; *Heb.* xi. 35.

VII. *Sawing asunder*. The criminal was sometimes sawn asunder lengthwise. This was more especially the practice in Persia. *ISAIAH*, according to the Talmudists, was put to death in this manner, by king Manasseh, *Sanhedrin*, p. 103. c. ii.; comp. *Justin's Dialogue with Trypho*. David inflicted this mode of punishment upon the conquered inhabitants of Rabbath Ammon. Comp. *I Chron.* xx. 3.

VIII. The Romans, for the gratification of the people, compelled their criminals, and also their enemies taken captive in war, to fight with wild beasts in the amphitheatre. They likewise compelled them to contend with one another in the manner of gladiators, till the life of one of them was terminated, *2 Tim.* iv. 17; comp. *1 Cor.* xv. 32.

IX. The Persians, in some instances, enclosed a place with high walls, and filled it with ashes. A piece of timber was made

to project over the ashes, and criminals of high rank were placed upon it. They were liberally supplied with meat and drink, until, overcome with sleep, they fell into the deceitful heap, and died an easy death. The Macedonians in Syria imitated this punishment, 2 Macc. xiii. 4—8.

X. It was the practice among the Greeks and Romans to precipitate some of their criminals, especially the *sacrilegious*, into the sea or a river. The persons who were thus put to death, were placed in a sack, with a stone tied round their necks, and then thrown into the water. Comp. Matt. xviii. 6; Mark, ix. 42.

XI. *Crucifixion*. This was a common mode of punishment among the Persians, Carthaginians, and Romans. The mode of crucifixion, adopted by the Maccabean princes, was that of the Romans. The Romans, at the urgent and tumultuous solicitations of the Jews, were the executioners in the crucifixion of Jesus Christ. We shall therefore speak more particularly of this mode of punishment as practised by that people.

#### §. 260. CRUCIFIXION AS PRACTISED AMONG THE ROMANS.

*The cross* was the punishment inflicted by the Romans—on servants who had perpetrated crimes; on robbers; assassins; and rebels: among which last Jesus was reckoned, on the ground of his making himself *king* or *MESSIAH*, Luke, xxiii. 1—5, 13—15.

The words in which the sentence was given, were as follows: “*Thou shalt go to the cross.*” The person who was subjected to this punishment was deprived of all his clothes, excepting something around the loins. In this state of nudity he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation that numbers died under it. Jesus was crowned with thorns and made the subject of mockery: but nothing of this kind could be legally done, or, in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, solely to the petulant spirit of the Roman soldiers, Matt. xxvii. 29; Mark, xv. 17; John, xix. 2, 5.

The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place

of punishment, which was commonly a hill near the public way, and out of the city. The place of crucifixion at Jerusalem was a hill to the north-west of the city.

The cross, *σταυρός*, *a post*, otherwise called *the unpropitious or infamous tree*, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime, for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of any thing on which *the feet* of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he *sat*; and which served as a support to the body; the weight of which might otherwise have torn away the hands from the nails driven through them. Here we see the ground of certain phrases which occur, such as the following : “*To ride upon the cross*,” “*to be borne upon the cross*,” “*to rest upon the sharp cross*,” etc. Compare Irenæus against Heresies, II. 42; Justin’s Dialogue with Trypho; and Tertullian against the Gentiles, book II; also against Marcion, book III. c. 18.

The cross, which was erected at the place of punishment, and firmly fixed in the ground, rarely exceeded ten feet in height. The nearly naked victim was elevated to the small projection in the middle; the hands were then bound by a rope round the transverse beam, and nailed through the palm. We see in this statement the ground of such expressions as the following : “*To mount upon the cross*,” “*to leap upon the cross*,” “*to bring one upon the cross*,” etc. Comp. Cicero against Verres, V. 66; and Josephus, Jewish War, book VII. c. 6. §. 4.

The position taken by some, viz. that the persons who suffered crucifixion, were not, in all cases, fastened to the cross by nails through the hands and feet, but were merely bound to it by ropes, cannot be proved by the testimony of any ancient writer whatever. That the feet, as well as the hands, were fastened to the cross by means of nails, is expressly asserted in the play of Plautus, entitled *MOSTELLARIA*, Act. II. sc. i. 12; comp. Tertullian against the Jews, c. 1, and against Marcion, book III. c. 19. In regard to the nailing of the feet, it may be furthermore observed, that Gregory Nazianzen has asserted, that one nail only was driven through both of them; but Cyprian, (*DE PASSIONE*),

who had been a personal witness to crucifixions, and is, consequently, in this case, the better authority, states on the contrary, that two nails or spikes were driven, one through each foot.

The crucified person remained suspended in this manner until he died, and the corpse had become putrid. While he exhibited any signs of life, he was watched by a guard; but they left him when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes, although rarely, granted by the emperor on his birthday. An exception, however, to this general practice was made by the Romans in favour of the Jews, on account of what is said in Deut. xxi. 22, 23; and in Judea, accordingly, crucified persons were buried on the same day. When, therefore, there was not a prospect that they would die on the day of the crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke; or by letting loose wild beasts upon them; or by breaking their bones upon the cross with a mallet, as upon an anvil; or by piercing them with a spear, in order that they might bury them on the same day.

NOTE. The Jews, in the times of which we are speaking, viz. whilst they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh, Prov. xxxi. 6. The object of this was to produce intoxication, and thereby render the pains of the crucifixion less sensible to the sufferer, Sanhedrin, I. p. 250. This beverage was refused by the Saviour, for the obvious reason that he chose to die with the faculties of his mind undisturbed and unclouded, Matt. xxvii. 34; Mark, xv. 23. It should be remarked, that this sort of drink, which was probably offered out of kindness, was different from the vinegar, which was subsequently offered to the Saviour, by the Roman soldiers. [The latter was a mixture of vinegar and water, denominated POSCA, and was a common drink for the soldiers in the Roman army,] Luke, xxiii. 36; John, xix. 29.

#### §. 261. THE CRUELTIES OF CRUCIFIXION.

CRUCIFIXION was not only the most ignominious, it was likewise the most cruel mode of punishment. So very much so, that Cicero (in Verrem, V. 64, et 66.) is justified in saying in re-

spect to crucifixion, “*Ab oculis, auribusque, et omni cogitatione hominum removendum esse.*” The sufferings endured by a person on whom this punishment is inflicted, are narrated by GEORGE GOTTLIEB RICHTER, a German physician, in a *Dissertation on the Saviour's Crucifixion*, at page 36, et seq.

I. The position of the body is unnatural, the arms being extended back and almost immovable. In case of the *least motion* an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes.

II. The nails, being driven through the parts of the hands and feet which abound in *nerves* and *tendons*, create the most exquisite anguish.

III. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

IV. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back into the veins. The consequence is, that a greater quantity of blood finds its way from the AORTA into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavourable one also; because it is that part of the system, which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The AORTA, not being at liberty to empty, in the usual free and undisturbed way, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects also to the right ventricle, and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery.

V. The degree of anguish is gradual in its increase, and the person crucified is able to live under it, commonly till the third,

and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Saviour's life, inquired in respect to the truth of it of the centurion himself, who commanded the soldiers, Mark, xv. 44. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets, John, xix. 31—37; and in order to ascertain whether Jesus was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side, (undoubtedly his left side,) but no signs of life appeared, John, xix. 13—37. If he had not been previously dead, a wound of this kind in his side would have put a period to his life, as has been shown both by the physician Eschenbach and by Gruner, the former in his *Opuscul. Medie. de Servatore non apparenter, sed vere mortuo*, and the latter in his *Dissert. Inaug. Medic. de Jesu Christi morte vera, non synoptica*, 1800. The part pierced was the PERICARDIUM; hence lymph and blood flowed out.

#### §. 262. THE PUBLIC EXECUTIONERS.

When the sentence of death was pronounced by the king, it was executed by his body-guard. Compare §. 236. Sometimes it was done by some other person, who considered the employment an honour, 2 Sam. i. 15; iv. 12.

The kings of Persia formerly, as is the case to this day, were unable to recall the sentence of death, when once passed. Dan. vi. 15—25.

Criminals were every where bound with their own girdle, and hurried away to punishment. Comp. John, xxi. 18; Acts, xxi. 10—14.

Homicides were put to death by the *blood-avenger*, בָּנֵל, i. e. by the nearest male relation of the person slain, of whom we shall speak more particularly in the next section. Where STONING was the punishment, the process was commenced by the witnesses themselves, whose example was followed, and the punishment rendered complete by the people, Deut. xvii. 7. The Roman magistrates had their lictors; but the soldiers, in the time of the Cesars, executed the sentence of the cross. The dress of the crucified person was given to the soldiers, Matt. xxvii. 35; Mark, xv. 24; Luke, xxiii. 34; John, xix. 23, 24.

## §. 263. OF THE BLOOD-AVENGER, AND CITIES OF REFUGE.

The execution of the punishment which in Gen. ix. 6. was decreed against homicide, devolved on the brother or other nearest relation of the person whose life had been taken away. In case he did not slay the guilty person, he was considered *infamous*. Hence the application of the Hebrew word גוֹלֵל, GOEL, i. e. *spotted* or *contaminated*, which he bore till the murder was revenged.

A law of this kind, viz. which authorises the *blood-avenger*, may indeed be necessary, where there is no legally constituted tribunal of justice; but as soon as such an one is established, the law should cease. To change a law, however, or practice of long standing, is a matter of no little difficulty. Moses, therefore, left it as he found it; but he endeavoured, nevertheless, to prevent its abuses.

To this end, he appointed *cities of refuge*, ערים הַמִּלְטָה, three beyond, and three on this side of the Jordan. He took care also, that roads leading to them in straight lines should be laid out in every direction, which were to be distinguished from other streets. Any one who had slain a person unintentionally; any person who had slain another in consequence of his unjustly attempting his life, or had slain a thief before the rising of the sun, fled by one of these roads to the cities which have been mentioned. He was not to depart from the city into which he had fled, until the death of the high priest; after which the right of revenge could not be legally exercised.

All persons who had been the cause of death to another, might flee into one of those cities, which were the property of the priests and Levites, and which are named in Numb. xxxv. 9—29; Deut. iv. 41—43; xix. 1—13; Josh. xx. 1—9; xxi. 11—13, 21, 27, 32, 38; but they were all examined, and if found, according to the laws, guilty of homicide, were delivered up to the *avenger of blood*. For the law of retaliation (JUS TALIONIS) was most strictly inflicted on those who were known to have been guilty of intentional murder; even the altar itself, in such a case, afforded no refuge; and no commutation whatever was admissible, Exod. xxi. 12; Numb. xxxv. 9—35; Deut. xix. 1—13; 1 Kings, ii. 28—34.

The opinion that the place where human blood has been shed,

is watered neither with dew nor with rain, till the murderer has suffered punishment, appears to have prevailed at a very ancient period, 2 Sam. i. 21; Ezek. xxiv. 7, 8.

#### §. 264. OF THE UNKNOWN MURDERER.

[The original of this section is but little more than a literal statement, in the author's words, of the law that is found in Deut. xxi. 1—9. As far as the law, therefore, is concerned, it will be as satisfactory, perhaps more so, to have it stated in the language of the common English version, which is as follows.]

1. “If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

3. And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke;

4. And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5. And the priests, the sons of Levi, shall come near; (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be tried;

6. And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.”—Deut. xxi. 1—9.

The ceremonies which have now been related, were not only a declaration of the innocence of the judges and elders, and of

the horrid nature of the murder; but an implicit declaration likewise of the punishment, which justly pertained to the person who had committed it.

## CHAPTER IV.

### ON MILITARY AFFAIRS.

#### §. 265. GENERAL VIEW OF MILITARY SCIENCE.

FROM the dissensions of individuals arose, in the progress of time, the strife of families, contests between tribes, and eventually the wars of nations. Those who came off conquerors in the wars which had thus been commenced, enriched themselves with plunder. This presented an incitement to those tribes and nations which were conscious of their superiority in point of power, to engage in war; and prepared the way for that ferocity and violence, to resist which the patriarchs after the flood round it necessary to arm their servants, and to be always in readiness to repel all attacks by force. The patriarchs, nevertheless, made it a point to act on principles of equity; they made treaties where they could; and where they could not, their resort was (clearly a very natural one) to extort respect, by rendering themselves formidable.

The increase of families, which enabled them to form themselves into tribes, rendered it no longer necessary to put in requisition the aid of servants, and to arm them for war; since every freeborn member of the community accustomed himself to arms, that he might take the field against the enemy.

Various implements of war are mentioned in the Pentateuch. At a subsequent period, the Hebrews, in their contests with the neighbouring nations, were sometimes beaten, and sometimes victorious; till at length, in the reign of David, they acquired such skill in the military art, together with such strength, as to give them a decided superiority over their competitors on the field of battle. David increased the standing army which Saul had introduced. Solomon introduced cavalry and chariots into the Hebrew army, and both were retained in the subsequent

age; an age in which military tactics and fortification were improved, and large armies formed. From this period, until the Hebrews became subject to the Assyrians and Chaldeans, but little progress was made in the arts of war.

The Maccabees, after the captivity, gave new vigour to the military art and discipline of the Hebrews; though not sufficient to enable their descendants to withstand the superior power and skill of the Romans.

#### §. 266. GENERAL MILITARY ENROLMENT.

In the second year after the Exodus from Egypt, there was a general enrolment of *all who were able to bear arms*, כָּל יְעָדֵי בָּנֶיךָ; viz. of all who were between the ages of twenty and fifty; the Levites (whose duty it was to guard the tabernacle, which was understood to be the palace of God, as the political head of the community) being enrolled separately, and not included in the great body of the people, Numb. i. 1—54.

A second enrolment was made in the fortieth year after the Exodus, Numb. xxvi. 2, by the *genealogists*, under the direction of the *princes*. In case of war, those who were to be called into actual service, were taken from such as were thus enrolled; the whole body not being expected to take the field, except on extraordinary occasions, Jud. xx.; 1 Sam. xi. 7; comp. Exod. xvii.; Numb. xxxi.; Josh. vii. 7, 11, 12.

In respect to the enrolment which was made in the reign of David, and which was displeasing to Joab himself, the design of it seems to have been to reduce the whole people to perpetual military servitude. It was accordingly done, not by the *genealogists*, שׁוֹבְרִים, but by *military prefects*, שְׂרֵי חַיִל; and it is further worthy of remark, that in this instance, instead of the usual word נָצַח, the word רָצַח was employed, 2 Sam. xxiv.

An universal enrolment of the people in this manner was at this time prevented; but it seems to have taken place under the subsequent kings; otherwise, how can we account for the large armies which are mentioned in the Books of Kings, even setting aside the passages which labour under the suspicion of having been altered by copyists?

#### §. 267. OF LEVIES FOR ACTUAL SERVICE.

Whenever there was an immediate prospect of war, a levy of

this kind was made by the *genealogists*, Deut. xx. 5—9. In the time of the kings, there was a head or ruler of the persons that made the levy, denominated רָאשׁ־לְמִלְחָמָה; who kept an account of the number of the soldiers, but who must be distinguished from the generalissimo, חַטּוֹבָה, 2 Chron. xxvi. 11; comp. 2 Sam. viii. 17; xx. 25; 1 Chron. xviii. 16.

After the levy was completed, the genealogists gave public notice that the following persons might be excused from military service, Deut. xx. 5—8.

(1.) Those who had built a house, and had not yet inhabited it.

(2.) Those who had planted a אֲגַדֵּת, i. e. *an olive or vine garden*, and had not as yet tasted the fruit of it; (an exemption, consequently, which extended through the first five years after such planting.)

(3.) Those who had bargained for a spouse, but had not celebrated the nuptials; also those who had not as yet lived with their wife for a year.

(4.) *The faint-hearted*, who would be likely to discourage others; and who, if they had gone into battle, where, in those early times, every thing depended on personal prowess, would only have fallen victims.

#### §. 268. DIVISIONS, ETC. INTRODUCED INTO THE HEBREW ARMIES.

The division of the army into *three bands*, as mentioned in Gen. xiv. 14, 15; Judg. vii. 16, 20; 1 Sam. xi. 11; 2 Sam. xviii. 2; Job, i. 17; was probably no other than the division into the *centre*, and *left* and *right wing*. The commanders of these divisions appear to have been called סִינְלִשׁ, Exod. xiv. 7; xv. 4; 2 Kings, ix. 25; xv. 25; Ezek. xxiii. 13, 23.

The Hebrews, when they departed from Egypt, marched in military order, עַל צָבָאָתָה, *by their armies or hosts*, Exod. xii. 51; expressions which, in Exod. xiii. 18, are interchanged with the word חַמְשָׁתִים, probably better pointed סִינְלִשׁ. We infer from these expressions, that they followed each other in ranks of fifty deep; and that, at the head of each rank or file of fifty, was the *captain* of fifty, 1 Sam. viii. 12; 2 Kings, i. 9—14; comp. Josh. i. 14; Judges, vii. 11. The other divisions consisted of an hundred, a thousand, and ten thousand men; each

of which had its appropriate commander, Numb. xxxi. 48; Deut. i. 15; Judg. xx. 10; 1 Sam. viii. 12; xviii. 13; xxix. 2; 1 Macc. iii. 55. These divisions ranked, in respect to each other, according to their families; and were subject to the authority of the heads of those families, 2 Chron. xxv. 5; xxvi. 12, 13. The centurions, and CHILIARCHS or captains of thousands, were admitted into the councils of war, 1 Sam. xviii. 13; 1 Chron. xiii. 1—3; and make their appearance, as it would seem, in Joshua, x. 24, and Judges, xi. 6, 11, under the name of שָׁנִים בְּנֵי קָנָעַן.

The leader of the whole army was denominated שָׁרֵל הַצֹּבָא, *the captain of the host*. Another principal officer was the one called חֶפְּצָר, [who is said in the original German edition to have had the care of the *muster-roll*, musterrollen-meister.] An officer different from both of these was the one called סָפֵר אֶתְהַצּוּקִים, *the numberer of the towers*, who appears to have been a sort of engineer, Is. xxxiii. 18; 1 Chron. xviii. 15, 16; xxvii. 33; 1 Kings, iv. 4; 2 Chron. xvii. 14; xxvi. 11.

The army of David consisted of two hundred and eighty thousand men. Every twenty-four thousand of them had a separate commander. The divisions of twenty-four thousand performed military duty alternately, viz. a month at a time in succession, 1 Chron. xxvii. 1—15.

The army in the reign of Jehoshaphat was divided into five unequal divisions, each of which had its separate commander, 2 Chron. xvii. 14—17.

The GENEALOGISTS, [in the English version *officers*,] according to a law in Deut. xx. 9, had the right of appointing the officers in the army; and they, undoubtedly, made it a rule in their selections, to choose those who are called *heads of families*. This method of selecting military officers gave way to a new system under the kings, when some of the officers were chosen by the monarch, while others became permanent and hereditary in the heads of families.

Both kings and generals had *armour bearers*, נְשָׁא גָּלִים, chosen from the bravest of the soldiery, who not only bore the arms of their masters, but were employed to convey his commands to the subordinate captains; and were present at his side in the hour of peril, 1 Sam. xiv. 6; xvii. 7; comp. Polybius, X. 1.

The infantry, the cavalry, and the chariots of war, were so

arranged, as to make separate divisions of an army, Exod. xiv. 6, 7. The infantry were divided into *light-armed troops*, בָּשָׂרֶבֶת, and *spearmen*, Gen. xl ix. 19; 1 Sam. xxx. 8, 15, 23; 2 Sam. iii. 22; iv. 2; xxii. 30; 2 Kings, v. 2; Ps. xviii. 30; Hos. vii. 1. The light infantry were furnished with a sling and javelin; with a bow, arrows, and quiver; and also, at least in later times with a buckler. They attacked the enemy at a distance; while the spearmen who were armed with spears, swords, and shields, fought hand to hand, 1 Chron. xii. 24, 34; 2 Chron. xiv. 8; xvii. 17. The light-armed troops were commonly taken from the tribes of Ephraim and Benjamin, 2 Chron. xiv. 8; xvii. 17; comp. Gen. xl ix. 27; Ps. lxxviii. 9.

The *Roman* soldiers were divided into legions; each legion was divided into ten *cohorts*, σπειρα; each cohort into three *bands*, and each band into two centuries or hundreds. So that a *LEGION* consisted of thirty bands of six thousand men, and a cohort of six hundred, though the number was not always the same.

In Palestine, in the days of Josephus, (Jewish War, Lib. III. c. 4. §. 2,) there was a number of cohorts, some of which consisted of a thousand foot, and others of only six hundred foot, and an hundred and twenty horse. Comp. Matt. xxvii. 27, 28; Mark, xv. 16, and Acts, x. 1; xxi. 31; xxvii. 1. In addition to the cavalry, there were certain light troops in the Palestine cohorts called δεξιολάβοι, armed with a javelin and spear, Acts, xxiii. 23. It is necessary to distinguish the Roman soldiers, mentioned in the New Testament, not only from the soldiers of Herod Agrippa, (Acts, xii. 4,) who kept guard after the Roman manner by quaternions, i. e. four at a time; but also from the bands of Levites that watched the temple, who had a priest of high standing for their captain, Luke, xxii. 4, 52; Acts, iv. 1; v. 24. It is no objection at all, as I conceive, to this statement, that the word σπειρα, (the Greek for a cohort,) is applied to the Levites here mentioned in John, xviii. 3, 12.

#### §. 269. MILITARY REVIEWS AND INSPECTIONS.

That the ceremonies of a military review or muster, consisted chiefly in the division of a body of soldiers into different corps, according to the nature of the arms with which they were furnished, and in a minute inspection of those corps, may be

inferred from the verb **תְּבַנֵּ**, which is applied to such review or muster; but which, nevertheless, properly means to *inspect* or to *examine narrowly*.

The arms in which the soldiers presented themselves for inspection, were either *defensive*, **מִגְדָּל**, 1 Sam. xvii. 38, as the buckler, helmet, breastplate, and greaves: or *offensive*, as the sword and spear, with which they fought the enemy hand to hand, and the sling, arrows, javelins, catapults, and ballistæ, with which they attacked them from a distance.

Of these, we shall treat separately, adding something upon fortifications, trenches, circumvallation, machines used in war, cavalry, and chariots.

#### §. 270. OF SHIELDS.

A shield, **מַחֲנָה**, is first mentioned in Gen. xv. 1. The word frequently occurs afterwards, by a figure of speech, for *defence* or *protection*, 2 Sam. xxii. 31, 36; Ps. xlvi. 9; cxliv. 2; Prov. xxx. 5. There is another sort of shield, called **מַחְנָה**; and a third called **סְחִירָה**. This last occurs for the first time in Ps. xci. 4, in connection with **מַחֲנָה**.

The difference of the shields **מַחֲנָה** and **מַחֲנָה** consisted in this; the latter was smaller in size than the former, which was so large as to cover the whole body, 1 Kings, x. 16, 17; comp. 2 Chron. ix. 16; hence **מַחֲנָה** is always joined with a spear, but **מַחֲנָה** with swords and arrows, 1 Chron. v. 18; xii. 8, 24, 34; 2 Chron. xiv. 7; xxvi. 14. The word **מַחֲנָה**, if we may form an opinion from its etymology, signifies a round shield, or buckler. [Gesenius has collated the corresponding Syriac word, and is of opinion that the form of this shield cannot satisfactorily be inferred from the etymology of its name.] The form of a fourth sort of shields, called **מַטְבָּלָשׁ** and **מַטְבָּלָשׁ**, is not well known; but that these words are rightly rendered *shields* will be sufficiently clear by comparing 2 Kings, xi. 10, with 2 Chron. xxiii. 9; 2 Sam. viii. 7; 1 Chron. xviii. 7, 8. Shields were manufactured sometimes of a light sort of wood, sometimes of osiers woven together and covered with bull's hide, and sometimes of a bull's hide merely, twice or three times folded over. The hide was anointed to render it smooth and slippery, and to prevent its being injured by the wet, 2 Sam. i. 21, 22; Is. xxi. 5. Shields made wholly of brass were very uncommon; yet it was some-

times the case, that they were covered with thin plates of brass, and even of silver and gold, 1 Kings, x. 16, 17; xiv. 25—28. There was a boss in the centre of the shield ; and the margin, in order to prevent its being injured by the moisture when placed upon the earth, was surrounded by a thin plate of iron. The handle with which the shield was furnished, was made in various ways. In times of peace shields were hung up in armouries, 2 Chron. xxvi. 14, and were sometimes suspended on the walls of towers as an ornament, 1 Kings, x. 16, 17; Cant. iv. 4; Ezek. xxvii. 10, 11. Shields were borne by soldiers when they went to war, and were attached to them by a thong, which went round the left arm and the neck, 1 Chron. v. 18; xii. 8, 24; 2 Chron. ix. 15; xiv. 8.

When about to attack an enemy, they held the shield by the handle in the left hand ; and where there was a body of them together, they were able, by merely joining shield to shield, to oppose, as it were, a wall against the assaults of their foes. When about to scale the walls of a city, they placed them one against the other over their heads, and in this way formed for themselves an impenetrable defence against missile weapons, 2 Chron. xxv. 5 ; Job. xli. 7. The phrases, “ *to seize the shield*, etc.” are used metaphorically to denote preparation for war, 2 Chron. xxv. 5 ; Jer. xlvi. 9 ; li. 11 ; Ezek. xxxviii. 4, 5. To lose a shield in battle was ignominious ; to take one from the enemy, on the contrary, was attended with honour, 1 Kings, xiv. 26 ; 2 Sam. i. 21; comp. Caryophilus *de veterum clypeis*.

### §. 271. THE HELMET, כָּפֹן, קόπα, περικεφάλαιον.

THE HELMET was a piece of armour, which covered the forehead, the top, and the hind part of the head ; and was surmounted, for ornament, with the tail of a horse and a plume. Anciently, the spearmen alone appear to have worn the helmet. To this remark, however, the Chaldeans should be made an exception, inasmuch as *all* the soldiers of that people seem to have been furnished with this piece of armour, Jer. xlvi. 4 ; Ezek. xxiii. 24 ; compare the large German edition of this work, P. II. vol. ii. tab. xi. no. 5 and 7.

It appears from 2 Chron. xxvi. 14 ; that king Uzziah had furnished an armoury with helmets for the use of his soldiers.

The material, from which the helmet was made, was an ox-

hide; but it was usually, especially in the more recent ages, covered with brass. This piece of armour, in allusion to the purposes which it answered in war, is used figuratively for *defence* and *protection*, Eph. vi. 16.

### §. 272. THE CUIRASS, BREASTPLATE, OR COAT OF MAIL.

THE BREASTPLATE, קְרִיּוֹן, שְׁרִירָה, שְׁרִינוֹן, [sometimes rendered in the English version *a coat of mail*, and sometimes *habergeon*,] and which was known to the Grecians under the word θώραξ, consisted of two parts; the one of which covered the fore part of the body, the other the back; both pieces being united at the sides by clasps or buttons. The breastplate, or coat of mail, that was worn by Goliath, (1 Sam. xvii. 5, 38,) was made of brass: and indeed it was not unfrequently the case, that other warriors also wore a breastplate, made of that metal.

This piece of armour was very common among the Hebrews after the reign of David; and we find that it had a place among other implements of war and pieces of armour in the armoury of king Uzziah, 2 Chron. xxvi. 14. As it was an efficient means of protection to the body, it occurs figuratively for *defence*, Isaiah, lix. 17; Eph. vi. 14; 1 Thess. v. 8; Rev. ix. 17.

### §. 273. GREAVES AND MILITARY FROCK.

Although there is no mention in the Bible of the piece of armour which was used for the defence of the right arm, (*armilla militaris*,) it will be remembered that the *right foot* of Goliath was defended with greaves of brass, מַגְנִינָה, 1 Sam. xvii. 6. In other instances, a sort of half greaves or boots, denominated נְשָׁבֶת, Isaiah, ix. 5; was worn <sup>a</sup>. The practice of defending the feet and legs in this way, however, does not seem to have been very common among the Hebrews.

As the long robe, which was usually worn, was a hindrance to that celerity of movement, expected from men engaged in military life, the soldiers, therefore, laid it aside, and wore in its stead a SHORT FROCK.

The *girdle*, אַבְדָּל, from which the sword was suspended, is frequently mentioned among the articles of military dress, Isaiah, v. 27; Eph. vi. 14.

<sup>a</sup> [See Translation of Isaiah, by Rev. J. Jones, chap. ix. verse 5.]

## §. 274. ON FORTIFICATIONS.

MILITARY FORTIFICATIONS were at first nothing more than a trench or ditch, dug round a few cottages on a hill or mountain, together with the mound, which was formed by the sand dug out of it. It is probable, however, that sometimes, even in the early ages, scaffolding was erected for the purpose of throwing stones with the greater effect against the enemy. It appears that a city was built and fortified by Cain; for to *build* a city and to *fortify* it, in the oriental idiom, are the same thing, Gen. iv. 17.

In the age of Moses and Joshua, the walls, which surrounded cities, were elevated to no inconsiderable height, and were furnished with towers; yet, since the Hebrews, who were unacquainted with the art of besieging cities, took so many of them on both sides of the Jordan in a very few years, the inference is, that the fortifications, which were at the first so terrible to them, (Numb. xiii. 28;) were of no great strength.

The art of fortification was encouraged and patronised by the Hebrew kings, and Jerusalem was always well defended, especially mount Zion. In later times the temple itself was used as a castle.

The appropriate names for fortifications in Hebrew are as follows, עִיר מִבְצָר, מִצְוֵה, מִצְוָה, עַרְתָּה, בְּצָרוֹת. The words, nevertheless, which usually mean *cities*, viz. עִיר, עַרְתָּה, עֲרִים, in some instances mean fortifications. In the time of the Hebrew monarchy, *armouries*, בֵּית הַגָּלִים, and *guards of soldiers*, made a part of the military establishment, 2 Chron. xvii. 2, 19; xxvi. 14, 15; xxxii. 5; xxxiii. 14.

*The principal parts of a fortification were, as follows :*

I. THE WALL, חָמָם. In some instances the wall, erected round cities, was double and even triple, 2 Chron. xxxii. 5. Walls were commonly made lofty and broad, so as to be neither readily passed over, nor broken through, Jer. li. 58. The main wall terminated at the top in a parapet for the accommodation of the soldiers, which opened at intervals in what may be termed embrasures; so as to give them an opportunity of fighting with missile weapons.

II. TOWERS, מִגְּדָל, מִגְּדָלוֹת, מִגְּדָלִים. Lofty towers were erected at certain distances from each other on the top of walls. They had a flat roof, and were surrounded with a parapet, which

exhibited openings similar to those just mentioned which were formed in the parapet of the walls. Towers of this kind were erected likewise over the gates of cities. In these towers guards were kept constantly stationed. At least this was the case in the time of the kings. It was their business to make known whatever they discovered at a distance; and whenever they noticed an irruption from an enemy, they blew the trumpet, 2 Sam. xiii. 34. xviii. 26, 27; 2 Kings, ix. 17—19; 2 Chron. xvii. 2; Nahum, ii. 1. Towers likewise, which were somewhat larger in size, were erected in different parts of the country, particularly on places which were elevated; and were guarded by a military force, Judg. viii. 9, 17; ix. 46, 49, 51; Isaiah, xxi. 6; Jer. xxxi. 6; Hos. v. 8; Habak. ii. 1. The Hebrew word for structures of this kind, is תַּלְמִידָה; and we find that the circular edifices of this kind, which are still erected in the solitudes of Arabia Felix, bear their ancient name of castles or towers. The *watch towers* of the shepherds, טִירֹת, טִירָה, מִצְבָּה, are to be distinguished from those which have now been mentioned, although it was not unfrequently the case that they were converted into military towers, and eventually into fortified cities, 2 Chron. xxvi. 10. xxvii. 4. This accounts for the fact, that *cities* in many instances occur under the words, מְגַדֵּל and מְגַדֵּלָה; and also for the following proverbial expressions, which are sometimes found, viz. “*From a watch-tower even to a fortified city.*” Prophets are frequently compared to the guards that were stationed in towers, Ezek. iii. 17; xxvii. 11; xxxiii. 1—9; Hos. xii. 13.

III. BASTIONS. [We render the Hebrew word קְפָרוֹת by the modern military term, *bastions*, although it does not convey precisely its meaning. The following statement will give an idea of what is meant.] The walls were erected in such a manner as to curve inwardly; the extremities of them, consequently, projected outwards. The object of forming the walls, so as to present such projections, was to enable the inhabitants of the besieged city to attack the assailants in flank. We learn from the history of Tacitus, V. 11, that the walls of Jerusalem, at the time of its being attacked by the Romans, were built in this way. The projections above mentioned are meant to be designated by the Hebrew word קְפָרוֹת. They were introduced by king Uzziah, 810 years before Christ, and are subsequently mentioned in the prophet Zephaniah, i. 16.

IV. THE FOSSE, חיל, *fosse*. The digging of a *fosse* enabled the inhabitants of a city to increase the elevation of the walls, and thus increased the difficulty of an enemy's approach, 2 Sam. xx. 15; Neh. iii. 8; Ps. xlvi. 13; Is. xxvi. 1. The fosse, if the situation of the place admitted it, was filled with water. This was the case at Babylon.

V. THE GATES, שער, שערים. They were at first made of wood and were small in size. They were constructed in the manner of valve doors, דלתים, and were secured by means of wooden bars. Subsequently they were made larger and stronger; and in order to prevent their being burnt, were covered with plates of brass or iron, דלת נחשת. The bars were covered in the same manner, in order to prevent their being cut asunder; but it was sometimes the case that they were made wholly of iron, בריתן ברזל. The bars were secured by a sort of lock, Ps. civ. 16; Is. xlv. 2.

#### §. 275. ARMS, WITH WHICH THE SOLDIERS FOUGHT HAND TO HAND.

The arms, used in fighting hand to hand, were originally a *club* and a *battle hammer*; but these weapons were but very rarely made use of by the Hebrews. Whether the expressions, שבט ברזל, mean an *iron club*, Ps. ii. 9; ex. 2, and מפץ, Prov. xxv. 18, means the *battle-mallet* or *hammer*, that was used in fighting, is a question which has not yet been determined.

*Other sorts of weapons, used in close combat, were as follows:*

I. THE SWORD, חרב. Among the Hebrews it was fastened around the body by a girdle, 1 Sam. xvii. 39; 2 Sam. xx. 8. Hence the phrase, “*to gird one's self*” with a sword, means to commence war, and “*to loose the sword*,” to finish it, 1 Kings, xx. 11. The swords in use among the Hebrews appear to have been short; some of them, however, were longer than others, and some were made with *two edges*, פִּיאוֹת, *piyot*. Judg. iii. 16; Ps. cxlix. 6; Is. xli. 15. The sword was kept in a sheath; which accounts for such expressions as חרין חרב to draw the sword, Ps. xxxv. 3. It was polished to such a degree as to render it exceedingly splendid, and in reference to this it is used figuratively for lightning, Gen. iii. 24; Ps. vii. 12. By a figure

of speech, a sword is attributed to God, which the glowing imagination of the Hebrew poets represents as if drunk with blood. This representation is carried still further, and every misfortune and calamity, and wicked persons also, are represented as the sword of God, which he wields for the punishment of others, Ps. xvii. 13; Jer. xii. 12; xlvi. 6. Furthermore, the word בָּשָׁר signifies in some instances, *war* itself, instead of the weapon used in war; the same as it does among the Arabians, Lev. xxvi. 6; Jer. xiv. 12—16. Compare μαχαιρά, Matt. x. 34.

II. THE SPEAR, רַקְמָה, Numb. xxv. 7. It was a wooden staff with a pointed iron. Its length differed at different times, and among different people. It was never shorter than eleven cubits, nor longer than twenty-four.

#### §. 276. OF JAVELINS.

JAVELINS appear to have been of two kinds. In explanation of this remark, it may be observed,

I. That the *javelin*, which bears in Hebrew the name of חֶגְיִתָּה, is almost always mentioned in connection with the weapons of light-armed troops, 1 Sam. xiii. 22; xviii. 10; xxi. 8; xxii. 6; 2 Sam. xxiii. 18; Ps. lvii. 4. In 1 Chron. xii. 34, it is indeed joined with חֲנֹן the larger sort of buckler; but it is evident from 1 Sam. xviii. 11; xix. 10; xx. 33; that this weapon, whatever might have been its shape, and although it may have sometimes been used as a spear, was nevertheless thrown, and is accordingly to be ranked in the class of missile weapons. That חֶגְיִתָּה was a weapon of this kind accounts for the epithet מְפֻעָה being joined to it as follows, חֶגְיִתָּה מְפֻעָה.

II. That the word קִידּוֹן likewise means a *javelin* may be learnt from Job, xxxix. 23, where it is joined with חֶגְיִתָּה. Compare Josh. viii. 18, 26; 1 Sam. xvii. 6; Job, xli. 29. The difference between these two sorts of javelins cannot now be known further than this, viz. that קִידּוֹן, as may be inferred with some probability from Joshua, viii. 18, 26, and 1 Sam. xvii. 6, was the larger of the two.

#### §. 277. OF THE BOW, ARROW, AND QUIVER.

The bow, קְשָׁרֶת, and arrows, חֵשִׁים, are wea-

pons of a very ancient origin, Gen. xlvi. 22; [xlix. 24; comp. Gen. ix. 14, 15. ARCHERS, רַבִּי קָשֶׁת, בְּעֵלִי קָשֶׁת, were very numerous among the Hebrews, especially in the tribes of Benjamin and Ephraim, 1 Chron. viii. 40; 2 Chron. xiv. 8; xvii. 17; Ps. lxxviii. 9. Weapons of this description belonged properly to the light-armed troops, who are represented as having been furnished with the sword, the buckler, and the bow, 2 Chron. xvii. 17. The Persian archers are spoken of as powerful in battle in several passages, Is. xiii. 18; Jer. xlix. 35; l. 9, 14, 29, 42. They are mentioned also with commendation in profane history.

The bows were generally made of wood; in a very few instances they were made of steel, Job, xx. 24; Ps. xviii. 34. Those of wood, however, were so strong, that the soldiers sometimes challenged one another to bend their bow. In bending the bow, one end of it was pressed upon the ground by the foot, the other end was pressed down by the left hand and the weight of the body, and the string was adjusted by the right. This accounts for the use of the word נָרַךְ, (which literally means to *tread upon*,) in reference to the bending of the bow, 1 Chron. v. 18; viii. 40; 2 Chron. xiv. 8; Is. v. 28; xxi. 15; Jer. xlvi. 9. A bow, which was too slack, and which, in consequence of its slackness injured the person who aimed it, was denominated a *deceitful bow*, קָשֶׁת רְמִיהָ, Ps. lxxviii. 57; Hos. vii. 16.

The bow, in order to prevent its being injured, was carried in a case made for that purpose. The strings for bows were made of thongs of leather, of horse-hair, and of the sinews of oxen, Iliad, IV. 116, 124. The soldiers carried the bow on the left arm or shoulder.

ARROWS, מִצְחָה, were at first made of a reed; but, at a later period, they were made from a light sort of wood, and pointed with iron. Whether they were ever dipped in poison or not, cannot be determined with any certainty from Deut. xxxii. 24, and Job, vi. 4. They were sometimes, by means of the shrub called *the broom*, בְּרַחֲם, discharged from the bow while on fire, Job, xxx. 4; Ps. cxx. 4. It is in reference to this fact, that arrows are sometimes used figuratively for *lightning*, Deut. xxxii. 23, 42; Ps. vii. 13; Zech. ix. 14.

QUIVERS, בְּלִזְבָּן, were pyramidal in point of form. They were suspended upon the back; so that the soldier, by extending his

right hand over his shoulders, could draw out the arrows, the small part of the quiver being downward.

### §. 278. OF THE SLING, עֲלֵג.

THE SLING may be justly reckoned among the most ancient instruments of warfare, Job, xli. 28. The persons who used slings, עֲלֵגִים, were enrolled among the light-armed troops. Those slingers were highly praised, who, like the Benjamites, could use equally the right hand or the left, Judg. xx. 16; 1 Chron. xii. 2. Constant practice was requisite in order to ensure success in hitting the mark, 1 Sam. xvii. 49. Slingers were of great utility in an army, Diodorus, Sic. Lib. XV. 85.

### §. 279. ENGINES OF WAR.

ENGINES OF WAR, מְחַשְׁבָּתִים, which were the “inventions of cunning men,” were erected by king Uzziah upon the towers and the angles of the walls; it is therefore clear that they were brought into use at an early period. They were of two kinds, viz. CATAULPTS and BALLISTÆ.

The *catapults* were immense bows, bent by means of a machine, and which projected with great force large arrows, javelins, and even beams of wood. The *ballistæ* were large slings, which were likewise discharged by machines, and used for throwing stones and balls of lead.

### §. 280. BATTERING RAMS, קֶבֶלֶוֹ, קֶרֶם.

BATTERING RAMS are first mentioned by Ezekiel, as instruments of war, in use among the Chaldeans, Ezek. iv. 1, 2; xxi. 22; xxvi. 9; but as they certainly did not invent them, they must have been of a still earlier date. They were long and stout beams, commonly of oak, with ends of brass, shaped like the head of a ram. At first they were borne forward by the soldiers and driven against the wall; but were afterwards suspended and balanced by means of chains, and, in that way, by the aid of the soldiers, were made to act with force; the men who worked them being at the same time sheltered from the missiles of the enemy by a roof erected over them covered with raw skins.

§. 281. OF CAVALRY.

Although we have already spoken of the cavalry, we still have a few additional remarks to make here. The Maccabean princes saw that cavalry were useless in mountainous districts, and therefore bestowed their chief attention upon the infantry, by whose means they achieved their victories. The Caramanians used *asses* in war, which gained some repute by terrifying the horses in the army of Cyrus, and putting them to flight, Is. xxi. 7; comp. Xenophon's *Cyropædia*, VII. 1. 22.

ELEPHANTS are first mentioned as being used in war, in the history of Alexander's expeditions; but they were afterwards so frequently employed and found so effective, as to form an important part of an eastern army. A kind of tower was placed upon the back of these animals, from which sometimes no less than thirty-two soldiers fought. Foot-soldiers were stationed round each elephant to defend him; and the man who guided him, was called the *Indian*, as he is at this day, 1 Macc. vi. 37. The elephants themselves also attacked the enemy; and the soldiers to raise their courage and render them more effective gave them an intoxicating drink of wine and myrrh, 1 Macc. vi. 34.

§. 282. OF CHARIOTS OF WAR, רַכְבָּה, מִרְכָּבָה.

These were the greatest annoyance of the Hebrews, and what they most dreaded, when they met an enemy in war. It appears that the use of chariots was coeval with that of cavalry, Exod. xiv. 6, 23—28; but they could not be used, except in plains. Deut. xx. 1; Josh. xvii. 16—18; Judg. i. 19; iv. 3, 7. After the time of Solomon, chariots constantly formed a part of the Hebrew army; and great reliance was placed upon them, 1 Kings, x. 26; xxii. 32, 35; 2 Kings, ii. 12; 2 Chron. i. 14. Owing to their efficiency as instruments of war, they are used *figuratively* for protection and defence of the highest kind, 2 Kings, ii. 12; xiii. 14.

Chariots of war, and indeed all chariots used in the times we are speaking of, were supported on two wheels only, and were generally drawn by two horses, though sometimes by three or four abreast. The combatants stood upright upon the chariots, of which Xenophon mentions some invented by Cyrus capable of

holding twenty warriors. They resembled towers, Cyropæd. IV. I. 16, 17. The pole and the axles were armed with iron scythes; so that the chariot being driven with great rapidity among the enemy, made great slaughter.

#### §. 283. MILITARY SPORTS AND EXERCISES.

In the earliest periods of the history of our race, every soldier depended upon his own exertions, for whatever skill he might acquire in the management of weapons of war. For the acquisition of such skill, the hunting of wild beasts, which was then much practised, afforded a favourable opportunity. But even in hunting some previous skill in the use of arms was necessary; therefore there must have been some preparatory practice. Consult Gen. xiv. 14; xxxii. 6; Judg. xx. 16; Job, xvi. 12—14; 1 Chron. xii. 1.

That such a preparatory exercise was general among the Hebrews is evident from a vast number of passages. It is no other than this exercise, which is expressed by the phrase לִמְדָה מִלְחָמָה to learn war. Those who have been trained up in this manner to the exercise of arms, were denominated לִמְדֵי מִלְחָמָה instructed in war, 1 Sam. xx. 20, 35—40; 2 Sam. i. 22; xxii. 35; Is. ii. 4; Mie. iv. 3.

#### §. 284. GYMNASTIC SPORTS.

THE GYMNASTIC SPORTS were not properly *military* exercises; but as they had a tendency to prepare youth for skill in arms and war, and were of a military nature in their commencement, we shall treat of them in this place.

The sports and exercises of the gymnasia had their origin among the Greeks, but were afterwards introduced among other nations. In the time of Antiochus Epiphanes, they became favourites with many of the Jews, 1 Macc. i. 14, 15; 2 Macc. iv. 12—14, and were finally introduced into Judea by Herod.

The GYMNASIA, γυμνάσια, were large edifices, exhibiting in their construction an oblong square, and surrounded externally with a portico. The *eastern* part of one of these piles of buildings was separated by a wall from the rest, and occupied more than half of the area, allotted for the erection of the whole. A range of porticoes extended round three sides of the interior of this part of the GYMNASIUM; but the *fourth* side was lined with

a flight of chambers, some for bathing, some for anointing the body, and some to serve as wardrobes. The middle of these chambers was denominated ἐφηβεῖον, EPHEBIUM, [the place where the *ephebi* or youth exercised,] by which name the whole edifice was sometimes called.

The AREA under the open air or the open court, including the porticoes just mentioned, (one range of which, viz. that on the north side was double, was denominated the PALÆSTRA, παλαιστρα, in which were games and exercises, dancing and wrestling, throwing the quoit, and the combat with the cæstus. The whole edifice was sometimes called the PALÆSTRA.

The western part of the GYMNASIUM was an oblong, and was surrounded by a portico, in which the *athletæ* exercised in unpleasant weather. The porticoes for this purpose are called ξυστὴ, XYSTI, from which the other parts of the building denominated ξυστα, XYSTA, differed in these particulars, viz.; they were surrounded with rows of trees, were not covered with a roof, and were used as places for promenading.

At the end of the western part of the GYMNASIUM, was the stadium. It was a large semicircle, an hundred and twenty-five geometrical paces long, and was furnished with seats, which ran around it, and ascended gradually one above the other for the accommodation of the spectators. The principal games in the STADIUM, were races on foot, on horseback, and with chariots.

The ATHLETÆ, after the fourth century before Christ, went wholly naked, as they found clothes an impediment to celerity of motion. There was this exception, those who threw the quoit or rode in the chariot, wore a sort of very light garment, Heb. xii. 1. The cæSTUS, to which an allusion is made in 1 Cor. ix. 26, was a leathern strap, bound by the athletæ round the right hand. This strap was wide enough to receive a piece of iron or lead, which was rolled upon it, and was discharged, πυγμέιον, with all the strength of the combatant against his adversary. It became the one against whom it was discharged to be watchful; and to avoid, if possible, the intended blow.

THE CHARIOT-RACE, which was run in the stadium, and from which Paul, in 1 Cor. ix. 24—27; Philip. iii. 11—14; 2 Tim. iv. 7, 8; borrows certain illustrations, was, as follows : Four chariots started at the same time for the goal, which was at the further extremity of the stadium. The charioteer who reached it first

was the conqueror. Other competitors presented themselves, and the course was run again by four at a time, as in the first instance. The one, who successively gained the victory over all that presented themselves, won the crown, which was woven of branches of various trees, and, though of small value in itself, was esteemed in the highest degree honourable. A crown of this kind, *βραβεῖον*, was given, not only to those who came off victors in the chariot race, but to those also, who succeeded in contests of a different kind, 1 Cor. ix. 24; Phil. iii. 14; 2 Tim. iv. 8. Wherever the victor went, he received a branch of palm, Rev. vii. 9; he was robed in a splendid dress, and escorted with the highest honours to his city and his home.

The exercises, in which the *ATHLETÆ* engaged, were by no means trivial, or such as could be easily practised. In order to acquire a sufficient degree of strength, they took a considerable quantity of nourishment; their principal meal being in the evening. Their dinner was light, and they were confined to a particular diet. At first they were restricted to a little coarse bread, with ten dried figs, nuts, soft cheese, and herbs; but in progress of time, they were allowed meat of the most nourishing kind, which was roasted, and eaten with coarse unleavened bread. They were kept altogether from wine, and were not permitted the slightest intercourse with the other sex, not even so much as to look at them.

There were fixed regulations for the conduct of those who contended for the prize; and if any one violated these he could not be crowned as the victor. Hence it became necessary to appoint persons to see that the rules and regulations of the games were observed, and also umpires to award the victory, 2 Tim. ii. 5; iv. 8.

As the games, in which the *ATHLETÆ* exerted their skill and physical ability, were extremely popular among the Greeks and Romans, it is not at all surprising that they became objects of hatred and disgust to the greater part of the Jews; yet they had among themselves a sort of game, (different it is true, from those of the *GYMNASIUM*,) which was practised in Palestine, as late as the time of Jerome. This game consisted in lifting a stone; the one, who could lift it highest being the victor, Zech. xii. 3.

NOTE. THE THEATRE, introduced by Herod and his sons

into Palestine, was an edifice constructed in such a manner, as to describe the larger half of a circle. The games were exhibited in that part of it, where a line would have passed to enclose precisely a semicircle.

*Amphi-theatres* were two theatres united ; they were, of course, of an oblong shape, and the games were exhibited in the centre of them. The seats, which extended round the interior of both theatre and amphitheatre, ascended gradually, one above another. These edifices were left open at the top, except in the later periods of the Roman empire, when there was some change in the style of their architecture. In case of great heat or rain, the opening above was covered with a piece of cloth of a close texture.

In these theatres, comedies and tragedies were acted ; assemblies of the people were held, and ambassadors were received, Acts, xix. 29. Among the Romans, sports of various kinds were exhibited, mostly gymnastic exercises ; but some of them of a very bloody character, inasmuch as criminals, condemned by the laws, and enemies captured in war, were compelled to fight until they were killed, either in their combats with wild beasts, or, with each other. Compare 1 Cor. iv. 9; and Heb. x. 33.

#### §. 285. OF ENCAMPMENTS.

The art of laying out an *encampment*, מַחְנֶה, מַחְנֵיִם, appears to have been well understood in Egypt, long before the departure of the Hebrews from that country. It was there that Moses became acquainted with that mode of encamping, which, in the second chapter of Numbers, is prescribed to the Hebrews.

In the encampment of the Israelites, to which we have alluded, it appears, that the *holy tabernacle* occupied the centre. In reference to this circumstance, it may be remarked, that it is the common practice in the east for the prince or leader of a tribe to have his tent pitched in the centre of the others ; and it ought not to be forgotten, that God, whose tent or palace was the *holy tabernacle*, was the prince, the leader of the Hebrews. The tents, nearest to the tabernacle, were those of the Levites, whose business it was to watch it in the manner of a pretorian guard. The family of Gershom pitched to the west, that of Kohath to the south, that of Merari to the north. The *priests* occupied a position to the east, opposite to the entrance of the tabernacle, Numb. i. 53 ; iii. 21—38. At some distance to the east, were

the tribes of Judah, Issachar, and Zebulun; on the south were those of Reuben, Simeon, and Gad; to the west were Ephraim, Manasseh, and Benjamin; to the north, Dan, Asher, and Naphtali. The people were thus divided into four divisions, three tribes to each; every division having its separate *standard*, לְנָסֶן. Each of the large family associations likewise, of which the different tribes were composed, had a separate standard, termed, in contradistinction from the other, נֶשֶׁב; and every Hebrew was obliged to number himself with his particular division, and follow his appropriate standard. The Israelites, probably in forming their encampment at this time, imitated the method of the nomades, and formed it in such a manner as to exhibit a circular appearance. There is not, however, any proof, that this mode of encampment was especially followed, at any subsequent period.

We learn from I Sam. xxvi. 5, et seq. that there were no sentinels stationed during the night in the encampment of Saul; which was done, as we learn, in other instances, in case there was any danger, the sentinels relieving each other at stated intervals, Judg. vii. 19; I Sam. xiv. 16; xxvi. 14—17. In respect to this point, we may infer, moreover, from the fact of sentinels being kept perpetually upon the walls of the city in subsequent periods of the monarchy, that they certainly were not wanting in the camps.

Fires also were kept burning before encampments during the night. Fires of this kind were not the same, as some have asserted, with the pillar of fire which went before the Israelites in Arabia Petraea. See Numb. ix. 15—23.

Moses gives the following regulations in respect to the encampment in the wilderness, Numb. v. 1—4; Deut. xxiii. 10—15.

I. That every unclean person shall live out of it.

II. [The second regulation, to which reference is here made, stands in the English version, as follows.] “Thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee,” etc. A practice of this kind is observed to this day among the Ottomans. See the third Epistle of Busbeque, p. 250.

## §. 286. ON MILITARY MARCHES.

The same order was observed by the Hebrews in the wilderness, when on their *march*, as was practised by them when forming their encampment. As soon as the cloud ascended over the tabernacle, the priests sounded with the silver *trumpets*, בְּצִוָּרוֹת, Numb. ix. 15—23, a warning which is expressed in Hebrew by the phrases חֲרֵיעַ תְּרִינָה and תְּקֻעַתְּרוֹנָה. Then Judah, Issachar, and Zebulun, on the east, set forward. At the *second* sound of the trumpets, Reuben, Simeon, and Gad, on the south, followed. The march was next commenced by the Levites, who bore the parts of the tabernacle, and the ark of the covenant. They were followed, at the *third* sound of the trumpets, by Ephraim, Manasseh, and Benjamin, from the west, and, at the *fourth*, by Dan, Asher, and Naphtali, from the north, who brought up the *rear*, בְּגַדְתָּם. Each one followed the standard of his particular corps and family.

When the cloud descended again, the encampment was formed in the order mentioned in the preceding section, Numb. ii. 1, 3, 10, 17, 18, 25, 31; x. 5—8, 23—28. That the Hebrews could not, at a subsequent period, after they had settled in Palestine, observe the same order in their military expeditions, which was observed by them while marching in the wilderness, is so evident that it is almost unnecessary to mention it.

## §. 287. ON MILITARY STANDARDS.

Of military standards, there were,

I. *The Standard*, denominated דְּגֵל degel; one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colours in white, purple, crimson, and dark blue. The Jewish Rabbins assert, (founding their statement on Gen. xlix. 3, 9, 17, 22; which in this case is very doubtful authority,) that the first of these standards, viz. that of Judah, bore a *lion*; the second, or that of Reuben, bore a *man*; that of Ephraim, which was the third, displayed the figure of a *bull*; while that of Dan, which was the fourth, exhibited the representation of *cherubim*. The standards were worked with embroidery.

II. *The Standard*, called אֹתֶת oth. The ensign of this name belonged to the separate classes of families. Perhaps it was, ori-

ginally merely a pole or spear, to the end of which a bunch of leaves was fastened, or something similar. Subsequently, it may have been a shield, suspended on the elevated point of such pole or spear, as was sometimes done among the Greeks and Romans.

III. *The Standard*, called *σηνες*. This standard was not, like the others, borne from place to place. It appears from Numb. xxi. 8, 9; that it was a long pole, fixed into the earth. A flag was fastened to its top, which was agitated by the wind, and seen at a great distance, Jer. iv. 6, 21; li. 12, 27; Ezek. xxvii. 7. In order to render it visible, as far as possible, it was erected on lofty mountains, and was in this way used as a signal to assemble soldiers. It no sooner made its appearance on such an elevated position, than the war-cry was uttered, and the trumpets were blown, Isaiah, v. 26; xiii. 2; xviii. 3; xxx. 17; xl. 22; lxii. 10—13.

**NOTE.** It has been already remarked, that the priests blew alarms and warnings with silver *trumpets*. It may further be observed, that, in very many instances, such notices were given by means of *horns*, which were also used in war by many other nations, Josh. vi. 4, 5; Judg. iii. 27; vi. 34; vii. 18; 1 Sam. xiii. 3; 2 Sam. ii. 28; xviii. 16; xx. 1, 22; Isaiah, xviii. 3; Jer. iv. 5, 15, 21; vi. 1, 17; xl. 14; li. 27; Hos. v. 8; viii. 1.

### §. 2 RESPECTING WAR.

Previously to commencing war, the heathen nations consulted oracles, soothsayers, necromancers, and also the lot, which was ascertained by shooting arrows of different colours, 1 Sam. xxviii. 1—10; Isaiah, xli. 21—24; Ezek. xxi. 21, 22, 23. The Hebrews, to whom things of this kind were interdicted, were in the habit, in the early part of their history, of inquiring of God by means of *Urim* and *Thummim*, Judg. i. 1; xx. 27, 28; 1 Sam. xxiii. 2; xxviii. 6; xxx. 8!

After the time of David, the kings who reigned in Palestine consulted according to their characters and feelings, sometimes *true* prophets, and sometimes *false*, in respect to the issue of war, 1 Kings, xxii. 6—13; 2 Kings, xix. 2, et seq. 20, et seq. Sacrifices were also offered, in reference to which the soldiers were said “*to consecrate themselves to the war*,” Isaiah, xiii. 3; Jer.

vi. 4; li. 27; Joel, iii. 9; Obad. 1. There are instances of formal *declarations of war*, and sometimes, of previous negotiations, Judg. xi. 12—28; 2 Kings, xiv. 8; 2 Chron. xxv. 17; but ceremonies of this kind were by no means always observed, 2 Sam. x. 1—12. When the enemy made a sudden incursion; or when the war was unexpectedly commenced, the alarm was given to the people by messengers rapidly sent forth; by the sound of warlike trumpets; by standards floating on the loftiest places; by the clamour of many voices on the mountains, that echoed from summit to summit, Judg. iii. 27; vi. 34; vii. 22; 1 Sam. xi. 7, 8; Is. v. 26; xiii. 2; xviii. 3; xxx. 17; lxii. 10. Military expeditions commonly commenced in the spring, 2 Sam. xi. 1, and were continued during the summer; but in the winter the soldiers went into quarters. There is no mention made in Scripture of a war being settled by a combat between two individuals. In the case of David and Goliath, it is true, there was a challenge and a combat; but there was no previous agreement between the two armies, which prevented the further effusion of blood.

War is considered by the orientals, as a judgment sent from heaven. It is God who grants victory to those who are in the right; but sends defeat upon those who are in the wrong, 2 Chron. xx. 12; Is. lxvi. 15, 16. The belief that God fights for the good against the wicked, is frequently discovered in the Old Testament, and, not only in the Hebrew, but also in the Arabic, Syriac, and Chaldaic, words which originally signify justice, innocence, or uprightness, signify likewise *victory*; and words, the usual meaning of which is injustice or wickedness, also mean *defeat* or *overthrow*. The same may be said in respect to words, which signify *help* or *aid*, [for instance פָּעַלְתִּי,] inasmuch as the nation which conquered, received aid from God, and God was its helper, 1 Sam. xiv. 45; 2 Kings, v. 1; Ps. vii. 9; ix. 9; xx. 6, 7; xxvi. 1; xxxv. 24; xlivi. 1; xliv. 5—7; lxxvi. lxxviii. 9; lxxxii. 8; Is. lix. 17; Habak. iii. 8.

#### §. 289. PREPARATIONS FOR BATTLE.

Before battle the various kinds of arms were arranged in the best order; the shields were anointed, and the soldiers refreshed themselves by taking food, lest they should become weary and faint under the pressure of their labours, Is. xxi. 5; Jer. xlvi. 3, 4. The soldiers, more especially the kings and generals, except

when they wished to remain unknown, (1 Kings, xxii. 30—34,) were clothed in splendid habiliments, which are denominated, (Ps. ex. 3,) תְּרוּדָת the sacred dress. The Hebrew words for an army in battle array are אֶשְׁתָּמֵךְ, מִעֲרָכָה, מַעֲרָכָת. The phrase, which is used to express the action of thus setting an army in array, is הַגְּרִירָה מִלְחָמָה ; it occurs in Gen. xiv. 8, and very frequently afterwards; but we are left in some uncertainty respecting its precise import. There is evidence, however, for stating thus far, viz. that the army was probably divided into the centre, and left and right wings, inasmuch as there is frequent mention made of בְּנֵי־שְׁלֹשָׁה, i. e. leaders of a third part, Gen. xiv. 14, 15; Judg. vii. 16—19; Exod. xiv. 7; xv. 4. That the army was so arranged as to form a phalanx, there can be little doubt. Bodies of men drawn up in military order, in some instances, especially if danger pressed hard upon them, performed very long marches. This was the case with the Hebrews when they departed from Egypt, Exod. xiii. 18; comp. Josh. i. 14; iv. 12; Judg. vii. 11. While the approaching army was at a distance, there was nothing discernible but a cloud of dust; as they came nearer the glittering of their arms could be discovered, and at length the manner in which they were drawn up might be distinctly seen, Is. xiv. 31; Ezek. xxvi. 10. Xenophon in Expedit. Cyri I. 8, 5.

It was the duty of the priests before the commencement of the battle, to exhort the Hebrews to exhibit that courage which was required by the exigency of the occasion. [The words which they used were as follows: “*Hear, O Israel, you approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble; neither be ye terrified because of them. For the Lord your God is he, that goeth with you, to fight for you against your enemies, to save you,*”] Deut. xx. 2, et seq. In more recent times exhortations to the soldiers of this kind were given by kings and generals, 2 Chron. xiii. 4, et seq.; xx. 20. In some cases sacrifices were offered, either by a prophet, or by some other person whilst he was present, 1 Sam. xiii. 9—12.

The last ceremony previous to an engagement, was the sounding, שְׁמַרְתָּ, of the sacred trumpets by the priests, Numb. x. 9, 10; 2 Chron. xiii. 12—14; 1 Macc. iii. 54.

§. 290. CONCERNING THE BATTLE.

The Greeks, whilst they were yet three or four furlongs distant from the enemy, commenced the song of war; something resembling which occurs in 2 Chron. xx. 21. They then raised a shout, ἀλαλάζειν, which was also done among the Hebrews, קָרְךָ, תְּרוּעַת מִלְחָמָה, Josh. vi. 20; 1 Sam. xvii. 52; Is. v. 29, 30; xvii. 12; Jer. iv. 19; xxv. 30. The war-shout in Judg. vii. 20, was as follows; “*The sword of the Lord and of Gideon,*” חֶרְבַּת יְהוָה וְגִדֹּעַן. In some instances, it was probably a mere yell or inarticulate cry. The march of armies, with their weapons, chariots, and trampling coursers, occasioned a great and confused noise, which is compared by the prophets to the roaring of the ocean, and the dashing of the mountain torrents, Is. xvii. 12, 13; xxviii. 2. The descriptions of battles in the Bible are very brief; yet although there is nothing especially said respecting the order of battle; there is scarcely a doubt that the light-armed troops, as among other nations, made the onset; and that the main body following them with their spears extended, made a rapid and impetuous rush upon the enemy. Hence swiftness of foot in a soldier is praised as a virtue, not only in Homer, but in the Bible. 2 Sam. ii. 18—24; 1 Chron. xii. 8; Ps. xviii. 33.

It often happened in battle, that soldier contended with soldier, and hand to hand; and, as in contests of this kind the victory depended on personal strength and activity, the animosity of the combatants naturally became much excited, and the slaughter, in proportion to the whole number, immense. It was a common stratagem among the Hebrews to place a part of the army in ambush, Gen. xiv. 14—16; Josh. viii. 12; Judg. xx. 39; still although it was a common opinion in early times that deception and art, of any kind, however unjust, might be lawfully employed against an enemy, there is no instance of such deception recorded in the Bible, except the one in Gen. xxxiv. 25—31; and this is by no means spoken of with praise. If, in reference to this statement, the conduct of Jael should be adduced, (Judg. iv. 17—22,) it should be considered that her daring deed could hardly be deemed a *stratagem*; and, at the worst, was only pursuing a wrong course amid a collision of opposite duties.

The Hebrews, when about to attack an enemy, were elated, if

they saw a storm arising, from the hope which they indulged, that God was coming in the clouds to their assistance, Josh. x. 12—15; Judg. v. 20, 21; 1 Sam. vii. 10; Habak. iii. 11.

The attack made by the orientals in battle, always has been, and is to this day, characterised for the violence and impetuosity of the onset; and if the front of the enemy remained unbroken, they retreated; but soon returned to the charge with renewed ardour. The Roman armies generally stood firm and preserved their order of battle, notwithstanding the violence of this shock; and this practice seems alluded to in the following passages, viz. 1 Cor. xvi. 13; Gal. v. 1; Eph. vi. 14; Philip. i. 27; 1 Thess. iii. 8; 2 Thess. ii. 15.

#### §. 291. ON SIEGES.

In case an enemy threatened to attack a city, guards of vigilant and sedulous watchmen were stationed in towers, and on the tops of mountains, who made known by signs, or by messengers, whatever they had observed. At Jerusalem, in an extremity of this kind, the fountains beyond the walls of the city were filled up, Is. xxii. 9—11. Cities were taken by sudden and violent onsets, by stratagem, by treason, or, less expeditiously, by means of famine. When there were no machines to assist in the siege and to break down the walls, it was much protracted; indeed under such circumstances a siege was not had recourse to, except as a last resort. When a city was threatened, it was in the first place *invited to surrender*, מִלְכָה ? תַּחֲזֵק אֶרְךָ, Deut. xx. 10; Is. xxxvi. 1—20; xxxvii. 8—20. If the besieged had resolved to capitulate, the principal men of the city went out to the enemy's camp, in order to effect the object. Hence, “*to go forth*,” or “*come out*,” in certain connections, mean the same as to surrender by capitulation, 1 Sam. xi. 3, 10, 11; 2 Kings, xviii. 31; xxiv. 12; Jer. xxi. 9; xxxviii. 17, 18; 1 Macc. vi. 49.

In the most ancient ages, the enemy surrounded the city with a band of men; sometimes only one, at most only two or three deep, and effected their object by assault; hence the very common phrases, “*to encamp against a city*,” or “*to pitch against*” and “*to straiten it*,” Josh. x. 5; Judg. ix. 50; 1 Sam. xi. 1; Kings, xxv. 1; Is. xxix. 3.

§. 292. CIRCUMVALLATION, περιτείχος, סְלִילָה.

CIRCUMVALLATION was known in the time of Moses, also the MOUND called סְלִילָה, Deut. xx. 19, 20; although it is not mentioned again until 2 Sam. xx. 15.

The besiegers, when they considered it probable that the siege would be of long continuance, dug a ditch between themselves and the city, for their own security; and another parallel to it outside, so as to enclose their camp, and thus to guard against an attack either in front or rear. The earth thrown out of the ditch formed a wall, on which towers were erected. The inhabitants of the city shut up in this way perished by degrees, by famine, pestilence, and missile weapons, 2 Kings, vi. 28—31; xxv. 1; Jer. xxxii. 24; xxxiv. 17; lii. 4; Ezek. iv. 2, 10—15; v. 10—15; xvii. 17.

§. 293. THE BESIEGER'S MOUND, סְלִילָה.

The besiegers, in order to succeed against the walls of the city, when they were elevated and strong, cast up a MOUND of earth, and strengthened it on both sides with beams of timber. It ran in an oblique direction from the lines of circumvallation towards the less strongly fortified parts of the city, and sometimes equalled in altitude the city wall itself. The erection of this mound or wall is expressed by the Hebrew phrase, סְלִילָה עַל הַעִיר עַל שְׁמֶן, literally *to cast up a bank against the city*, 2 Sam. xx. 15; 2 Kings, xix. 32; Jer. vi. 6; xxxii. 24; xxxiii. 4; Ezek. iv. 2; xvii. 17—23; xxvi. 8. The inhabitants of the city fought against the mound with missile weapons; the besiegers, on the contrary, posting themselves upon it, threw their weapons into the city. In the meanwhile the battering rams were erected and forced forward, in order to break down the city wall; in which case the besieged frequently erected another wall inside of the first, in doing which they pulled down the contiguous houses, and employed their materials in the erection of the wall, Is. xxii. 10. Sometimes the besieged, when they had captured any of the more distinguished of the assailants, scourged them or slew them on the walls, or sacrificed them, that they might intimidate their enemies, and induce them to raise the siege, 2 Kings, iii. 27. When the wall was broken through, בְּרִקְעָה נָפָתָה, Ezek. xxi. 27, and the besiegers had entered, the greater part of the remainder

of it was thrown down; as was the case when the city capitulated, 2 Kings, xiv. 13; 2 Chron. xxv. 23, 24. The expressions, *to draw a city with ropes into a valley or river*, (2 Sam. xvii. 13,) is a proverbial boast.

#### §. 294. ON THE CONSEQUENCES OF VICTORY.

Anciently, although humanity was considered praiseworthy, the power of the conquerors acknowledged no limitation; flocks and cattle, the fruits of the earth, fields, gardens, and houses, together with the idol gods of the conquered, fell into their possession. They sold the wives and children of those whom they had subdued for slaves, and razed their cities to the ground, 2 Sam. v. 21; 2 Chron. xxv. 14; Jer. xlvi. 25; xlviii. 7; Hos. x. 5, 6. The principal men among the conquered; the soldiers; and the artificers, who were employed in the construction of arms and the erection of fortifications, were sent away into distant provinces. The conquerors, however, were not always destitute of humanity. In many instances they permitted the conquered kings to retain their authority, only requiring of them the promise of good faith, and the payment of tribute. But if in such a case the kings rebelled, they were treated with the greatest severity, Gen. xiv. 4, et seq.; 2 Kings, xxiii. 34; xxiv. 1, 14; Is. xxiv. 2; Jer. xx. 5, 6. The soldiers who were taken were deprived of all their property and sold naked into servitude. When the city was taken by assault, all the men were slain; the women and children were carried away prisoners, and sold at a very low price, Is. xx. 3, 4; xlvi. 3; 2 Chron. xxviii. 9—15; Ps. xlii. 12; Mic. i. 11.

Great, therefore, must have been the lamentation and wailing among those who were conquered. As many as were able made their escape, Is. xvi. 1—6; Jer. xli. 5; xlili. 6. Those who could not escape threw away their gold and silver, that they might suffer less from the cruelty of the soldiers, Ezek. vii. 19. The fugitives sought for safety in the tops of mountains, in caves, and amid rocks; hence God on account of the protection he affords is called a *rock*, **תָּרוֹן**, Judg. xx. 47, 48; Is. xxvi. 4; Jer. iv. 29; xvi. 16; xxii. 20; Ezek. vii. 7, 17. The prophets sometimes represent the calamity of conquest by a foreign power, as a great drunkenness, which is an evil everywhere, but peculiarly so in the east. Further, as the fortune or destiny of man is

sometimes called a cup, so *this*, (one of the most afflictive events that could fall to the lot of man,) was denominated the cup of reeling or staggering, פֶּסֶם תְּרוּמָה, Ps. lxxv. 8; Jer. xxv. 15—31; Nahum, iii. 11; Zech. xii. 2.

If the conqueror came as an avenger of former injuries, he frequently cut down trees, obstructed the fountains, filled the cultivated fields with stones, and reduced the ground to a state of barrenness for many years. This mode of procedure was forbidden to the Hebrews by the law in Deut. xx. 19, 20; but the prohibition was not always regarded, as appears from 2 Kings, iii. 18—25; 1 Chron. xx. 1. The captured kings and nobles were bound, their eyes were put out, and their bodies mutilated; they were thrown upon the ground, and trodden under feet till they died, Josh. x. 24; Judg. i. 6, 7; 2 Kings, xxv. 7. The captives were sometimes thrown amongst thorns, were sawn asunder, or beaten to pieces with threshing instruments, Judg. viii. 7; 2 Sam. xii. 31; 1 Chron. xx. 3.

Frequently old men, and women and children, were slaughtered and thrown into heaps, 2 Kings, viii. 12; Is. xiii. 17, 18; Hos. x. 14. Even “the women with child were ripped up,” 2 Kings, viii. 12; Is. xiii. 16—18; Amos, i. 13. In defence of these cruelties, the avengers were unable to plead the precepts or the example of Moses, since the excision of the Canaanites, of which we shall hereafter speak, was a case of a peculiar nature, as was also the נַגָּן, or *irrevocable curse*, by which, in certain cases, every living being in the conquered country was devoted to death, and property of all kinds was consigned to the flames, or preserved merely for the sanctuary; by which it was required also, that the city should be levelled with the ground, that the site should be sowed with salt, and a curse pronounced upon every one who should afterwards rebuild it, Lev. xxvii. 21, 28, 29; Numb. xviii. 14; Deut. xiii. 17. The object of this curse or vow, was to make an example of certain idolatrous nations; and thereby to deter others from involving themselves in the same guilt, and revolting in like manner against God.

In some cases the conquered nations were merely made tributaries, 2 Sam. viii. 6; 2 Kings, xiv. 14. To be a tributary, however, was considered a great ignominy, and was a source of reproach to the idol deities of the countries, who were thus subjected, 2 Kings, xix. 8—13.

The conquerors were intoxicated with joy ; the shout of victory resounded from mountain to mountain, Is. xlii. 11 ; lli. 7, 8 ; Jer. 1. 2 ; Ezek. vii. 7 ; Nahum, i. 15. The whole of the people, not excepting the women, went out to meet the returning conquerors with singing and with dancing, Judg. xi. 34—37 ; 1 Sam. xviii. 6, 7. Triumphal songs were uttered for the living, and elegies for the dead, Exod. xv. 1—21 ; Judg. v. 1—31 ; 2 Sam. i. 17, 18 ; 2 Chron. xxxv. 25. Monuments in honour of the victory were erected, 2 Sam. viii. 13, and the arms of the enemy were hung up as trophies in the temples, 1 Sam. xxxi. 10 ; 2 Kings, xi. 10. The soldiers who acted meritoriously, received presents, and had the opportunity of entering into honourable matrimonial connections, Josh. xiv. ; 1 Sam. xvii. 25 ; xviii. 17 ; 2 Sam. xviii. 11.

David instituted a separate corps or order of military men, viz. those who were most renowned for their warlike deeds, 2 Sam. xxiii. 8—39 ; 1 Chron. xi. 10—47.

Many nations were in the habit of leaving the bodies of their enemies, as a prey to the wild beasts and birds, (1 Sam. xvii. 44 ; Jer. xxv. 33,) and the feast which was given to these destroyers, is represented as having been prepared by God himself, the judge of nations. Frequently the lifeless bodies of men who had been distinguished, were given up to their relations, 2 Sam. ii. 32 ; xxi. 14 ; Ezek. xxxix. 11—14 ; sometimes they were made the subjects of insults, 1 Sam. xxxi. 8—10. The Hebrews, whether citizens at home or soldiers in war, whenever they came in contact with a dead body, were rendered unclean, and were obliged by the Mosaic law to purify themselves, Numb. xxxi. 19—24.

#### §. 295. ON THE SEVERITIES OF ANCIENT WARFARE.

Anciently war was characterised by deeds of ferocity and cruelty. The Hebrews, therefore, have a claim on our forgiveness, if, in some instances, they resorted to those cruel measures, which were universally prevalent in their day, in order to strike terror upon other nations, to deter them from committing injuries upon themselves, and to secure their own tranquillity. There are some things, however, in their history, which cannot be approved, Judg. viii. 4—21 ; xx. 1, et seq. ; 2 Kings, xv. 16 ; 2 Chron. xxv. 12. Still, as was said above, their severity in all

instances cannot be condemned ; for it is permitted by the natural law of nations, to a people, to inflict as many and as great evils upon an enemy, as shall be necessary to deter others from committing the like offence. The prevalent state of feeling among nations, whether it tend to kindness or to cruelty, will determine how much is necessary to secure such an object. Nations anciently could not exhibit that humanity and forbearance in war, which are common among modern European nations, without leaving themselves exposed to every sort of injury, Numb. xxxi. 14, et seq.; 2 Sam. xii. 31; comp. 2 Sam. x. 1—5; xi. 1; Amos, i. 13; 2 Sam. viii. 2: comp. 2 Kings, iii. 27; Amos, ii. 1. The general character, however, of Hebrew warfare was comparatively mild and humane, 2 Sam. viii. 2; 1 Kings, xx. 30—43; 2 Kings, vi. 21—23; 2 Chron. xxviii. 8.

#### §. 296. JUSTICE OF THE WAR AGAINST THE CANAANITES.

The cause of the expulsion of the Canaanites is stated in Gen. xv. 16, to have been the corruption of morals which prevailed among them. God resolved, in his providence, to punish this corruption ; and, in the opinion of many persons, employed the Hebrews as the instruments of his justice, and gave to them (*JUS BELLUM*) the right of carrying on the war in question. But while it is conceded that God designed to punish the moral delinquencies of the Canaanites, and that he gave to the Hebrews the right of war against them, (*JUS BELLUM*), it may still be inquired, why God did not send the Hebrews against some other nations equally corrupt, as well as against the Canaanites ; and why he chose to select the Hebrews in preference to all other people. Something further, therefore, remains to be said.

Those who maintain that the Hebrews attacked the Canaanites with no other right or justice than is common to all migrating nations, who, in pursuit of new habitations, have expelled the people from the country in which their ancestors had formerly dwelt, say, in effect, that they had no right nor justice whatever on their side. And the argument by which they defend this view of the subject, namely, that it was believed during the early period in question, that the nation, which, with the divine favour and approbation, conquered another, did it *justly*, proves nothing, because the very chapter, (Judg. xi. 24,) to which they appeal,

actually announces, on the part of the Israelites, a right of possession, in respect to the land of Canaan, altogether different, Judg. xi. 12—28. So that, though it be true that they were in the habit of identifying success with justice, and of saying that the nation which conquered was favoured of God, it is evident, in this case, that they had other and more legitimate grounds for the war.

Further, if the Hebrews had attacked the Canaanites with the same right that other emigrating nations have attacked those who came in their way, i. e. with no right at all, they would not have spared the Edomites, Moabites, and Ammonites, nor have asked of the Amorites a peaceable passage over the Jordan, Numb. xx. 14—22; xxi. 4, 10—31; xxii. 1—35; xxxi. 3—54; Deut. ii. 4—12, 16—37.

The truth is, that Abraham, with his servants and his flocks, had originally occupied the pastures of Canaan, and had virtually declared by the wells which he dug, and the altars which he erected, his right to the land, and his determination to hold it, Gen. xii. 5—9; xxi. 25—30: comp. xiii. 4, 14, 18; xv. 7, 13—21; xvii. 8. This patriarch left the soil to be occupied after his death, not to *Ishmael*, but to *Isaac*; who in turn transmitted it to *Jacob*, to the exclusion of Esau. The Canaanites, it is true, were at that time in the land, (Gen. xii. 6,) but they were few in number, and occupied only a small part of it. The patriarchs, therefore, had come into an equitable possession of this territory; and, furthermore, had occupied it, in their own persons, for two hundred and fifteen years: and Jacob and his sons, when they emigrated into Egypt, were so far from abdicating the country, or giving up their right to it, that they evidently went away with a determination to return, Gen. xlvi. 4, 21, 22; xlix. 1—26: comp. 1 Chron. vii. 21, 24. During the abode of the Hebrews in Egypt, the Canaanites, who had increased in numbers, occupied the whole of the territory; and the Hebrews who were thus excluded from their own soil, soon had evidence that there was not the least prospect of their recovering it, except by an appeal to arms. It was the duty of the Canaanites to make the first advances toward an amicable adjustment; but, as they declined it, they owed the consequences of the war, disastrous as they were, to the course which they themselves had pursued, Josh. ix. 3—26; xi. 19.

[The American translation concludes this section with the following quotation from Michaelis's "COMMENTARIES ON THE LAWS OF MOSES," translated by Smith.]

"From time immemorial Palestine had been a land occupied by wandering Hebrew herdsmen, in which even Abraham, Isaac, and Jacob, had exercised the right of proprietorship, traversing it with herds, without being in subjection to any one, or acknowledging the Canaanites as their masters. The Phoenicians, or Canaanites, were certainly not the original possessors of this land, but had at first dwelt on the Red sea, as Herodotus relates; with whom Justin and Abulfeda in so far coincide, as that the *former* says, that they had another country before they came to dwell on the Lake of Gennesareth, or Dead sea; and the *latter*, that they first dwelt in Arabia. Moses is so far from contradicting Herodotus here, as has been commonly believed, that he rather expressly confirms his account, by twice saying in the history of Abraham, *The Canaanites were then in the land*, Gen. xii. 6, and xiii. 7. The word *then* cannot imply that the contrary was the case in his own time; for *then* the Canaanites still dwelt in Palestine, and their expulsion only began under his successor, Joshua: so that he gives us clearly to understand, that there had formerly been a time when they dwelt *not in that land*, but somewhere else. But another relation which he gives us in Gen. xxxvi. 20—30, compared with Deut. ii. 12, 22, is still more decisive. He there describes an ancient people, that before the time of Edom, had dwelt in Seir, or, as we now call it, Idumea, and whom, from their living in subterraneous caverns, he denominates Horites, or Troglodites. Of this nation was that one of Esau's wives mentioned Gen. xxxvi. 2, 24, and as Moses elsewhere relates that Esau had *three* wives, two of Canaanitish descent, and the third a grand-daughter of Abraham, Gen. xxvi. 34, 35, and xxviii. 8, 9,) it evidently follows, that the Horites who of old inhabited Idumea, must have been Canaanites. Consequently the Canaanites originally dwelt in the region afterwards called Idumea, and on the Red sea; but when they began to carry on the commerce of the world, for which they became so renowned in history, they migrated into Palestine, the situation of which was peculiarly advantageous for that purpose. It would appear that at first they only established trading marts and factories, which could not but be very acceptable to the wander-

ing hordes, because they gave them an opportunity of converting their superfluous produce into money, and of purchasing foreign commodities. By degrees they spread themselves farther into the country, improved the lands, planted vineyards, and at last dispossessed the ancient inhabitants ; just exactly as their descendants did at Carthage, who first asked for a hide-breadth of ground whereon to sit, and then by an artful explanation, got a bargain of as much room as was sufficient to build a city on, and in the end made themselves masters of the whole country. As early as Abraham's time complaints were made of the herds not having sufficient room, from the Canaanites being then in the land, and crowding it. But this always went on farther and farther ; and when the Israelites had for a time gone down to Egypt, the Canaanites at last appropriated to themselves the whole country. This land of their forefathers, and their nation, the Israelites had never given up to the Canaanites ; and therefore they had a right to reclaim it, and to reconquer it by force. If they solicited from other nations a passage into Palestine, it was merely to come at their own property again : and when they passed the Jordan, and found the Canaanites in arms against them, the latter had no longer a legitimate cause to maintain, for they wanted to keep possession of the property of another people by force.

" It cannot even be here objected, that the Israelites, by their descent into Egypt, had abandoned their right, or that they lost it by prescription. They went down to Egypt only for a time, on account of a famine ; and it was with the hope and determination of returning again, as the divine promise given to Jacob, Gen. xlvi. 4 ; confirms. I do not here inquire into, or draw any conclusion from the divinity of the promise; it is sufficient for me that, whether true or false, Jacob gave out, that he had in a vision such a promise made him ; because it proves the certainty of his having it in view, and making no secret of it, that his posterity should one day go back to Palestine. Whether prescription holds among nations, the single case excepted, where possession goes back to times of which history gives no certain account, and where of course, in default of other deductions, prescription does interfere ; and again, how long a period may be requisite to prescription in the law of nature and nations, (longer, no doubt, than in civil law,) I will not here stop to inquire ; for prescription cannot operate at all where a people avow and maintain their

rights with sufficient publicity; and this was done by the Israelites. Jacob went down into Egypt with a conviction that his descendants should, under the divine guidance, return to Palestine; nor would he allow himself to be buried anywhere else than in his own hereditary sepulchre in Palestine, exacting from his son Joseph an oath for that purpose, (Gen. xlvi. 29—31.) And his burial was conducted with such solemnity, (Gen. l. 7—13;) that the people in Palestine could not possibly entertain a doubt of the intention of the Israelites to return thither at some future period. But were the matter considered still as somewhat doubtful, because Moses does not expressly mention this as the reason of Jacob's desire to be carried thither; on the occasion of the death of Joseph, it is placed in the clearest light. For he testifies to his brethren, his certain hope that God would reconduct their posterity into Palestine; and therefore he desired not to be buried in Egypt, but begged that his body might, after the ancient Egyptian manner, remain uninterred, while they continued there, and be carried with the people at their general return into the promised land, and laid in the sepulchre of his fathers. Such was his anxiety on these points, that he made his brethren swear that they would carefully attend to them; and accordingly we find, that when he died, they did not bury him, but, as was not unusual among the Egyptians, let him remain embalmed in his coffin, until their descendants, at their departure for Palestine, carried his remains along with them, Gen. l. 24—36; Exod. xiii. 19. Could a people have given a stronger proof of their *animus revertendi*, and that they had not for ever abandoned their ancient country? Was it necessary (I think not) that they should have sent a notary every thirty-three years, to protest against the forfeiture of their rights? Even the Egyptians well knew the expectations of the Israelites on this head; and that was the principal reason of their oppressions towards a people that were not to remain for ever within their country, and in subjection to them. For although from the first they did not intend to let them go, yet they were afraid, from the rapid increase of their numbers, that if a war took place, they might side with the enemy, and not perhaps conquer the country, but depart from it<sup>b</sup>; or, as the proper expression is, *go up*: for we

<sup>b</sup> See Exodus i. 9, 10.

must recollect, that to go from Egypt to Palestine, was, in the idiom of the Hebrews, *to ascend*; and *vice versa*, from Palestine to Egypt, was *to descend*. From the representation we have now given of the origin of the war, it will be easy to perceive (what to a reader of the Mosaic history must otherwise appear at first very strange) why Moses did not attack the Canaanites beyond Jordan; but from Og, king of Bashan, and Sihon, king of the Amorites, requested nothing more than an unmolested passage, and only had recourse to arms when, instead of granting it, they marched hastily into the wilderness to meet him, and offered him battle. The reason was manifestly this, that the Israelites laid no claim to the country beyond Jordan, but only to the pasture-grounds that from time immemorial had belonged to the Hebrew herdsmen, and which their ancestors, Abraham, Isaac, and Jacob, had actually occupied with their cattle.

“But might they not at least have left to the Canaanites those trading cities which had been built without opposition from their ancestors? This question is easily answered. If a foreign people, whom we permit to establish factories and trading cities in our land, shall so abuse our generosity, as to dispossess us, and gradually appropriate to themselves our whole country; and when we wish to return to our ancient abode, shall meet us with arms in their hands, in order to prevent it; and shall, finally, have become so extremely wicked as to render it impossible for us to live with them, without having our morals corrupted—we certainly are under no obligation to leave to them these factories and trading cities, and thereby expose ourselves anew to the risk of such corruption.

“But were not the Israelites in duty bound first to send the heralds, and formally demand their lands again from the Canaanites? This question I must leave completely unanswered, partly because it belongs to the yet controverted point whether certain solemnities are or are not necessary at the commencement of a war, by way of declaration, and particularly, because we do not know whether Moses and Joshua did so or not.

“By way of conclusion, I must still take notice of *two* objections, which Mr. Oepke has made to my opinion, and on which I have not yet touched. But because they are of more weight than those before noticed, I ought, perhaps, rather to ascribe them to Professor Stiebritz himself.

" In the *first* place, he is of opinion, 'that the Israelites ought not to have re-appropriated a land possessed by wandering herdsmen, unless *all* the posterity of such herdsmen had transferred *their* rights to them.' But let it be remembered, that the question here is not concerning wandering herdsmen quite unconnected with each other, but only concerning those of Hebrew origin, and of these, more particularly, the ancestors of Abraham, Isaac, and Jacob: and I do not see wherefore such a transfer could have been necessary, since we must here judge not by civil, but by natural law only. If several persons have an equal title to a certain possession, and some of them, either from weakness or cowardice, do not make it good, and relinquish it, another, who has the courage to act otherwise, does not from their pusillanimity lose a particle of his right: and if he conquers the land which they have abandoned, he holds, *first*, his own quota, by the right of former proprietorship; and *then*, the remaining part, by the right of conquest; which in the case of a legitimate war, is equally legitimate. The other claimants who did not support him, and had relinquished their rights, can make no pretensions to the fruit of his victories; and the unlawful possessors, who had carried on an unjust war, have it to thank for subjecting them to greater loss than they would probably have experienced, if they had yielded with a good grace.

" In the *second* place, he objects, 'that I ascribe the war to a cause, to which Moses himself has not referred it; and that, as any people that begin a war, are anxious to convince the world of the justice of their cause, a reason never once urged by Moses, can hardly be held as the true ground of the war.' But here, I may very confidently reply, that Moses only gives *laws* for the war against the Canaanites, without anywhere mentioning the legal cause of the war: for Mr. O. himself does not account the divine commandment and promise, as its cause. Moses writes histories, and records laws; but the war-manifesto against the Canaanites, from whence we might deduce its justice, has not been furnished us by him. And as he mentions no reasons for the war, we are not entitled from his silence to form conclusions against any particular cause to which it may be ascribed. And of all causes, that to which I ascribe it, has the best foundation in the history recorded by Moses, through which history he generally paves the way for his laws.

“ I must yet add, that this farther objection has been made to my opinion, ‘ that a wandering people could hardly be considered as proprietors of a country, in which no individual could specify any particular ground as his own, from his always shifting his abode from one place to another.’ I had not, indeed, considered it necessary to notice this objection, because the fact that a community may possess undivided property, is so very notorious; but as a learned person, who in his writings often refers to my Mosaic law, has lately repeated it, it becomes my duty to explain myself more fully on this point; and my answer is this :

“ A community and even a whole nation may possess property undivided, and in common. What, indeed, is more frequent among ourselves, than such common properties? Many a village has a common wood; of which, not a tree, nor an inch of the ground, belongs to any individual villager, and yet the whole is their joint property; and whoever, without full right and leave, carries off wood, or even fells a tree, is guilty of theft. Or, again; a village or a town has a common meadow, which can never be conveniently portioned out into individual properties; at least no part of it belongs to any private person exclusively; and yet the whole, to the community at large. Did those to whom property in common appears such a strange matter, never hear, that in Germany there are many such commonages, which our modern improvers would fain abolish and reclaim, if they durst; where green pasture land, for instance, which might be used to much better purpose under tillage, belongs merely as a common to one or more villages. The disadvantage of the present system is universally understood; and the allotment of such lands to particular tenants is much to be desired: but then the cry is, that communities are not to be deprived of their ancient rights. Even the corn fields are in the same situation, in so far as they may not be fenced, and must lie fallow at certain times, and after harvest be subjected to the servitude of having the herds driven to pasture upon them, from perhaps a community of many villages, where even those who have not a foot of ground of their own, can assert a right to this privilege, from the mere circumstance of occupying a house. This too is justly considered as extremely prejudicial to the public good, not merely by individual economists, but, in some countries, even by the legislative authorities, and the wish

to alter it is very general; but it cannot be done, for, it is said as before, No man is to be deprived of his right.

“ But even a whole nation may, in like manner, have a common undivided property. Thus whole nations, by particular treaties, enjoy the right of certain fisheries, such as that of Newfoundland, without this property being actually divided, or even possibly divisible among individual fishermen. Thus also the Indians in North America possess their immense forests undivided, as wandering hunters; and have justly made great complaints, when at any time the English or French colonists have attempted to clear and cultivate those forests, without previously purchasing them, which is generally done for a mere trifle. I remember to have read a great many years ago in an English journal, (either the London or Gentleman’s Magazine,) the speech of an Indian chief, which he made in a congress of the Indians with the English, and in which he represented the injustice of this, in a very rational and affecting manner; observing that those forests which the Great Spirit had of old given to the Indians, and in which they had always lived, were now by some of the English daily more and more circumscribed, so that in the end they would have no dwelling-place left them. I cannot recollect the particular place where I found that speech; but allowing it had been entirely fictitious, (which it by no means seemed to be, as it bore all the marks of truth,) it is very certain that the English governments in America do recognise the rights of the Indians. Indeed the first colonists, who for conscience-sake and religion emigrated from England, took no land without leave of the Indians, and if afterwards, people less conscientious, such as transported criminals, whom the Americans will now no longer receive, were sent out, and, taking forcible possession of the woods, began to clear and improve them, (which actually gave rise to wars,) this was absolutely forbidden by the British government; and those settlers who wished to penetrate into the woods and form plantations, were, and are, obliged either to purchase the ground from the Indians, or come to terms with them in some other way.

“ By the same common right have many great people always possessed their lands, and still possess them; as, for instance, the present Mongul tribes, who live by breeding horses. Their soil is extremely rich, and susceptible of the highest cultivation: the

grass grows to an uncommon height in the fields ; but the whole country belongs to the people at large as a common pasture : and against strangers who should attempt to seize or pasture it, or circumscribe it by cultivation, they would unite to defend their right to it with all their might ; just as our Teutonic ancestors defended their forests as public property against the Romans. I should therefore think, that until a *new* code of natural and civil law shall be devised, and as long as we must on account of common possessions abide by the *old*, objections like the present can have no force.” [Commentaries on the Laws of Moses, Art. 31.]

#### §. 297. ON THE DIVISION OF THE SPOILS.

*The spoils of the enemy’s army*, לְשָׁנָה, בָּזֶבֶת, were divided among the victorious soldiers. They were the reward of the toils which they had endured, and were received with great rejoicings, Gen. xlix. 27; Exod. xv. 9; Judg. v. 30; Ps. cxix. 162; Is. ix. 2, 3; Ezek. xxix. 18—20. Such a division of the property taken was necessary in those ages ; for the soldiers, with the exception of the officers, and the life-guard of the commander, did not receive wages. They either paid their own expenses or were supported by their parents. The Hebrew kings, however, in a subsequent age, laid up provisions for the use of the soldiers against a time of war, in the cities called *store-cities*, גַּרְיִי מִסְכָּנָה, 2 Chron. xvii. 12; xxxii. 28.

*Hired soldiers*, (probably in imitation of the Phœnicians, Ezek. xxvii. 11,) are mentioned in 2 Sam. x. 6, and also in 2 Chron. xxv. 6—9 ; but these shared in the spoil, as well as others, for the money paid for their hire appears to have been given to the king or prince, of whom they were the subjects.

The soldiers under the Persian monarchy received a regular pay, but they shared also in the spoil, the hope of which no doubt frequently excited them to greater exertions.

The Maccabees, in imitation of the Greeks, allowed wages to their soldiers, 1 Macc. xiv. 32 ; and we find the wages of a soldier frequently mentioned in the New Testament, and sometimes *figuratively*, Luke, iii. 14; Rom. vi. 23; 1 Cor. ix. 7; 2 Cor. xi. 8; 2 Tim. ii. 4.

The spoils consisted not only of property in goods, but of men, women, and children ; the inhabitants of all cities taken by as-

sault, being usually sold for slaves, Gen. xiv. 11, 12. The Hebrew soldiers were at liberty, (Numb. xxxi. 48—54,) to appropriate to themselves whatever spoils they might win, with the exception of flocks and men. Articles of great value were sometimes claimed by the leader or chieftain, Judg. viii. 24, 25; David himself did so, and was thus enabled to collect the vast treasures which were afterwards employed in the building of the temple, 2 Sam. viii. 11, 12; xii. 30; 2 Chron. xxviii. 14—19. At the division of the spoil, the flocks and the captives were placed together and numbered, they were then divided into two parts, one of which was given to the soldiers who had remained at home, and who were obliged to give a fiftieth part of it to the Levites; the other half was given to those who had been actually engaged, and who gave only a five-hundredth part to the *priests*. Compare Gen. xiv. 20. The soldiers left to guard the camp and baggage were entitled to the same share as those engaged in battle, 1 Sam. xxx. 20—25; and in order to make a fair division, the flocks, cattle, and prisoners, appear to have been publicly sold and the money divided.

In case, however, a city was so unfortunate as to be subjected to the **שְׁנָאָת** or the *curse*, the soldiers were forbidden to plunder, and every thing generally speaking was destroyed, Deut. ii. 34; iii. 7; Numb. xxxi. 9; Lev. xxvii. 28; Josh. vi. 24—26; viii. 26—28; x. 28—30; xi. 11.

#### §. 298. RESPECTING THE SPOILS WHICH THE HEBREWS TOOK AWAY FROM THE EGYPTIANS.

It was a maxim among ancient nations that after a war had broken out, the belligerents might fairly confiscate all property which had been deposited or left among them previously to its commencement. In accordance with this principle the precious vases, garments, etc, which the Hebrews had borrowed from the Egyptians, as mentioned in Exod. iii. 22; xi. 2; became lawful spoil when Pharaoh commenced hostilities against them by pursuing them with his army.

An objection to this view of the subject arises from the fact, that God himself commanded the Hebrews through Moses, to borrow the articles, and that the Egyptians evidently lent them with the expectation of their being returned. But it is nevertheless the fact likewise, that the Hebrews as much expected to

return these articles as the Egyptians expected that they would be returned unto them ; for it cannot be supposed that the Hebrews had any knowledge of the communications, which, in Exod. iii. 22, passed between God and Moses on the subject. The transaction was clearly under the direction of Divine Providence, for the propriety of which infinite wisdom is a sufficient guarantee. It appears to have been designed to place those articles in the hands of the Hebrews as a compensation, (and certainly not too large a one,) for the houses which they left. Supposing it even to be the case, that they were borrowed with the expectation of being returned, no blame can be attached to the Hebrews for the detention of them ; since they were driven away by such a decided and sudden act of hostility, that it was not in their power to do otherwise.

The word *לְשַׁבֵּב*, literally to *plunder* or *rob*, which in Exod. iii. 22, is used in reference to this subject, appears to be employed *figuratively*, and not according to its usual signification.

[At the end of this section the American translator observes that it is rather unskillfully abridged from the large German work, so much so, that it would be difficult for a person from a literal translation of the abridgement, to obtain any thing like an adequate idea of our author's opinions on the subject in question. "Something therefore (says Mr. Upham) has been added to it from the original German, and from Michaelis, who is there referred to by Dr. Jahn, as his authority on this subject. For a full and ingenious discussion of it, the reader will do well to consult Smith's translation of the *Commentaries on the Laws of Moses*, vol. iii. Art. 179."]

### §. 299. PERIODS OF CESSATION FROM HOSTILITIES.

It was anciently the practice among the Arabs, who, it may be observed inherited a near relationship to the Hebrews, to consider four months of the year *sacred* ; during which they made it a point of duty to abstain from the exercise of arms. A practice of a similar nature appears to have prevailed among the Moabites, Ammonites, and Edomites, and likewise among other nations.

This practice will assist us in explaining how it happened, that the Hebrew territories remained free from invasions, while all the adult males, three times every year, went to the taber-

nacle or the temple, without leaving in their cities and villages any guard to protect them from foreign incursions, and that there appears in no instances to have been any hostile attack made upon them at such times. It is true, that we find in Exod. xxxiv. 24, that security from hostile invasions was promised to the Hebrews, when they had occasion, on the return of their solemn festivals, to appear in the presence of the Lord; but it is nevertheless clear that a promise of this kind could not have been fulfilled to a people, who thus lived in the heart of unfriendly nations, except by the intervention of constant miracles; unless there had been a practice of the kind here mentioned, which caused among them during certain periods a suspension of the arts of war.

The same remark might have been made with respect to the *sabbath*, if it had been the fact that the ancient Hebrews reckoned the use of arms among those labours which were interdicted on that day; but their determination to adhere to the *letter* of the law does not appear to have existed till after the Captivity. Indeed even at this period they soon discovered, that to defend themselves against the insults of their enemies might be justly done, even on the sabbath, 1 Macc. ii. 39—42; but the restrictions, notwithstanding this which they continued to impose upon themselves, occasioned inconveniences of which we have no examples in the earlier periods of their history.

# ARCHÆOLOGIA BIBLICA.

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## PART III.

### ON SACRED ANTIQUITIES.

#### CHAPTER I.

#### HISTORICAL VIEW OF THE RELIGION OF THE BIBLE.

##### §. 300. RELIGION DOWN TO THE DELUGE.

OUR first parents, who were infants in point of knowledge, although they were introduced into the world without being such in respect to form, were instructed by God himself. They were taught in the knowledge of the creator and governor of all things, and were likewise subjected to a course of moral discipline by the interdiction which was made in respect to the tree of good and evil. The object of this interdiction was to introduce the human mind to an acquaintance with what was right, and what was wrong; what was good, and what evil. Hence the name of the tree, פָּתַח טֹב וְרַע, *of good and evil*, i. e. according to the spirit of the Hebrew idiom, of moral distinctions, Gen. ii. 8—20; Is. vii. 15. Hence two points were established in the religion of our first parents, *the one*, that God is supreme, and that all things arose from, and are dependent upon him; *the other*, that some things are right, and others wrong, and that those things are to be done, which are agreeable to God, and those things to be avoided which are displeasing to him.

The punishment which followed the eating of the interdicted fruit, remained a perpetual monitor, that misery is the consequence of the commission of those things, which are not acceptable in the divine sight, and that such things, consequently, are not to be done. Comp. Gen. v. 29. The example of Cain also,

who, slew his brother ; his banishment and his misery, were a standing testimony in the eyes of the whole world, that wickedness is hateful to God, and ought to be and will be punished. In the progress of time, when many crimes received no visible punishment, the divine commands became neglected, the powerful oppressed the weak and the poor, and there was a general prevalence of levity and sensuality. The earth was filled with violence and slaughter. About the year 235 after the creation, wickedness was carried to such an extent, that the religious thought it necessary to attach to themselves the title of *sons or worshippers of God*, in contradistinction to the sons of *men*, or those who had forgotten God, and were hurried by the impulse of corrupt passions to every sort of wickedness. The prevalent evils were increased from the circumstance, that the *sons or worshippers of God*, married the daughters of *men*, or the irreligious. Wives of this description neglected the right instruction of their children ; and, as this devolved on them, rather than on the fathers, the offspring followed the former, rather than the latter, Gen. iv. 26 ; vi. 1, et seq. In this way corruption increased and prevailed to such a degree, that the warnings of God which were uttered by the spirit of prophecy, were without any avail, Gen. vi. 3. The Deluge, therefore, followed.

#### §. 301. FROM THE DELUGE TO ABRAHAM.

This terrible destruction of every living thing was predicted 120 years before its consummation, Gen. vi. 3 ; so that the family of Noah might know that it was sent from God, and that the object of it was, to leave, by such a signal event, a long to be remembered impression, that God is the governor of all things, to whom the vices of men are abhorrent, and that, however long suffering, he will at length punish the wicked. A command was given by God, after the deluge, that every homicide should be punished with death, and a promise also, that the deluge should no more return. He made the rainbow a visible sign of his promise, and a confirmation of it.

The posterity of Noah laid up in their minds the principles and instructions which have been mentioned ; and when they afterwards attempted to build a tower, and were baffled and scattered from each other, they were convinced, from the event, that the proceeding was displeasing to God. They appear to have

reproved Nimrod for making a similar attempt; and, in allusion to his conduct, called him נִמְרָד, or the *rebel*, and made his memory a proverb, saying, “*Even as Nimrod, the exceedingly mighty hunter.*”

At a later period, men, being still uncultivated, unable to direct themselves, and governed by the promptings of imagination, attributed a superior and sublime energy to various objects, and began to expect assistance from them. Thus rocks, trees, animals, winds, rivers, the sun, moon, stars, dead men, etc. were converted into divinities. Then came sculptured images, altars, and temples. At first they worshipped God, as the ruler of all things, at the same time that they worshipped idols; but God was soon forgotten, and they adored the latter alone. These false divinities required no morality in their worshippers, and both principles and conduct grew worse and worse. The greatest crimes were committed, as if of little moment, and were even made a part of the worship of their gods.

#### §. 302. ABRAHAM, ISAAC, AND JACOB.

The corruption which has been described in the preceding section, continued to spread itself wider and wider, until God gave a peculiar calling to Abraham, whose ancestors had from the beginning preserved a character for moral integrity and religion, Gen. v. 1—32; xi. 10—32; but had at length become idolatrous, Josh. xxiv. 3.

It was designed, in the providence of God, that Abraham, the Chaldean, and his posterity, should preserve and transmit his religion until that period, when it should be communicated to other nations. In order to secure these objects, God promised to Abraham (a descendant from Shem in the tenth generation) his protection, an ample progeny, possession of the land of Canaan, and that all nations should at last be blessed through his seed, i. e. should receive the true religion, Gen. xii. 1, 2, 3; xviii. 18; xxii. 18. He coupled these promises with the names of Abraham and Sarah, which were changed in reference to them; and connected these names with the rite of circumcision, and the obligation to protect religion, Gen. xviii. 19; so that the names and the rite might be perpetual testimonies both of the promises in favour of the true religion, and the obligations to defend it.

God afterwards repeated the same promises to Isaac and Jacob,

Gen. xxvi. 4; xxviii. 14; who faithfully performed their various duties, taught the true worship of God to their domestics, and left it to their posterity, Gen. xxviii. 20—22; xxxv. 2—7, 9—13; xxxix. 9; l. 17—20.

These promises to Abraham, Isaac, and Jacob, and the fulfilment of the corresponding duties on their part, form the prominent and fundamental principle, the hinge, as it were, of the **ANCIENT COVENANT**; and to them, accordingly, every thing which follows is to be referred, and with them also the **NEW COVENANT** itself is very intimately connected.

### §. 303. RESPECTING THE RELIGION OF THE PATRIARCHS.

It appears from what has been before stated, that the *knowledge of the one true God*, which is coeval with the existence of the human race, was originally communicated by *revelation*. The patriarchs themselves knew God to be the creator, governor, and judge of the whole earth, not by reasoning from philosophical principles, which were then wholly unknown, but because God had revealed himself, as such, to them. The ideas of men in respect to God, which were at first very limited, became extended, in the progress of time, by means of events both ordinary and extraordinary. It is worthy of remark, that the figure *anthropopathy* was very prevalent at the early period, of which we are speaking; and that men used the same language in respect to God, which they employed when speaking of one another; but there was *truth*, nevertheless, hidden under the garb of such expressions, Gen. vi. 6, 7; viii. 21; xi. 5—7; xviii. 10—21.

The worship of God was very unconstrained; such as was prompted by conscience and approved by reason; and consisted chiefly in tithes and vows and prayers, in the erection of altars and in sacrifices, Gen. iv. 3, 4; viii. 20; xii. 7, 8; xiii. 4, 18; xiv. 20; xv. 18—20.

With respect to the consecration of the *sabbath*, it may be observed, that there is no other trace of it than this, in the times of the patriarchs, viz. that a *period of seven days* occurs several times, Gen. vii. 4, 10; viii. 10, 12; likewise the word שׁבֵת, the Hebrew for *week*, Gen. xxix. 27.

It may be inferred from these circumstances, that the seventh day was distinguished in some manner from other days, as is represented to be the case in Gen. ii. 2, 3. Many traces of moral

discipline occur, Gen. iv. 6—16; vi. 3—8; xi. 4—7; xiii. 8; xiv. 14—24; xviii. 19. We must not suppose, however, that nothing more of God, and of moral discipline, was known by these pious patriarchs, than is given in the historical fragments of Genesis. For those things only appear to have been selected for insertion, which, more than any others, had a tendency to prepare the way for the introduction of the Mosaic dispensation.

#### §. 304. RESPECTING MOSES.

Many of the Hebrews were addicted to the worship of the Egyptian gods at the time that Moses was sent in the character of a divine messenger, to break the chains of their servitude, Exod. iii. 13. In order to rescue the Hebrews, who were destined to be the defenders of the true religion, from their bondage, and to bring them back to that worship which they had lost whilst in Egypt, the most surprising miracles were performed: *miracles*, which not only compelled Pharaoh to dismiss the Hebrews, and which brought destruction upon his army when he pursued them; but also afforded a new and overwhelming proof to the Hebrews themselves, that there is indeed a *God, all powerful and omniscient*, and that Moses, by whom these wonderful works had been predicted and performed, was in truth his messenger, Exod. vi. 7; vii. 5; ix. 14—16, 29; x. 2; xiv. 4, 17, 18, 31; xvi. 12; xix. 4, 9; Deut. iv. 35, 39. It was at the same time shown by the miracles, of which we are speaking, that the Egyptian gods, being altogether unable to protect their votaries, were destitute of power; and, in a word, were *nothing*, Exod. xii. 12. But the Hebrews, after all these demonstrations, if they had not afterwards, when in Arabia, been confirmed in the belief of the divine omniscience and omnipotence by new miracles, would not have persevered in the worship of the true God; and would not have consented to receive those ceremonies and laws, without which, surrounded as they were by nations who regarded idolatry as conformable to right reason, they could not have succeeded in maintaining their religious integrity. This is clear from the fact, that, after all the instructions they had received, and after all the laws which were enacted, they were often led astray by various superstitions and absurdities.

NOTE.—Those who attribute the miracles of Moses to legerdemain, and undertake to rank them in the same class with the

tricks of jugglers: also those who contend that the accounts of them are fabulous, and that they should be ranked with the wonders of profane mythology, cannot surely take into their consideration the departure of the Hebrews from Egypt, their subsequent history, nor their sublime notion of a true God, which appears in their early writings. The *exodus*, the subsequent history, and their ideas with respect to God, all bear testimony, that the miracles were actually performed. Comp. the large German edition of this work, Part III. § 12, Note, and § 13.

#### §. 305. ON THE QUESTION, " WHETHER MOSES TAUGHT THE EXISTENCE OF A MERELY NATIONAL GOD ?"

That the God of Moses was not merely the tutelary, or national God of the Hebrews, is clear from so many passages of Scripture, that it is wonderful any one should have adopted a contrary opinion. For he calls him by the name *Jehovah*, who created heaven and earth, Gen. i; Exod. xx. 8—12; xxxi. 17; Deut. iv. 23; and who sent the deluge, Gen. vi. 17. He is addressed by Abraham and Melchizedek as the Most High, the Lord of heaven and earth, Gen. xiv. 18—20; xvii. 1; xviii. 16—25. He is acknowledged by Joseph to be the all-wise governor of the universe, Gen. xxxix. 9; xlvi. 5, 8; l. 20. He calls himself *Jehovah*, who is always the same, Exod. vi. 3; who both predicted and performed those wonderful works in Egypt and Arabia, which proved him to be omniscient and omnipotent, Exod. vi. 7; vii. 5; x. 1, 2; xvi. 12; xxix. 46; Deut. iv. 32—36; x. 21; who is the author of every living thing, Numb. xvi. 22; xxvii. 16; who is invisible, (for the descriptions, which represent him as appearing at times in a bodily form, are symbolic,) Exod. xxxiii. 18—23; Deut. iv. 12—20, 39; who is the Lord of heaven and earth, and every thing in them, and the friend of strangers, as well as of the Hebrews, Deut. x. 14—18. Besides him there is no other God, Deut. iv. 39; vi. 4; xxxii. 39. Moses everywhere exhibits him as the omnipotent, the ruler of all men, who cannot be corrupted by gifts and sacrifices, but who is kind and merciful to the penitent. He teaches, that he is the true God; who is worthy of being honoured by the Hebrews, not only because He alone is God, but because He had promised great mercies

to the patriarchs and their posterity, and had already bestowed them in part; because He led them out of Egypt, furnished them with laws, would soon introduce them into Canaan, and protect them through future ages: finally, because they had chosen God for their king. The whole object of the Mosaic ritual was to preserve the worship of God, as the creator and governor of all, until the time when the true religion should be made known to the rest of the world, for which grand end it had been originally committed to Abraham and his posterity, Gen. xvii. 9—14; xviii. 19.

§. 306. ON THE QUESTION, “WHETHER THE CHARACTER OF JEHOVAH, AS REPRESENTED BY MOSES, IS MERELY THAT OF A BEING INEXORABLY JUST?”

God is often represented by Moses as a just judge, who punishes with severity those who are wicked and disobey his commands. The inconstant, stiff-necked, and intractable people with whom Moses had to deal, could not be restrained from vice, nor brought in subjection to the laws, without holding up such a representation. Such a representation was the more necessary, because Jehovah was not only the God, but in a strict sense the *king* of the Jews; whom it behoved, consequently, (in order to render due protection to the good,) to condemn transgressors, and to make them objects of punishment. Had it been otherwise; had he not defended the good from the attacks of the bad; or had pardon been offered to the guilty, all his laws would have been useless. Still, although what has now been said be true, the statement, which some have made, viz. that Moses has made God an inexorable Judge, and that *only*, is utterly false.

The original promises to the patriarchs, which were so often repeated to their descendants; the liberation from Egyptian servitude; the laws enacted in the wilderness; the entrance granted to the Hebrews into the land of Canaan; are deeds of kindness, which prove the beneficence of God, Deut. vii. 6—9; viii. 2—20; ix. 4—8; x. 1—11. Hence it is often inculcated upon the Hebrews to exhibit gratitude towards God; and the fact also, that they are expressly commanded to love God, is at least an implied admission of his kindness and beneficence, Deut. vi. 4, 5, 11, 12, 15, 22. Moses calls God the father of his people,

the merciful, the clement, the benign, the faithful Jehovah, who exhibits through a thousand generations the love of a parent to his good and faithful followers : who forgives iniquity and transgression, but to whose mercy, nevertheless, there are limits, and who visits the sins of the fathers on the posterity to the third and fourth generation, Deut. viii. 5; xxxii. 6; Exod. xxxiv. 6, 7; Numb. xiv. 18; Deut. vii. 9, 10.

The infliction of punishments even to the fourth generation, (i. e. by means of public calamities, the consequences of which would be experienced even by posterity,) a principle which appears even in the FUNDAMENTAL LAWS, Exod. xx. 5, 6, has given offence to many, who are either unable or unwilling to perceive, that the prospect of misery falling on their posterity could be a real source of punishment to the parents, who, it may be observed, were in that age particularly solicitous about the well-being of their descendants. We learn, nevertheless, from various passages, that the punishments due to the fathers were not so much designed to be really inflicted on their posterity, as to remain to them *warnings*, that if they trod in their fathers' footsteps, they would expose themselves to the same evil and fearful consequences ; and that when they had done evil their only course was to *repent*. That such would be the case, the deep and serious evils of the Babylonish captivity gave them so clear a proof, as to preclude all subsequent doubts on the subject : they repented of their evil ways, and, as Moses himself had predicted, became at length the constant worshippers of God, Lev. xxvi. 20—25; Deut. iv. 28—31; xxx. 1—10.

#### §. 307. RESPECTING THE REGULATIONS WHICH WERE MADE IN ORDER TO PRESERVE THE TRUE RELIGION.

That the Hebrews, who, while in Egypt, had to a great extent worshipped idols, and had only by the aid of striking miracles been at length restored to the true worship, might thereafter remain firm, nor be easily led astray by the example of neighbouring nations, God offered himself to them as their *king*. (See the 214th section.) As such he was accepted ; and hence it happened that the obedience which they rendered him as king, became in some measure identified with the reverence to which he had a

right as *God*; and that while they yielded the former, they would not be likely to withhold the latter.

This theocratical feature in the form of the commonwealth, by means of which the people were so often reminded that the laws of their king were no other than the laws of God, had the effect of perpetually recalling the true God to their minds. The rigid observance of the *sabbath*; of the feast of *Pentecost*, after the seven weeks of the harvest; of the seventh or *sabbatic* year; of the year of *Jubilee*, after seven sabbatic years; were all of them symbolic acknowledgments of God, as the creator and governor of all things. The *Passover*, likewise, and the *feast of tabernacles*, vividly recalled to their memory the fact, that the creating God had been their deliverer from the Egyptians, and their guide through Arabia. And when on the feast of *Tabernacles* and of *Pentecost*, they were called upon to render thanks for the *fruits* they had received, they were taught that these also were to be referred to the creating power and the goodness of God.

That their minds might be accustomed to the consideration of God's invisibility; that they might have no disposition to attach any efficacy to idols; and that all temptation to believe in a plurality of gods might be avoided, all images of Jehovah were absolutely prohibited. The erection of a *Tabernacle* alone was permitted; and to this there could clearly be no objection, since it did not admit of an *APOTHEOSIS*. But in order to prevent the introduction of any superstitious rites into this sacred place, all the ceremonies were prescribed by law. It was commanded, that all the sacrifices should be offered on one altar; this, with the reciprocal inspection that was exercised over each other by priests and Levites, would be the means of preventing the introduction of any practices which might have a tendency to pave the way for idolatry. It was sedulously inculcated on parents, that on every occasion, especially at the return of the national festivals, and when performing the ceremonies prescribed by the law, they should instruct their children, both in the religion and the history of their nation. From the fear that their instructions might, through ignorance or from a failure of memory, be in some respects erroneous, provision was made, that the *book of the Law* should be publicly read once every seven years in the tabernacle; on which occasion, not only parents could correct the errors which

they might have cherished; but the children also could determine whether the instructions they had received were coincident with the truth.

To sum up what we have further to say in a few words, we observe that the *names*, which were applied to the supreme Being, viz. JEHOVAH, THE GOD OF ABRAHAM, ISAAC, AND JACOB; that the residence of the Hebrews in the land of Canaan, that *one* sacred tabernacle, *one* high priest, *one* family of priests, *one* tribe of Levites; that even the tithes and sacrifices, the redemption of the first-born, the system of impurities and purifications, and other things, which were prescribed in the Law, perpetually admonished this chosen people, that God was the sole ruler of all things; even *that* God, who had brought them out from Egypt into the land of their present residence, and had commanded all these things to be observed.

Compare particularly Deut. xxvi. 1—11. and Exod. x. 1, 2; xii. 25—28; xiii. 4—16.

The Hebrews were commanded, moreover, to commit to memory the song recorded in the 32d of Deuteronomy, that it might be a perpetual monitor of their duty, and, in case they neglected their duty, that they might know the consequences which would follow.

#### §. 308. ON THE MORAL TENDENCY OF THE INSTRUCTIONS AND INSTITUTIONS OF MOSES.

Knowing that Moses introduced his laws and his ritual by the promulgation of the Book of Genesis, which abounds with inculcations of morality, we are naturally induced to believe that the *Mosaic religion* must, in all its parts, have a *moral* as well as a religious tendency.

We are everywhere taught in the Laws of Moses, that God is the creator and governor of the universe, to whom all men owe obedience and gratitude. This lawgiver teaches his countrymen, the Hebrews, that they were bound to devote themselves to God by obligations which were multiplied and peculiar; since they had received from him so many distinguished favours, and the promise of others at a future period, Exod. xx. 2; Lev. xi. 45; xxv. 38; Deut. iv. 32—40; v. 24—28; vi. 12, 13, 20—25; vii. 6—11; viii. 1—6, 10—18; ix. 4, 5; x. 12; xi. 1; xxvi. 1—10; xxxii. 6. They are, accordingly, commanded to love

God, with all the heart and mind and strength; not only as the governor of the universe, and the benefactor, in numberless ways, of all mankind, but to love him also as their own especial deliverer and friend. And, as the result of such gratitude and love, they are required to obey his laws, and for this additional reason, that without such obedience they would not merit a continuance of the kindness of God; nor be worthy of receiving further benefits from his hand, Deut. vi. 4, 5; xi. 1, 13, 14; xiii. 4, 5.

They are not only admonished to abstain from such kinds of food as were reckoned unclean, but also to keep themselves free from moral defilements, and to be pure and holy, even as God is holy, Lev. xi. 45; xix. 2; xx. 7, 8, 26; Deut. xiv. 1, 2, 21.

They are taught to love their *neighbour* ַתְּךָ, as themselves, Lev. xix. 18; not only the *Hebrew*, but the stranger also, Exod. xxii. 21; xxiii. 9, 12; Lev. xix. 33, 34; Numb. xv. 14; Deut. x. 18, 19; xxiv. 17; xxvii. 19.

Hatred and revenge are prohibited, Exod. xxiii. 4, 5; Lev. xix. 16—18; Deut. xxiii. 7, 8; comp. Job, xxxi. 29—31.

Cruelty and inhumanity to servants are guarded against, Exod. xx. 10, 11; xxi. 2—11, 20—26; Lev. xxv. 39—53; Deut. v. 14, 15; xii. 18; xv. 12—15; xvi. 11—14; xxiii. 15, 16; comp. Job, xxxi. 13, 15. Kindness to the poor, to widows, and orphans, is inculcated, Exod. xxii. 25, 26; Lev. xix. 9—13; xxiii. 22; xxv. 5, 6; Deut. xii. 5—7; xiv. 22—24; xv. 7—15; xvi. 10—12; xxvi. 11—15; xxvii. 19.

As an incitement to deeds of kindness of this nature, the people are told that they themselves were of old strangers and servants in the land of the Egyptians; an exhortation which implies the knowledge and the admission of the duty of doing to others what we wish done to ourselves; and of not inflicting on others what we should ourselves be unwilling to suffer. It may be remarked, furthermore, that the Hebrews were forbidden to exercise cruelty to their animals, Exod. xx. 10, 11; xxiii. 11, 12; xxxiv. 26; Lev. xxii. 28; xxv. 7; Deut. xiv. 21; xxii. 6, 7, 10; xxv. 4.

The people are commanded not to curse the deaf, and not to cast an obstacle in the way of the blind, Lev. xix. 14; Deut. xxvii. 18. They are forbidden to utter falsehoods, Exod. xxiii. 1—7; and are admonished not to go up and down as a tale-

bearer amongst the people; but rather to do their duty, by informing the guilty persons of their faults in private, and not render themselves partakers in their guilt, by giving to those faults an unnecessary publicity, Lev. xix. 16.

They are commanded not to curse the rulers of the people, nor the magistrates, because their decisions may have been unfavourable to them, Exod. xxii. 28.

They are enjoined to avoid all fraud, as an abomination in the sight of God, Deut. xxv. 13—16; when they have found any property, they are carefully to inquire for its owner, and restore it, Deut. xxii. 1, 2, 3; they are to keep themselves guiltless, not only of fornication, adultery, incest, and bestiality, but of all impure concupiscence, which are great crimes in the sight of Jehovah, Lev. xviii. 1—30; Deut. xxiii. 17, 18, 19.

The obedience which was due to the civil laws, was urged on the ground, that they originated from that merciful and holy Being, who is the creator and the governor of all things, Lev. xi. 44; xviii. 3—5; xix. 10, 12, 14, 18, 25, 28, 30—32, 34, 37; xxii. 3, 8, 30—33; xxiii. 22, 43; xxv. 17, etc. Moses, accordingly, in reference to this subject, viz. obedience to the civil laws, never fails to remind the people of their divine origin, and teaches them, that, unless those laws are observed, as *religious*, as well as civil institutions, it will be of no avail. Consult particularly the passages which follow, and which are worthy of a repeated perusal, Deut. iv. 1—40; v. 1—6, 25; viii. 1—19; x. 12; xi. 1; xxix. 1; xxx. 20.

Numerous sacrifices were insisted on; not indeed for any supposed worthiness in the sacrifices themselves, but because they were an indication of a grateful mind; because they presented a symbolic representation of the punishment due to transgressors; and uttered, as it were, an impressive admonition, that all sins were to be avoided. Sacrifices and mere ceremonious observances are not, in themselves, considered as meritorious. On the contrary, it is expressly said, that God does not have respect to gifts and offerings, and that vows are not necessary, Deut. x. 17; xxiii. 22, 23. A person who had made a vow, could free himself from the performance of it, by paying a certain amount, to be estimated by the priest; and, furthermore, the power was lodged in the master of a family of making void

the vows of his wives and daughters, Lev. xxvii. 1—33; Numb. xxx. 2—15.

Particular *forms of words*, to be used in prayer, are not found among the instructions of Moses, [and the probable reason of it, as represented in the original German, is, that such forms of words would have been too near an approach to the superstitious forms employed in charms and incantations, among the neighbouring idolatrous nations, and might have led to unpropitious consequences.] Still there is what may be considered, in some respects, an exception to this statement, for we find a form of words prescribed for the *benediction* in Numb. vi. 24—26; and also for the *return of thanks* in Deut. xxvi. 1—10, 13—15.

Promises of *temporal* good, and threats of *temporal* evil were necessary in an age, in which the knowledge of a future life was limited and obscure. But they are no more obstacles to moral discipline and instruction, than threats and promises are, at the present day, to the moral education of our offspring. Furthermore, the threats and promises, of which we speak, may be considered as addressed to the Jews as a people, rather than as individuals; thus making a part of the civil polity: indeed they may be considered as an evidence that God approves what is moral, and condemns what is immoral and corrupt; and it is in this way that he governs the universe.

The *religion of Moses*, therefore, had an excellent moral tendency; it disciplined many men, whose characters, for their moral elevation and worth, are fit subjects of admiration. If it had defects, let us have the candour to acknowledge, that they are to be attributed, in a great measure, to the circumstances of the times, and the gratitude to confess, that its deficiencies have been amply supplied by the gospel of Jesus Christ.

#### §. 309. OF THE QUESTION, "WHETHER THERE ARE TYPES IN THE LAWS OF MOSES?"

That there are historical and moral types in the Laws of Moses, is evident from the Passover, and from the feast of tabernacles, Exod. xii. 1—13, 16; Lev. xxiii. 4, 8; Deut. xvi. 1—8; also from the rite of circumcision, and the gold mitre of the high priest, for a typical import is expressly assigned to these last by

Moses himself. Consult Exod. xxviii. 38; and Deut. x. 16; xxx. 6.

But whether there are to be found in the writings of Moses what are termed *prophetic* types, has been a subject of very great controversy. We see in the discussions, which have arisen upon this subject, the tendency which there is in men to rush from one extreme to another; and because types of this kind were formerly too much multiplied, the wisdom of these latter days has taken upon itself boldly to deny the existence of any such types at all.

One thing, however, appears to be certain, that the whole Mosaic discipline, taken in connection with the promises made to the patriarchs, was not only introduced to preserve and transmit the true religion, but implied and intimated something better to come. Those better times were not hidden from the sight of the prophets, and often, from age to age, they predicted them in their poetry. But express and insulated types of Christ, or of the Christian Church, known to be such by the ancient Hebrews, do not appear to be found in the Laws of Moses. Still it is a question worthy of further investigation, than has hitherto been bestowed upon it, whether God, through the instrumentality of Moses, did not so order certain events and ceremonies, that they should be discovered to be typical at the coming of Christ, and in this way facilitate the conversion of the Jews to the Christian religion? Compare my *Hermeneuticam generalem Veteris et Novi Fæderis*, §. 15, 16. p. 43—48.

NOTE. [As the subject of the TYPES of the Old Testament is one which has not failed to interest, to a considerable degree, the feelings of many in this country, I take it for granted that it will not be deemed out of place, to subjoin to this section the opinions of the translator of Ernesti's *Elements of Interpretation*. The remarks, to which I refer, may be found in a note to the twenty-fifth section of that publication, and are as follows:

" If it be asked, How far are we to consider the OLD TESTAMENT as *typical*? I should answer, without any hesitation, Just so much of it is to be regarded as typical, as the New Testament affirms to be so, and NO MORE. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revela-

tion; and, of course, all that is not designated by divine authority as typical, can never be made so by any authority less than that which guided the writers of the Scriptures."]

### §. 310. SKETCH OF RELIGION FROM MOSES UNTIL AFTER THE BABYLONISH CAPTIVITY.

The institutions of Moses retained their influence through subsequent ages. Whenever religion was endangered by neglect or by idolatry, the invariable consequence was, that there were calamities and evils, which admonished the people of the necessity of choosing rulers, who should restore to them both the full operation of their religion, and their prosperity as a nation. In case God did not send upon them, in the first instance, public calamities, he commissioned his prophets, who severely reproved kings and princes, threw great obstacles in the way of their wicked attempts to introduce idolatry, and when it was introduced, had the happiness of seeing, in some cases, pious kings raised up, as the successors of the impious, who rescinded what their predecessors had done, removed idolatry, and restored the true worship of God.

When at length admonitions ceased to be of any great avail, and the people were becoming more and more corrupt, the *Israelitish* commonwealth was overthrown, 253 years after their separation from Judah, and 722 before Christ. The people were carried away by the Assyrians into Gozan, Chalacene, the cities of Media, and into Assyria.

The kingdom of *Judah* was overthrown 387 years after the separation, 588 before Christ, by the Chaldeans, and the people were carried captive to the banks of the river Cheber in Babylonia.

In these events were fulfilled the predictions both of Moses and the prophets.

The difference in the condition of the Hebrews under the *Judges*, who ruled four hundred and fifty years, and under the *Kings*, consisted in this, that under the *former*, idolatry was not commanded, but the people rushed into it of their own accord. Wherefore the contamination never extended so far, as to reach the *Tabernacle*. On the contrary, those kings who were im-

pious, either expressly commanded the worship of idols, or promoted it in some manner by their authority; so that its pernicious influence penetrated even to the *Temple* itself.

The most impious, in the kingdom of *Judah*, were Ahaz and Manasseh, who immolated their sons to Moloch; and the former of whom shut up the Temple. In the kingdom of *Israel*, Ahab with his Zidonian wife, JEZEBEL, surpasses all others in wickedness.

During the period immediately preceding their overthrow every kind of superstition, and every moral pollution prevailed in both kingdoms, especially in that of Judah. No other means, therefore, remained to correct their vices, but that of extreme severity, by which the whole nation, dispersed from their country into distant regions, and humbled and afflicted, might learn that they could do nothing without God, and that idols could lend them no assistance.

When at length the *Return*, predicted by Moses and the prophets, was unexpectedly secured by the instrumentality of Cyrus; and the temple and city were rebuilt, the people, being convinced by the fulfilment of so many and such distinguished prophecies, that **GOD IS THE OMNIPOTENT AND OMNISCIENT GOVERNOR OF THE UNIVERSE**, and that all idols are a vanity, continued firm to Jehovah ever after. So much so, that they opposed the commands, and set at defiance the punishments, of Antiochus Epiphanes; endured every suffering, took up arms in vindication of their liberty and *religion*, and brought over other nations also to the worship of their fathers. The rest of the Jews, who were widely dispersed both in the East and the West, everywhere made proselytes, and it became known to the other nations, that there was a people, who worshipped *one invisible God*, the creator and governor of the world.

The Jews supposed at this time, that the age was approaching, when the **TRUE RELIGION** should be propagated to all nations, as had been promised to the patriarchs and predicted by the prophets.

Their condition as a nation, it is true, through the discord of the rulers, grew worse than it had been previously, and every thing threatened ruin. That which was promised, notwithstanding, was performed by Jesus and the apostles, and their religion, in subsequent ages, has been propagated even to us; a grand ful-

filment of what was predicted to the patriarchs four thousand years ago.

### §. 311. PERSEVERANCE OF THE HEBREWS IN THEIR RELIGION AFTER THE CAPTIVITY.

The perseverance of the Hebrews in their religion, after the captivity, to which we have already alluded, was chiefly the result of the fulfilment of the prophecies respecting the overthrow of the kingdoms of Israel, Judah, Assyria, and Chaldea, and respecting the return from captivity; as is clear from Ezra, ix. 7—15; Neh. ix. 32—37; xiii. 17, 18; Zech. i. 2—6. The punishment of a long exile, which the foreign gods they worshipped could not avert, and their *return*, which was effected by the providence of God alone, without any co-operation on the part of the people, excited their minds, already softened by the concurrence of so many afflictions, to renewed reflection on these, and on other events equally striking and more ancient, and induced them more especially to acknowledge the manifold mercies of God which had been so often shown to them.

In order to keep the memory of the past fresh and living in their minds, they built synagogues, in which the Law of Moses was read every sabbath day. And not long after, other sacred books were read likewise, especially the prophets; prayers were also offered; sacred hymns were sung; and the people were exhorted to a moral and religious course.

Schools also were established, in which the rising generation were instructed more carefully in the truths of religion than they could be by their parents.

The similitude which existed between the system of Moses and that of Zoroaster, which prevailed in Persia and Media, may be summed up in a single article, viz. that they both discontenanced the worship of *idols*. For,

I. That eternal principle, or beginning of all things, called HAZARUAM, was neither the creator nor governor of the world, but the *endless succession of time*, which was represented by Zoroaster as the supreme existence, ENS, or fountain of being. From HAZARUAM, proceeded Ormuz and Ahriman. Ormuz acted the part of creator of the world; a circumstance which caused no little envy in the mind of Ahriman, and induced him to mingle with the workmanship of Ormuz, the seeds or principles of evil.

By the Mehestani, moreover, or followers of Zoroaster, not only Ormuz, but six AMSCHASPANDI, also innumerable spirits, dispersed everywhere, the sun, moon, and stars, and other earthly existences, were worshipped without distinction.

II. If the example of the Medes and Persians, who worshipped Ormuz as the creator and governor of the world, confirmed the Hebrews in the worship of Jehovah, it had an equal tendency, on the other hand, to induce them to adore the stars, and spirits, which occupied so conspicuous a place in the system of those nations; also the horses and chariot of the sun, which the ancestors of king Josiah, influenced by the example of the Mehestani, had introduced at Jerusalem, and also, it is probable, to practise that species of Magian worship witnessed by Ezekiel in the temple of Jerusalem.

III. The Jews, if they had been excited by the example alone of their conquerors, to perseverance in their religion, would not certainly have continued their adherence to it after the overthrow of the Persians, when they were under the dominion of the idolatrous Greeks; a period, in which, though exposed to the hostility of Antiochus Epiphanes, they gave ample proofs of their integrity.

The assertion, that the Jews adhered to the religion of their ancestors, because they had learnt the knowledge of the true God from philosophical principles, is opposed,

I. By the representations of the books, which remain of that period. For it is evident from Haggai, Zechariah, Ezra, Nehemiah, and Malachi; also from the apocryphal books of Wisdom and Ecclesiasticus, that the prevalent belief was founded on ancient history, especially on ancient miracles, and the fulfilment of the prophecies.

II. Moreover, the firm persuasion, which existed, would not have arisen from any philosophical speculations about the being of God, if it had not existed in a previous period; since, in the Psalms, and the writings of the Prophets, were many arguments, drawn from the nature of things, to show the doctrine of the true God and the vanity of idols.

III. To overturn at once this unfounded supposition, it is sufficient to say, that the men best instructed in Grecian philosophy, endeavoured to bring back idolatry: But on points connected with this subject, something further is to be said.

§. 312. RESPECTING THE KNOWLEDGE OF GOD BEFORE THE TIME OF CHRIST, AS DEVELOPED BY PHILOSOPHY.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till ANAXAGORAS, the disciple of Hermotimus. This philosopher came to Athens in the year 456 before Christ, and first taught that the world was organised or constructed by some MIND or mental being, out of matter, which this philosopher supposed had always existed. Socrates, Plato, and others, adopted, illustrated, and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed in *its organised form* eternally, and that the SUPREME BEING, who was coexistent, merely put it in motion.

The Epicureans believed that a fortuitous concurrence of atoms was the origin of all things. Many were *atheists*; many were *sceptics*, who doubted and assailed every system of opinions.

Those who maintained the existence of a framer or architect of the world, (for no one believed in a *creator* of it,) supported the opinion of the existence of an *animating principle in matter*, which originated from the supreme architect, and which regulated the material system.

Things of minor consequence, especially those which influenced the destiny of man, were referred by all classes, to the government of the *gods*, who were accordingly the objects of worship, and not the SUPREME ARCHITECT. Paul gives a sufficiently favourable representation of this defective knowledge of God, Rom. i. 19—24. After all, it may be the subject of an inquiry, whether Anaxagoras or Hermotimus had not learnt some things respecting the God of the Hebrews from those Jews, who were sold as slaves, by the Phœnicians, into Greece, Joel, iii, 6; or from the Phœnicians themselves, who traded in Ionia and Greece; and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps they derived their notions of an ETERNAL ARCHITECT from the doctrine of the Persians respecting Hazaruam, or *the endless succession of time*, and Ormuz. However this may be, we observe on this topic,

I. That the Hebrews remained firm to their religion *before*

their acquaintance with Grecian philosophy, although many receded from it, after forming such an acquaintance.

II. The philosophic doctrine respecting the architect of the world, rested on arguments of so subtle a kind, that they could not have been understood by the Jewish populace, and therefore could not have been applied by them, to confirm their minds in religious truth. According to Cicero, *De Nat. Deorum*, lib. i. 6, such was the contention, even among the learned, with respect to the *doctrine of the gods*, that those who had the most strength and confidence on their side were compelled to *doubt*.

The books of Cicero, *De Nat. Deorum*, are by all means to be read.

### §. 313. ON THE CONDITION OF MAN AFTER DEATH.

That the ancient Hebrews, that the Patriarchs themselves had some idea of a future life, although we must acknowledge their information on the subject to have been limited and obscure, is evident,

I. From the distinction which is made between the subterranean residence denominated SHEOL, שְׁאֹול, and בָּרֶךְ, and the grave or place of interment for the body, denominated קְבֻרָה, Gen. xxv. 8; xxxvii. 35; xl ix. 33; l. 2—10; Numb. xx. 24—26; Deut. xxxi. 16; xxxiv. 7; 1 Kings, xi. 43.

II. That they believed in the existence of the spirit after the death of the body, is evident likewise from the credit which they were disposed to give to the art of NECROMANCY, by means of which the Jews believed that the *spirits of the dead*, אֲוֹבָתָה, אֲוֹבָתִי, אֲוֹבָתִי, were summoned back to the present scene of existence, Lev. xix. 31; xx. 6, 7, 26, 27; Deut. xviii. 11; 1 Sam. xxviii. 3—10; 2 Kings, xxiii. 24; 1 Chron. x. 13; Is. xix. 3; xxix. 4; lvii. 9; comp. Zech. xiii. 2—6.

The objection, which is sometimes made, viz. that persons whose minds are under the influence of superstition are very inconsistent with themselves and in their opinions, does not avail anything in the present case; for it would in truth be a miracle of inconsistency, if those persons who believed that departed spirits were no longer existing, should, nevertheless, give full credit to the ability of such non-existent spirits, to reveal the mysteries of the future.

The belief of the ancient Hebrews, therefore, on this subject,

was, that the *spirits* of the dead were received into SHEOL, which is represented as a large subterranean abode, Gen. xxxvii. 35; comp. Numb. xvi. 30—33; Deut. xxxii. 22. Into this abode, we are told that the wicked are driven suddenly, their days being cut short; but the good descended into it tranquilly, and in the fulness of their years.

This very spacious dwelling-place for those who have gone hence, is often described as sorrowful, and as the land of darkness and the shadow of death, Job, x. 21; Ps. vi. 5; lxxxviii. 11, 12; exv. 17; Is. xxxviii. 18; but in Is. xiv. 9, et seq. it is represented as full of activity; and in other places, as we may learn from Job, xxvi. 5, 6, and 1 Sam. xxviii. 7, more than human knowledge is ascribed to its inhabitants, which is indeed implied in the trust which was reposed in necromancers. In this abode, moreover, the DEPARTED SPIRITS rejoice in that rest so much desired by the orientals, Job, iii. 13; and there the living hope to see once more their beloved ancestors and children, Gen. xxxvii. 35; comp. Gen. xxv. 10; xxxv. 29; xl ix. 29; Numb. xx. 24—26; 1 Kings, ii. 10, 11, etc.; and there also the servant is at length freed from his master, and enjoys a cessation from his labours: “There the wicked cease from troubling, there the weary be at rest,” Job, iii. 13—19.

That the ancient Hebrews believed that the good and the bad were separated in Sheol, although it might indeed be inferred from their ideas of the justice and benignity of God (Matt. xxii. 32.) cannot be proved by direct testimony. The probability, however, that this was the case, seems to be increased, when it is remembered that the author of the book of Ecclesiastes, who, in chapter iii. 18, speaks somewhat sceptically of the immortality of the soul, says in chapter xii. 7, that the “*spirit shall return to God who gave it;*” [and although he nowhere in express terms holds up the doctrine of future rewards and punishments, yet he informs us in chap. xii. 14, of something very similar to it, viz. “*That God shall bring every work into judgment, with every secret thing, whether good or evil.*”]

We have not authority, therefore, to say positively that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil, than those which were derived from the rewards and punishments of this life. That *these* were the motives which were presented to their minds in order

to influence them to pursue a right course of conduct, is expressly asserted in Isaiah, xxvi. 9, 10, and may be learnt also from the imprecations which are met with in many parts of the Old Testament.

The MEHESTANI, who were disciples of Zoroaster, believed in the immortality of the soul, in rewards and punishments after death, and in the resurrection of the body; at the time of which resurrection, all the bad would be purged by fire and associated with the good, Zend-Avesta, P. I. p. 107, 108; P. II. p. 211, 227, 229, 124, 125, 173, 245, 246; comp. Ezek. xxxvii. 1—14.

There is some uncertainty respecting the passages in Daniel, xii. 2, 3, 13; but it is possible that they may be a confirmation of the doctrine of the resurrection of the dead, and it is very clear that Haggai (ii. 23.) speaks of some state of glory after the termination of this present life. Compare Zech. iii. 7. These sentiments of the later prophets, which are perfectly in unison with what is said of the justice and clemency of God in other parts of the Old Testament, were at length adopted by the Jews generally, with the exception of the Sadducees, against whom they are defended in the following passages of the apocryphal books, viz. 2 Macc. vii. 9, 11, 14, 23, 29, 36; xii. 40—45; and Wisdom, iii. 1—11; iv. 7—16.

Thus the Jews were gradually prepared to receive that broader and fuller light which Jesus shed upon them, 2 Tim. i. 10.

#### §. 314. RESPECTING THE PROPAGATION OF JUDAISM.

The Jews, during the four centuries preceding the destruction of Jerusalem, were very extensively dispersed, and they made many *proselytes to Judaism* in all the places in which they happened to reside. The persecutions of Antiochus Epiphanes promoted the cause of proselytism; for those persecutions, under the good providence of God, were the cause of many victories to the Jews, and at the same time excited the interest and notice of the surrounding nations. In consequence of the stand which the Jews then took, and the victories which they won, whole nations, as the Idumeans, the Itureans, and Moabites, professed the Jewish faith, and underwent the initiatory rite of circumcision. The king of Yaman or Yemen, a district of country in Arabia Felix, became a Jew, more than an hundred years

before Christ; and his successors both defended and propagated the Jewish religion.

The Jews in Asia Minor, in Greece, and, in the progress of time, in Rome also, were the means of drawing numbers within the pale of their country's religion. In Rome, in particular, they eventually became so numerous as to have a majority at elections; and because they were restless and turbulent, they were ordered by Tiberius to depart from Italy, and by Claudius from Rome. These orders, however, were not fully carried into execution, Tacitus, *Annal.* II. 85; Suetonius in *Tiberio*, §. 36. et in *Claudio*, §. 25; Dio Cassius, 4. 60. p. 669.

Ample privileges were in general given to the Jews by the Romans, and the obstacles were mostly removed which might have had a tendency to prevent the increase of their numbers by the accession of proselytes. In this state of things, proselytes, especially from the female sex, who were not subjected to the inconveniences of circumcision, were perpetually multiplied, and are often mentioned in the New Testament. See *Acts*, ii. 11; vi. 5; xiii. 43, 49; xvi. 14; xvii. 4; xviii. 7, 13; xix. 29; *Josephus*, *Jewish War*, ii. 20, and *Antiquities*, xviii. 3. 5.

About the time of Christ, *IZATES*, the king of Adiabene, having been instructed by some females, was circumcised, and introduced the Jewish religion into his kingdom. See the *Antiquities of Josephus*, xx. 2. 1—5. Providence thus prepared the way for the propagation of the Christian religion into all parts of the world; for the apostles, wherever they travelled, found those who had embraced the Jewish religion; and they not only had the liberty to preach in their synagogues, but, as we may learn from various passages, were very essentially aided by the Jewish proselytes, in announcing Jesus Christ to the heathen, *Acts*, ii. 5—11; xi. 19; xiii. 4—6, 13—52; xiv. 1—28; xvi. 1—40, etc.

### §. 315. GENERAL STATE OF JEWISH AFFAIRS.

The Jews, wherever they dwelt, lived separately from the rest of the community; but they were extremely harmonious amongst themselves. Indeed those who lived in distant countries still maintained a connection with each other, by means of the Temple at Jerusalem. For every individual was

in the habit of sending to it yearly a half shekel in money: those who were able, visited it in person, in order to attend the great festivals: and those who were not in a condition to do this, transmitted gifts, either for the temple, or to be employed in the sacrifices, by the hands of others.

The Jews of Egypt, who inhabited Leontopolis in the district of Heliopolis, from the year 149 before Christ to ANNO DOMINI 73, had a temple of their own, though they still kept up a connection with the Jews at Jerusalem. Nor was this general harmony in the least interrupted by the existence of the three prominent sects, which, influenced by their philosophical systems, differed so much in their interpretation of the Scriptures. When we speak of their interpretation, and, consequently, belief, being influenced by their philosophy, the meaning is obvious; for Josephus (*Antiq.* xv. 10, 4) informs us that the Pharisees came very near to the Stoicks, the Sadducees to the Epicureans, and the Essenes to the Pythagoreans.

The Pharisees cultivated a very friendly intercourse with each other; and, as they were the favourites of the people, and generally secured to their party the influence of females of high rank, they were very powerful. As is often the case, when they became powerful they became haughty and restless; they excited tumults amongst the people, and in the end were formidable even to the high-priests and the kings themselves; Josephus, *Antiq.* xiii. 10. 5—6; xvii. 2. 4; xviii. 1. 3. The minor divisions, which eventually introduced themselves into this sect, and ranked its members, as the followers, some of Shammai, some of Hillel, and others at length of Judas of Galilee, did not interrupt the exercise of general harmony and good feeling.

The sect of the Sadducees in general consisted of those only who were wealthy and honourable. When, however, they were appointed to fill public offices, they found themselves under the necessity of conforming to the sentiments of the Pharisees; otherwise they would not have been tolerated by the people, Josephus, *Antiq.* xiii. 10. 6; xviii. 1. 3, 4.

The Essenes were a sect, who were very closely linked together, and constituted what may be termed an order of monks. The members of this sect not only lived in Egypt, and in other countries, but nearly four thousand of them resided in Palestine itself, particularly on the western shore of the *Dead*

*Sea.* Consult Josephus's Antiquities of the Jews, xviii. 1. 5; and Pliny's Natural History, book v. ch. 17.

### §. 316. ON THE ANTIQUITY OF THESE SECTS.

It is remarked by Josephus, (Antiq. xiii. 10. 5—6.) that John Hyrcanus went over from the Pharisees to the Sadducees, and thereby created much trouble to his family. This happened when he was young, i. e. about the year 150 before Christ; of course both of these sects were not only in existence, but, it may reasonably be inferred, had secured no little notoriety, as far back as that period.

Furthermore; Josephus expressly says, (Antiq. xiii. 5. 9) that the Pharisees, Sadducees, and Essenes existed, as separate sects, at the time when Jonathan was prince, i. e. between 159 and 144 before Christ; that they were flourishing at that period, and were even then, as he remarks, *ἐκ τοῦ παντὸς αρχαιοῦ*. Although they are not mentioned in the book of Maccabees, it is clear from the passage in Josephus just referred to, that they existed in the time of those princes. Some, however, suppose, that the Pharisees are meant to be designated by the word *ασιδαιοίς*, *סְדָדִים*, the *pious*, which occurs in 1 Macc. ii. 42; vii. 13; also in 2 Macc. xiv. 6; and that this sect are there called the *pious*, from the circumstance of their being desirous to do more than the law required; while, on the contrary, other persons, (among whom are to be reckoned the *Sadducees*,) who were willing to be satisfied with adhering to the *letter* of the law, and with doing as much and *no more*, than it demanded, were denominated *צְדִיקִים*, *the just*. There can be but little doubt that these sects, the Sadducees and Pharisees, were nearly simultaneous in their origin; but the precise *time* of their origin must be referred to a period anterior to the days of the Maccabees.

It is further to be added, that the *ασιδαιοί*, *Assideans*, mentioned in 1 Macc. ii. 42, are said to have been those, *ἴκνωσιαζόμενοι τῷ νόμῳ*, *כל קַרְנָבָב לְהַתְּרָחָב*, *who voluntarily fought for their religion*; and, furthermore, the Jewish soldiers in general, in 2 Macc. xiv. 6, are denominated *ασιδαιοί*. Josephus likewise (Antiq. xii. 10. 3.) does not call the *ασιδαιοί* Pharisees, but *αγαθούς καὶ ιστούς τῶν εθνῶν*, *the good and pious of the people*.

What is stated in *PIRKE AVOTI*, viz. that Zaddok and Baithos, disciples of Antigonus Sochaeus, were the founders of the

sect of the Sadducees, possesses no great authority, inasmuch as nothing of the kind is mentioned in Josephus. It appears, however, that both Sadducees and Pharisees had their origin about the time of Antigonus Sochæus, who was the disciple of Simon the Just, i. e. about the beginning or middle of the third century before Christ.

In respect to the **ESSENES**, it appears, both from their mode of life, and from the great numbers who resided in that country, that they had their origin in Egypt. Philo, likewise, in his treatise (*De Vita contempl.*) expresses himself in such a way as to afford evidence that this was the fact. He indeed makes a distinction between the Essenes or Esseans, Σενῆται, and Therapeutæ, θεραπευταῖ, but it is only in some minute particulars of small consequence. Both names signify *physicians*; for the members of this sect professed not only the healing of the body, but of the mind also.

#### §. 317. ON THE DOCTRINE OF THE PHARISEES.

The Pharisees boasted, that they were peculiarly acceptable to God, on account of their accurate knowledge of the Jewish law and religion, Josephus, Antiq. xvii. 2. 4; Jewish War, ii. 8. 14; Luke, xi. 52; xviii. 11.

We shall give a short account of their opinions, as far as they are mentioned or alluded to in the New Testament.

I. They agreed with the Stoics in teaching the doctrine of *fate*, or an immutable order of things, fixed by the decree of God. Perhaps it may be more agreeable to some, if we should denominate their opinions in this respect *the doctrine of divine Providence*, i. e. that superintendence of the Supreme Being, which rules and co-operates with all events in such a manner, as to prevent at least their being left entirely dependent on the will of man: since the actions of man himself are dependent on the eternal purpose of God, Josephus, Antiq. xiii. 5. 9; xviii. 1. 3; Jewish War, ii. 8. 14; Acts, v. 38, 39.

II. They taught, that the souls of men were immortal, and dwelt, after the present life, in some subterranean abode, (SHEOL)—They further taught, that the spirits of the wicked were tormented with everlasting punishments; and that they at times made their reappearance upon the earth to vex men with epilepsy, mental derangement, madness, and melancholy; that

the good, on the other hand, received rewards, and at length passed into other human bodies, *Antiquities*, xviii. 1. 3; *Jewish War*, ii. 8. 14; iii. 8. 5; *Matt.* xiv. 2; xvi. 14; *John*, ix. 2, 34.

It is nowhere remarked by Josephus, that they believed in the *resurrection of the dead*; but that they did hold such a belief, is clear from the New Testament. Consult *Matt.* xxii. 24—34; *Mark*, xii. 18—23; *Luke*, xx. 27—36; *John*, xi. 24; see also, *2 Macc.* vii. 9—11, 14, 23, 29, 36; xii. 40—45.

III. The Pharisees believed in, and taught the existence of *angels*, both good and bad. The angel, that held the highest rank among the former class, they believed to have been uncreated. The name of this angel, at least as it occurs in the more recent Jewish writings, is **MITTATRON**. The highest in rank among the latter class, or the *prince* of bad angels, received various names, and was called the **DEVIL**, **SAMAEL**, **ASHMEDAI** or the *tempter*, a **LIAR** and **HOMICIDE** from the beginning, the **OLD SERPENT**, the **PRINCE OF THIS WORLD**, who accuses men before God and demands their destruction, *Matt.* iv. 3; *Luke*, iv. 2; *John*, viii. 44; xiv. 30; *Heb.* ii. 14; *Rev.* xii. 9; xx. 2. They believed that angels were the ministers or agents of the divine Being on the earth, and that some one of them was assigned, not only to every kingdom, but to every individual; and that at times he made his appearance, *Matt.* xviii. 10; *Luke*, iv. 10; *Acts*, xii. 15; xxiii. 8, 9; *Heb.* ii. 5.

IV. They believed, furthermore, that God was under obligation, and bound in justice, to bestow favours upon the Jews; to render them partakers of the kingdom of the Messiah; to justify, and to render them eternally happy; and that He could not condemn any of them. The ground of *justification* in the case of the Jews, they alleged to be the merits of Abraham; the knowledge of God which existed amongst them; circumcision, and the offering of sacrifices, Josephus, *Antiquities*, xvii. 2. 4; *Jewish War*, ii. 8. 4; Justin's *Dialogue with Trypho*; *Pirke Aboth*; *Heb.* x. 1—18.

#### §. 318. DEFECTS IN THE MORAL PRINCIPLES AND PRACTICE OF THE PHARISEES.

The Pharisees professed to live according to the rules of the strictest moral integrity; but the principles, by which their con-

duct was guided in this respect, were, in a great degree, both lax and erroneous. For instance,

I. They considered many things, which, in order to prevent greater evils, had been admitted to hold a place in the civil Laws of Moses, to be for that reason *morally right*; for instance, the *law of retaliation*, (*JUS TALIONIS*), and the *divorce of a wife*, for any cause whatever, Matt. v. 31, et seq.; xix. 3, et seq.

II. In some instances they adhered too closely to the *letter* of the Mosaic Laws; and also perverted the spirit of those laws by accommodating them to their own philosophy. Thus, according to the construction which they put upon the law in respect to *loving one's neighbour*, they were bound to love their neighbour *merely*, and considered themselves at liberty to exercise hatred towards their enemies, Matt. v. 43; Luke, x. 33. They maintained that the oath, in which God was not expressly named, was not binding; or at least, esteemed it but of little consequence, Matt. v. 33. On the sabbath, they forbade the gathering of a few ears of corn, healing the sick, etc. Matt. xii. 1, et seq.; Luke, vi. 6, et seq.; xiv. 1, et seq.

III. They attached but little importance to those natural laws which Moses had not enforced by a *penalty*, and gave a decided preference to the *ceremonial* laws; as if the latter were great and weighty commands, Matt. v. 19; xv. 1, et seq.; xxii. 34—40.

They considered anger, without any adequate cause, and likewise the exercise of impure affections, to be matters of but little moment, Matt. v. 21, 22, 27—30.

They were anxious to make proselytes; more for the purpose of increasing their numbers, than for making them better men, Matt. xxiii. 15. Avaricious and devoted to the pleasures of the world, they resorted to any measures, whether just or unjust, to procure riches, Matt. xxiii. 4; James, ii. 1—8; Luke xvi. 14; Josephus, Antiq. xiii. 3. 4. 5. They were so desirous of vain glory, and so impressed with the idea of their own personal sanctity, that they uttered their prayers publicly, in the sight of all men, Matt. vi. 2, 5; Luke, xviii. 11. They prided themselves in ornamenting the tombs of the phophtes, Matt. xxiii. 29.

§. 319. ON THE TRADITIONS OF THE PHARISEES.

The Pharisees observed a multitude of TRADITIONS, i. e. unwritten ordinances, which originated with their ancestors, and some of them indeed, as they maintained, with Moses himself. They not only placed these traditions on an equality with the Laws which were acknowledged to be divine, but even esteemed them of still higher importance, Matt. xv. 2, 3, 6; Mark, vii. 3—13; TALMUD, *Rosh Hashchana*, p. 19, 1; *Zebachim*, p. 101, 1; Josephus, *Antiq.* xiii. 10. 6.

The practices which were founded on tradition, at length made their appearance in a collected form in the Talmud, with many additions. By the aid of what is there stated, we shall endeavour to illustrate some things which occur in the New Testament.

The *washing of hands* before meals, (a custom which originated in the practice of conveying food to the mouth by the fingers,) was eventually made a *religious duty*; on the ground, that if any one, though unconscious of the circumstance at the time, had touched anything whatever which was considered *unclean*, and remained unwashed when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. Consult the TALMUD of Babylon, *Aboda Zara*, p. 11, 1; *Sota*, p. 4, 2; *Berachoth*, p. 46, 2; *Thaanith*, p. 20, 2, compared with Matt. xv. 1, et seq.

They taught that if a person had not departed from the house, the hands, without the fingers being distended, should be made wet with water poured over them, and then elevated, so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that, (the hands being held down,) it might flow over the fingers. This practice is alluded to in Mark, vii. 3; ἐὰν μὴ πνγμῷ νίψωται, and is denominated by the Rabbins לְבָטֵח. See Buxtorf's Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1335. On the contrary, those, who had departed from the house, washed in a bath, or, at least, immersed their hands in water with the fingers distended. The ceremony in this case (Mark, vii. 4) is denominated ἐὰν μὴ βαπτιζώνται, and by the Rabbins לְבָטֵח. See Buxtorf's Lexicon, col. 849. The water-pots which are mentioned in

John, ii. 6; appear to have been used in ablutions of the nature now mentioned. From these ablutions it is necessary to distinguish the symbolic washings, spoken of in Deut. xxi. 6; Ps. xxvi. 6; and Matt. xxvii. 24. Indeed the Pharisees were so scrupulously cautious, that they deemed it necessary to strain the liquids they were to drink, from the fear that they might inadvertently swallow some unclean animalcule, Matt. xxiii. 24.

They were so fearful of being contaminated, that they would not eat with Gentiles; nor indeed with those persons who discharged the unpopular office of tax-gatherer; and, in the true spirit of the philosophers of their times, were disposed to consider, as *sinners*, and to spurn from their presence all who were not of their own sect, Talmud, *Chagiga*, 2, 7; Matt. ix. 11; Luke, vii. 39.

They fasted twice a week, viz. on Thursday, when, as they supposed, Moses ascended mount Sinai, and on Monday, when he descended, *Thaanith*, 2. 9. p. *Shabb*, I. 24; compare Luke, xviii. 11.

They enlarged their phylacteries, and the borders of their garments, Matt. xxiii. 5. Of the border or *fringe* of the garment, κρασπεδον, פְּרִיצָה, Chald. קְרַבְקִידָן, a slight mention has already been made in the hundred and twenty second section. The *phylacteries*, which had their origin from Exodus, xiii. 16; and Deut. vi. 8; xi. 18; were pieces of parchment, on which were inscribed four passages of scripture, namely, Exod. xiii. 1—10, 11—16; and Deut. v. 4—9; xi. 13—21; and which were then rolled up in the form of the letters of the word יְשָׁמֵחַ, and placed in receptacles of leather. They were confined upon the back part of the left hand by a leathern thong, אֹתֶת עַל יָד, and likewise upon the forehead between the eyes, מְצֻפּוֹת בֵּין עֵינִים.

**NOTE.** The Pharisees, as appears from the statements which have now been made, were in general a corrupt class of men. This assertion, however, will not apply to every individual of them; for there were not wanting persons even in that sect, who were distinguished for their moral integrity, Mark. xv. 43; Luke, ii. 25; xxiii. 51; John, xix. 38; Acts, v. 34.

That such was the case, may be inferred both from the Jerusalem Talmud, (*Berachoth*, p. 13, 2, *Sota*, p. 20, 3,) and from the Talmud of Babylon, (*Sota*, p. 22, 2,) where it is stated, that

there were seven classes of Pharisees, who were very much unlike.

We shall briefly mention two of these classes, viz. (1) the Pharisees who were called *Sichemites*, שְׁכֵםites, who entered into that sect merely for the purposes of temporal emolument, Matt. xxiii. 5, 14; and (2) those, who were anxious to place themselves under strict moral discipline, and were ready to perform every duty. It was in reference to the last mentioned persons, that the name of Pharisees was given, which means one, *who is desirous of knowing his duty, in order that he may do it*, פָּרִישׁ אֶדֹּע, Luke, xviii. 18.

### §. 320. CONCERNING GALILEANS AND ZEALOTS.

In the twelfth year of Christ, about the time that Archelaus was sent away from his government, a secession was made from the sect of the Pharisees, and a new sect arose, called the **GALILEANS**. About this time, Judea, which was a Roman province, was added for civil purposes to Syria, over which Quirinus was governor. It happened when the tax was levied by Quirinus, that one Judas of Galilee, otherwise called **GAULONITES**, in company with Zaduk, a Sadducee, publicly taught that such taxation was repugnant to the Law of Moses, according to which the Jews, they maintained, had no *king*, but God. The tumults, which this fellow excited, were suppressed, (Acts, v. 37,) but his disciples, who were called Galileans, continued to propagate this doctrine, and, furthermore, required of all proselytes, that they should be circumcised. Consult Josephus, Antiq. xviii. 1. 6; Jewish War, ii. 17. 7—9; vii. 8. 1—6, 9. 1, 2.

It was in reference to this sect, that the captious question was proposed in Matt. xxii. 17, et seq. viz. “Whether it was lawful to give tribute to Caesar?” The Galileans, whom Pilate slew in the Temple, (Luke, xiii. 1, 2,) appear to have been of this sect.

Simon, one of the Apostles of Jesus, is called κανανίτης or ζηλοτής, **ZELOTES**, Luke, vi. 15; and, in Acts, xxi. 20; xxii. 3; we find that there were certain Christians at Jerusalem, who were denominated **ZEALOTS**. But these merely insisted on the fulfilment of the Mosaic Law, and by no means went so far as those persons, termed **ZELOTÆ** or Zealots, whom we read of in the history of the Jewish War.

## NOTE. CALMET RESPECTING SIMON THE ZEALOT.

[“SIMON, the Canaanite, or Simon Zelotes, an apostle of Jesus Christ. It is doubtful whether the term Canaanite attached to his name was derived from the city of Cana in Galilee; whether it might not be written *Chananean*, from כָּנָעַנִי *Chenani*, *Khananean* or *Canaanite*; or whether it should not be taken according to its signification in Hebrew, from the root *Kana* קָנָה, from which comes קָנֵי or קָנָן *Kani* or *Kanani*, to be zealous. St. Luke gives him the surname of Zelotes, the zealot, Luke, vi. 15; Acts, i. 13; which appears to be a translation of the surname Canaanite, given him by the other evangelists, Matt. x. 4; Mark, iii. 18. Some of the Fathers say he was of Cana, of the tribe of Zebulun, or of Naphtali. Theodoret, in Ps. lxvii. 18; Hieron. in Matt. x. The learned are divided about the signification of Zelotes; some take it only to denote his zeal in embracing the gospel of Jesus Christ; others think he was of a sect called Zealots, mentioned in Josephus, de Bello, lib. iv. cap. 2; item lib. vi. cap. 1.”]

## §. 321. RESPECTING THE SADDUCEES.

The opinions of the Sadducees were peculiar. They believed,  
 I. That besides God, there was no other spiritual being, whether good or bad. They believed that the soul and the body died together, and that there neither was, nor could be, any resurrection, Matt. xxii. 23; Acts, xxiii. 8.

II. They rejected the doctrine of fate, or of an overruling Providence, and maintained on the contrary, that the events which happened, depended on the free and unconstrained actions of men.

They held that the *traditions*, which were received by the Pharisees, were not binding, Josephus, Antiq. xiii. 5. 9; 10. 6; xviii. 1. 4; Jewish War, ii. 8. 14.

They had other opinions, it is true, peculiar to them as a sect; but they neither disseminated them with much zeal, nor cultivated a close intercourse and union with each other. It cannot be inferred, as some suppose, from what is remarked by Josephus, (Antiq. xiii. 10. 6,) that they merely received the Pentateuch, and rejected all the other Books of the Old Testament; for he does not, in the passage in question, oppose the *Law* to the

other Books, but to those *unwritten traditions*, which it was one of their principles to reject. Accordingly we find in the disputes of the Talmud, that the Sadducees are not only attacked from the other Books of the Old Testament, besides the Pentateuch, but also draw arguments from them in their own defence, *Sanhedrin*, p. 90. 2; *Cholin*, p. 87, 1.

NOTE. The Sadducees, in progress of time, appear to have admitted the existence of angels; and also to have embraced the belief of the immortality of the soul; and, in the eighth century, they were distinguished, as a sect, merely by rejecting the authority of *traditions*. Whence they were at length called *Caraites*. § 77

If any are disposed to doubt this statement, it is, nevertheless, *certain*, that the Caraïtes are comparatively of recent origin, since Josephus says not a word concerning them. Dr. ROSENMEULLER, however, contends, (*Analectæ*, III. *Stück S. 163—176.*) that the Scribe, mentioned in Mark, xii. 28, et seq. was a Caraïte.

#### §. 322. ESSENES AND THERAPEUTÆ.

The principal ground of difference between the *Essenes* or *Essei*, and *Therapeutæ*, consisted in this; the former were Jews, who spoke the Aramean, the latter were *Greek* Jews, as the names themselves intimate, viz. Σει and θεραπευταί. The Essenes lived chiefly in Palestine, the Therapeutæ in Egypt. The Therapeutæ were more rigid than the Essenes; since the latter, although they made it a practice to keep at a distance from large cities, lived, nevertheless, in towns and villages, and practised agriculture and the arts, with the exception of those arts which were made more directly subservient to the purposes of war. The Therapeutæ, on the contrary, fled from all inhabited places, dwelt in fields, and deserts, and gardens, and gave themselves up to contemplation.

Both the Essenes and the Therapeutæ held their property in common, and those things which they stood in need of for the support and the comforts of life, were distributed to them from the common stock. The candidates for admission among the Essenes gave their property to the society; but those, who were destined for a membership with the Therapeutæ, left theirs to their friends; and both, after a number of years of probation,

made a profession, which bound them to the exercise of the strictest uprightness.

The Essenes offered prayers before sunrise: after which each one was sent by the person, who was placed over them, to his respective trade, or to some agricultural employment. About eleven o'clock, they left their work, and assembled to partake of their bread and pottage. In the evening also their supper was in common. Before and after meals the priest offered up prayers.

On the Sabbath, the Essenes listened to the reading of the Law in their synagogues, which was attended with an allegorical explanation; they also read books by themselves in private on that day.

They pretended to possess the secret names of angels, which, it would have been an act of impiety to have communicated to profane persons. They were upright, kept themselves free from crimes, and were particularly celebrated for their veracity. They did not approve of oaths, and never took one, except when joining the order. They asserted that slavery was repugnant to nature. Some of them made pretensions to possessing the gift of prophecy. The Essenes avoided matrimony, with the exception of a particular class of them, who married, but did not cohabit after there was evidence of pregnancy. The rest lived in celibacy; not because they had any objection, in itself considered, to the marriage state, but because they supposed all women to be adulteresses. If any one of this sect was found guilty of any crime, he was excluded from their society.

In point of DOCTRINE, their sentiments were nearly the same with those of the Pharisees.

I. They believed, that God was the author of all good, but not of evil; or, in other words, co-operated in good actions, but not in evil.

II. They believed that the soul was immortal, that the good after death received rewards beyond the islands of the sea, and that the wicked suffered punishments under the earth.

III. They objected to sacrifices from slain animals, and, accordingly, did not visit the Temple, Josephus, Antiquities, xv. 10. 5; xvii. 13. 3; xviii. 1. 5; 10. 5; Jewish War, ii. 8. 2—12.

The Therapeutæ agreed, in most things, with the Essenes, but they *all* lived unmarried. They received females into their

sect, but such remained virgins, and followed the same mode of life with the men. On the Sabbath only, both sexes sat at the same table, the men on the right, and the females on the left side of it ; their meals consisted of bread and salt, sometimes with an addition of hyssop. The Therapeutaæ kept vigils on the night of the Sabbath, and, in imitation of the Israelites after their passage through the Red sea, sung hymns, and led sacred dances, Philo, *De Vita contemplativa*.

### §. 323. CONCERNING THE HELLENISTS.

HELLENIST is the name which is given to the Jews who are mentioned in Acts, vi. 1 ; ix. 29 ; xi. 20, and who, not only in Egypt, Asia Minor, and Greece, but in all places, spoke the Greek as their vernacular tongue. They do not appear to be the same with those who are mentioned in John, vii. 35, James, i. 1, and 1 Peter, i. 1, and are called *διασπορὰ τῶν Ἑλλήνων*, *the dispersed among the Gentiles* ; for it appears, that the Hellenists were found at Jerusalem, Acts, vi. 1 ; and there were likewise found among the *διασπορά* or *dispersed* Jews, some who spoke the Aramean dialect, as, for instance, Paul himself, who was born at Tarsus, 2 Cor. xi. 22 ; Philipp. iii. 5. Indeed those who spoke the Aramean dialect, were thought to possess the pre-eminence over those Jews who spoke the Greek only ; and they, therefore, strove, in various places, to transmit their vernacular tongue down to their posterity.

Onias, son of Onias III. as has already been mentioned, erected a temple in Leontopolis in Egypt, for the accommodation of the Hellenists who resided there, about the year 149 before Christ ; in which priests of the house of Aaron, and Levites administered.

In this temple the internal arrangements were the same as in that of Jerusalem, except that the golden candlestick, instead of being placed on a base, was *suspended* by means of a gold chain, Josephus, Antiquities, xiii. 3. 1—3. Onias, in engaging in this undertaking, was supported, as he supposed, by the expressions in Isaiah, xix. 18, et seq. ; but the representations, which are there given, are not to be so literally interpreted. This temple, therefore, was erected without any sufficient authority from the Jewish Scriptures ; and was not frequented by any other Jews, than the Egyptian and Cyrenian, who, notwithstanding its erection in the midst of them, frequently went to the temple of Jeru-

salem, Acts, vi. 9; TALMUD of Jerusalem, *Megilla*, page 73, 4. The Egyptian temple was shut up in the year 73 of the Christian era, by the command of the emperor Vespasian, on account of some tumults of the Jews, Josephus, Jewish War, vii. 10. 4; Antiquities, xx. 10. 1.

### §. 324. CONCERNING PROSELYTES.

PROSELYTES, προσήλυτοι, i. e. *those who have come in*, (so called ἀπό τοῦ προσληλυθέναι,) are mentioned at a very ancient period; but scarcely anywhere, except in connection with the journey through Arabia, and afterwards in the history of the reigns of Solomon and David. Persons of this description are denominated by Moses גָּרִים, if they are destitute of a house, and חֻזְבִּים, if they have one.

In the time of Christ and his Apostles, they were found everywhere in great numbers; some circumcised, and some uncircumcised. The former were called יְהִידִים חֲצִידָה, *just or righteous proselytes*; the latter גָּרִים הַשְׁעָר, *proselytes of the gate*. In the New Testament we find a number of epithets applied to the latter class of proselytes, as follows, εὐλαβεῖς, εὐσεβεῖς, σεβόμενοι τὸν Θεὸν, φοβούμενοι τὸν Θεὸν, *the pious, the devout, the reverential, etc.* Acts, ii. 5; x. 2, 22; xiii. 16; xviii. 7; comp. 2 Kings v. 17—19.

The ancient Kenites, also the Rechabites, who were the posterity of Hobab, the father-in-law of Moses, are to be reckoned with this class of proselytes; for they worshipped *the one true God*, while at the same time they altogether refused to observe the Laws of Moses, Numb. x. 29; Judg. i. 16; iv. 11; 1 Sam. xv. 6; Jer. xxxv.

It is a saying among the Jews, that these proselytes observed those precepts, which are called the *precepts of Noah*, viz.

- (1.) That men should abstain from idolatry.
- (2.) That they should worship the true God alone.
- (3.) That they should hold incest in abhorrence.
- (4.) That they should not commit homicide.
- (5.) That they should not steal nor rob.
- (6.) That they should punish a murderer with death.
- (7.) That they should not eat blood, nor any thing in which blood is, consequently, nothing strangled.

They frequented the synagogues in company with the Jews, and although they were at liberty to offer sacrifices to God in any

place where they chose, they preferred visiting the temple of Jerusalem, and offered sacrifices through the priests.

The other class of PROSELYTES, called the *righteous*, צְדָקִים, were united with the great body of the Jewish people, not only by circumcision, but (after the wound that was inflicted in consequence of that rite was healed) by baptism also. Three witnesses, or sponsors, were present at the ceremony of baptism. Their immersion was not only a symbol of their having been purified from the corruption of idolatry; but it also signified, that, as they had been buried in the water, they now arose *new men*, regenerated, *the new born sons of Abraham*, John, iii. 3.

The Jews assert that the baptism of proselytes, which has now been spoken of, is mentioned in Gen. xxxv. 2; and Exod. xix. 10, 14; xxiv. 8. They not only maintain that it is a necessary ceremony; but assert that it is so efficacious as to put an end entirely to the connection of the proselyte with his kindred according to the flesh; so much so that he is at liberty, if he choose, to marry his own mother, comp. 1 Cor. v. 1, et seq.

Christ speaks of this baptism in such a manner, as to imply that it was well known, John, iii. 10; and the only point which Nicodemus did not understand, was, that the Jews also, who were already the children of Abraham, were to be born again by baptism. The proselyte, after baptism, offered a sacrifice of two turtle doves, and two young pigeons.

The *female* proselytes, who received the Mosaic Law, were baptized likewise, and were expected to present a similar offering. See Selden, *De Jure Nat. et Gent.* ii. 25. c. 4. p. 158, et seq.

### §. 325. CONCERNING THE SAMARITANS.

The people who were sent by Shalmaneser and Esarhaddon from Cuthah, Ava, Hamath, and Sepharvaim, into the tract of country which had formerly belonged to the tribes of Ephraim and Manasseh, (2 Kings, xvii. 24; Ezra, iv. 2—11,) united with one another, and with the Israelites, who were left there, and formed one people. They were called SAMARITANS from their principal city Samaria.

At first these people worshipped the respective gods of their own nations. But being harassed by lions, which had increased in number on account of the country having been desolated, they attributed their sufferings from this source to the circumstance of

their having neglected to worship the *God of the country*. They, therefore, received back from the king of Assyria an exiled Hebrew priest, who took up his residence in Bethel, where the *golden calf* had formerly been.

This priest educated them in the worship of Jehovah from the Books of Moses; not, however, as we may well suppose, without mingling with it the idolatry of the calf, and representing that animal as the embodied form of the Deity; so that the people were led in this way to worship idols and Jehovah at the same time, 2 Kings, xvii. 26—34; comp. 2 Chron. xxx. 1—10.

The Hebrews after their return from exile, commenced building the Temple. The Samaritans obtruded themselves upon them, as companions in the undertaking. The Jews, who saw that they merely sought a participation in the benefits conceded by Cyrus, that they would not leave their idols, and that they cared but little for the true religion, repelled their proposals for an union. This was the source of an implacable hatred in the minds of the Samaritans against the Jews. They impeded as much as possible the building of the Temple; and surreptitiously obtained from the false Smerdis a decree counteracting that of Cyrus.

The Jews, on the other hand, were in turn greatly embittered, and somewhat intimidated, Ezra, iv. 4—24. Hence, whilst they were pursuing their labours in the reign of Darius Hystaspes, they were often exhorted by the prophets Haggai and Zechariah to be of good courage. While Nehemiah was engaged in restoring the walls of Jerusalem, the Samaritans tried every art to frighten him from his labours, but in vain, Neh. vi. 1—14. These things increased the hatred of the Jews. When Nehemiah, about the year 408 before Christ, formed the resolution of removing from the people their foreign wives, lest they should be led astray by them, Manasses, the son of the high priest Joiada, was unwilling to part with his. This woman was the daughter of Sanballat, the ruler of the Samaritans, and, accordingly, Manasses her husband went over to them, Neh. xiii. 23.

Sanballat, having obtained leave of Darius Nothus, built a temple on mount Gerezim, and placed the Jew, his son-in-law, over the sacred observances. While he filled the office of high priest among them, the Samaritans appear to have dismissed their idols.

After this very many of the Jews, when they had transgressed

the laws, fled to the Samaritans that they might escape punishment, and thus the hatred was increased on both sides. In the year 167 before Christ, when Antiochus Epiphanes was king, the Samaritans consecrated their temple to Jupiter, 1 Macc. iii. 10; Antiq. xii. 5. 5; but they returned afterwards to the religion of Moses.

In the year 129 before Christ, John Hyrcanus destroyed their temple, Josephus, Antiq. xiii. 9. 1. On the other hand, the Samaritans harassed and injured the Jews whenever they had an opportunity, Antiq. xii. 4. 1; xviii. 2. 2. Whence the hatred, already strong, was mutually increased; and in the time of Christ there appears to have been no intercourse between them, Luke, xvii. 16; John, iv. 9, et seq. So that the Jews, in going from Galilee to Jerusalem, could not with safety pass through Samaria; but crossed the Jordan and went through Gilead. The Jews, under the influence of the hatred they bore to the Samaritans, changed the name of the city סִכְמָן, *Sichem*, into that of שַׁקְרָב, *Sychar*, which means *drunken*, John, iv. 5.

Other grounds of controversy and ill-feeling between the Samaritans and Jews were as follows:

I. The Samaritans did not receive, as of divine authority, all the books of the Old Testament, but only the Pentateuch, which they had received from the Jewish priest who had been sent to them from Assyria. They, nevertheless, expected the advent of a **MESSIAH**, John, iv. 25, et seq.; grounding their expectations, it is probable, on Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14.

II. The Samaritans contended, that the proper place of worship was not Jerusalem, but mount Gerezim, John, iv. 20; Josephus, Antiq. xiii. 3. 4.

For some remarks respecting the errors which Josephus has committed in his account of Manasses, mentioned in this section, etc., see the original German edition of this work, P. II. vol. ii. §. 63, p. 278—280.

## CHAPTER II.

### OF SACRED PLACES.

#### §. 326. OF SACRED PLACES IN GENERAL.

In the earliest ages God was worshipped without any distinction of time or place; whenever and wherever the promptings of devotion moved in the hearts of his creatures; more especially, however, under the shade of embowering trees, on hills, and mountains, and in places where they had experienced some special manifestations of his favour.

The earliest ALTAR of which we have any account, is that of Noah, Gen. viii. 20.

Abraham, Isaac, and Jacob erected a number of altars in the land of Canaan, particularly in places where they had been favoured with communications from God, Gen. xii. 7; xiii. 4, 18; xxvi. 25; xxxiii. 20; xxxv. 1, 3, 7.

Moses and the author of the Book of Joshua, both speak of idols, altars, and groves; but are silent respecting temples. The first temple of which we have any account was the one at Shechem, which was dedicated to the god, Baal-berith; but as it was furnished with a tower, etc., there had probably been others before it, Judg. ix. 4.

Moses, although he had been acquainted with temples in Egypt, was not in a condition to erect one, while marching through Arabia; and constructed, in its stead, the tabernacle, which could easily be transferred from place to place. This, as we may infer from Amos, v. 26, was not the first of its kind; and it is, furthermore, worthy of notice, that the Carthaginians are said to have borne with them likewise, at least in their warlike expeditions, a sacred tent.

With respect to the temple which was subsequently erected in Palestine, it may be observed, that Moses gave no command on the subject. The plan appears to have originated with David, although it was left to be executed by his successor.

## §. 327. OF THE TABERNACLE.

The place where public worship was held from the time of Moses until the reign of Solomon, viz. the Tabernacle, is mentioned in the Old Testament by various names, to wit : **אֹהֶל מִשְׁכָּנָה** *a tent*, **מִשְׁבֵּט** *a habitation*, **מִזְבֵּחַ** *a sanctuary*, **חَيִתָּה** *a house*, **מִשְׁבֵּט יְהוָה** *the dwelling place of Jehovah's glory*, **אֹהֶל יְהוָה** *Jehovah's tent*, **אֹהֶל מוֹעֵד** *and sometimes the tent of the congregation*, and sometimes **חַיִל** *the palace*. It was divided into three parts.

The first part was the *area or court of the Tabernacle*, an hundred cubits [about an hundred and fifty feet] long, and fifty cubits [about seventy-five feet] broad.

It was surrounded on all sides, to the height of five cubits, with *curtains*, **קְلֻעִים**, made of linen. They were suspended from rods of silver, which reached from one column to another, and rested on them. The *columns*, **עַמּוֹدִים**, on the east and west, were ten, on the north and south, twenty, in number, and were, without doubt, made of the *ACACIA*, (*shittim wood*). The columns, in order to prevent their being injured by the moisture of the earth, were supported on *bases of brass*, **אֲגָם**. Near the top of the columns were *silver hooks*, **בִּנְיָן**, in which the rods that sustained the curtains were inserted.

That part of the court of the Tabernacle, which formed the entrance, was twenty cubits in extent, and was on the east side of it. The entrance was closed by letting fall a sort of tapestry, which hung from rods or poles, resting on four columns, and which was adorned with figures in blue, purple, and scarlet. When the entrance was opened the tapestry was drawn up. The curtains of the entrance were called **פְּרָצָה** [in distinction from the curtains that were suspended around other parts of the court of the tabernacle] Exod. xxvii. 9—19; xxxix. 9—20.

The *TABERNACLE*, (strictly so called), was situated in the middle of the western side of the court. It was covered on every part, and, in point of form, was an oblong square, being thirty cubits long, from west to east, and ten broad, from north to south.

The walls were composed of forty-eight boards or planks, viz. twenty on the north side, twenty on the south side, and six on

the west. The two at the angles were doubled, making the forty-eight, Exod. xxvi. 15—30. The eastern side was not boarded. The boards קָרְשִׁים, were of *acacia* or shittim wood, ten cubits long, one and a half broad, and overlaid with plates of gold. They rested on bases of silver, and were united by bars or poles, also of gold.

The tabernacle, thus constructed, was shielded by four coverings. The first, or rather interior or lower covering, called מַעֲכָן, was made of “*fine twined linen*,” extended down within a cubit of the earth, and displayed pictures of Cherubim, wrought into it with various colours, viz. blue, purple, and scarlet. The second, properly called לְאַתָּה, was a fabric, woven of goats’ hair, and extended very nearly to the ground, Exod. xxvi. 7—13. The third was of rams’ skins, dyed red, the fourth, of the skins of the שְׂתִּים, an obscure word, meaning, according to some, a sky-blue colour, according to others, a sea-animal; both of the latter were called פֶּסֶת.

The eastern side, or entrance, was closed by means of a curtain made of cotton, which was suspended from silver rods, that were sustained by five columns, covered with gold.

The interior of the tabernacle was divided into two parts; the first, twenty cubits long, and ten broad and high, was separated from the second or inner apartment, by a curtain or veil, which hung down from four columns overlaid with gold, and was denominated δεύτερον καταπέτασμα, or *the inner veil*, Exod. xxvi. 36, 37. The first apartment was called שְׁמִינִי, or *the Holy*, and in Hebrews ix. 2. σκηνὴ πρώτη; the inner apartment was called, קָרְשִׁים שְׁמִינִי, ἄγια ἀγίων or *the most Holy*, and sometimes σκηνὴ δευτέρα, or *the inner Tabernacle*.

### §. 328. THE ALTAR AND BRAZEN LAVER.

Nearly in the centre of the outer court, was the altar, מִזְבֵּחַ, Exod. xl. 29. It was a kind of coffer, three cubits high, five long and broad, made of shittim wood. The lower part rested on four short columns or feet, the sides of which were grates of brass, through which the blood of the victim flowed out. The sides of the upper part of the altar were wood covered with brass, and the interior space was filled with earth, upon which the fire was kindled. The four corners of the altar projected upwards, so as to resemble horns. At the four corners

were rings, **כְּפָקָעִים**, through which poles, **בְּקָרִים**, were inserted for the purpose of transporting it from place to place. On the south side there was an ascent to it, made of earth heaped up, Exod. xx. 24; xxiv. 4; xxvii. 1—8; xxxviii. 1—7; Lev. ix. 22.

The appurtenances of the altar were the **סִירּוֹת** **לְדַשְׁן**, or *urns* for carrying away the ashes; the **מְעַזְבָּתִים**, or *shovels*, for collecting them together; the **מִזְקָנּוֹת**, or *skins* for receiving and sprinkling the blood of the victims; the **כְּנַלְבָּדּוֹת**, a sort of tongs for turning the parts of the victim in the fire; the **מְחַתּוֹת**, or *censers* for burning incense, and other instruments of brass, Exod. xxvii. 3; xxxviii. 3.

Between the altar and the tabernacle, a little to the south, stood a circular **LAVER**, **כִּיּוֹר**, which, together with its base, **בֶּן־כֶּנוֹס**, was made of the brazen ornaments which the women had presented for the use of the tabernacle, and was thence called, **כִּיּוֹר בְּחַפֵּץ**, Exod. xxx. 18; xl. 7. The priests, when about to perform their duties, washed their hands in this laver.

### §. 329 THE GOLDEN CANDLESTICK.

THE GOLDEN CANDLESTICK, **מִנְחָה**, was placed in the first apartment of the tabernacle, on the south side. It stood on a *base*, **שְׂבָבָה**, from which the principal *stem*, **קָרְבָּן**, arose perpendicularly. On both sides of it, there projected upwards, in such a way as to describe a curved line, three *branches*, **בְּנֵי־קָרְבָּן**. They arose from the main stem, at equal distances from each other, and to the same height with it. The height in the whole, according to the Jewish Rabbins, was five feet; and the breadth, or the distance between the exterior branches, three and a half. The main stem together with the branches were adorned with knobs, flowers, and other ornaments of gold.

The seven extremities of the main stem and branches were employed, as so many separate lamps, all of which were kept burning in the night, but three only in the day, Exod. xxx. 8; Lev. xxiv. 4; Antiq. iii. 8. 3.

The priest, in the morning, put the lamps in order with his golden *snuffers*, **מְלֻקְּהִים**, and carried away the filth, that might have gathered upon them, in golden vessels made for that purpose, **מִיחַתּוֹת**. The weight of the whole candlestick was a

talent, or one hundred and twenty-five pounds, Exod. xxv. 31—40; xxvii. 20; xxxvii. 17—24; Lev. xxiv. 1—4; Numb. iv. 9.

### §. 330. OF THE TABLE OF SHEW-BREAD.

In the first apartment of the tabernacle, on the north side, was a *Table*, **תְּבָשֵׂר**, made of acacia wood; two cubits long, one broad, and one and a half high, and covered with laminæ of gold. The top of the leaf of this table was encircled with a border, or rim of gold. The frame of the table, immediately below the leaf, was encircled with a *piece of wood*, **מִכְלָרֶת**, of about four inches in breadth, around the edge of which there was a rim or *border*, **גַּלְגָּל**, the same as around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs of it, through which staves covered with gold, were inserted for the purpose of carrying it, Exod. xxv. 23—28; xxxvii. 10—16.

The *rings* here mentioned, **טְבֻעֹת זָהָב**, were not found in the table of shew-bread which was afterwards made for the temple; nor indeed in any of the sacred furniture, where they had previously been, except in the *Ark of the covenant*.

Twelve unleavened loaves were placed upon this table, which were sprinkled over with frankincense; and it is stated in the Alexandrine version, (Lev. xxiv. 7,) with salt likewise. They were placed in two piles, one above another; were changed every sabbath day by the priests, and were called **לְחֵם פְּנִים**, *the bread of the face*, because it was exhibited before the face or throne of Jehovah, **לְחֵם חַטָּאת**, *the bread arranged in order*, and **לְחֵם תְּמִיד**, *the perpetual bread*, Lev. xxiv. 6, 7; 1 Chron. xxiii. 29.

WINE was placed upon the table in bowls, some *larger*, **קְשָׁרוֹת**, and some *smaller*, **כְּפֹות**; also in vessels that were covered, **קְשָׁוֹת**, and in *cups*, **מְגַקְיּוֹת**, which were employed in pouring in and taking out the wine from the other vessels, Exod. xxv. 29, 30; xxxvii. 10—16; xl. 4, 24; Lev. xxiv. 5—9; Numb. iv. 7.

### §. 331. THE ALTAR OF INCENSE.

THE ALTAR OF INCENSE, **מִזְבֵּחַ מִקְדָּשָׁת**, was situated between the table of shew-bread and the golden candlestick, towards the veil, which enclosed the interior apartment of the tabernacle, or the *Holy of holies*. It was constructed of shittim or acacia wood, a cubit long and broad, and two high. It was or-

namented at the four corners, and overlaid throughout with lamineæ of gold. Hence it was called the *golden altar*, מִזְבֵּחַ זָהָב, also the *interior altar*, מִזְבֵּחַ הַפְּנִימִי, in contradistinction from, the altar for the victims, which was in the large court.

The upper surface of this altar, בֶּן, was encircled by a border, גָּבֶן, and on each of the two sides were fastened at equal distances, two rings for the admission of the rods of gold, by which it was carried. Incense was offered on this altar daily, morning and evening, a description of which is given in Exod. xxx. 34—37; comp. Exod. xxx. 1—10; xxxvii. 25—29; xl. 5, 26; Josephus, Antiq. iii. 6. 8; Jewish War, v. iii. 5.

### §. 332. ARK OF THE COVENANT IN THE HOLY OF HOLIES.

*The Ark of the Covenant*, אָרוֹן הַכְּדָרוֹת, ἡ κιβωτὸς τῆς διαθήκης, was deposited in that part of the tabernacle, called the *Holy of holies*, a place so secluded that the light of day never found an entrance within it. It was a box of an oblong shape, made of shittim wood, a cubit and a half broad and high, and two cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold, and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed, (to remain there perpetually,) the staves of gold, by which the ark was carried, and which continued with it after it was deposited in the temple. It was so situated in the *Holy of holies*, that the ends of the rods touched the *veil*, which separated the two apartments of the tabernacle, Exod. xxv. 10—15; xxxvii. 1—9; 1 Kings, viii. 8.

The *lid* or *cover* of the ark, כְּפֶרֶת, ἱλαστήριον, επίθημα, was of the same length and breadth, and made of the purest gold.

Over it, at the two extremities, were two cherubim, with their faces turned towards each other, and inclined a little to the lid, [otherwise called the *mercy-seat*.] Their wings, which were spread out over the top of the ark, formed the throne of God, the king, while the ark itself was his footstool.

There was nothing within the ark, excepting the two Tables of stone, on which were inscribed the **TEN FUNDAMENTAL LAWS** of the Jewish religion and commonwealth.

A quantity of **MANNA** was laid up beside the ark, in a *vase* of

*gold*, כְּבָשָׂן, Exod. xvi. 32, 36; also the rod of Aaron, Numb. xvii. 10, and a copy of the Books of Moses, Deut. xxxi. 26.

**NOTE.** It is stated, in the Epistle to the Hebrews, that the *altar of incense* was placed in the interior apartment of the tabernacle, or *Holiest of all*, and that the *rod of Aaron*, and the vase of *MANNA* were deposited *within* the ark of the covenant. The writer of this epistle, (even supposing Paul was not the author of it,) gives far too decided indications of his erudition, to permit us to suppose that he was ignorant of the statements in Exod. xvi. 33, 34; Numb. xvii. 10, and 1 Kings, viii. 9. The assertions, therefore, to which we have referred, are to be considered the errors of the person who translated the Epistle from the Hebrew into the Greek.

### §. 333. RESPECTING THE HOLY LAND.

THE CAMPS of the Hebrews participated, in some degree, in that sacredness which attached itself to the tabernacle, Lev. xiii. 46; Deut. xxiii. 13—15. This idea of consecration and holiness afterwards became connected with the country of the Hebrews itself, which had formerly been consecrated to the true God by the patriarchs in the erection of altars, and was now the residence of the only true religion, Exod. xv. 17; 2 Macc. i. 7.

The more recent Jews assigned different degrees of holiness, etc. to different regions; the highest to the countries occupied by Moses and Joshua; and the least to the regions subdued by David. As to all other lands and districts, they considered them *profane*, the very dust of which would contaminate a Jew, Matt. x. 14; Acts, xiii. 51; xviii. 6. That place or town, in which the Tabernacle and the Ark of the Covenant were fixed, was considered more holy than any other. For instance, *Gilgal*, and afterwards *Shiloh*, a city situated on a pleasant mountain, twenty-three miles north of Jerusalem, in the tribe of Ephraim, Josh. xviii. 1, 8, 9; Judg. xviii. 31; 1 Sam. i. 3—24; ii. 14; iii. 3—21; iv. 3, 4, 13—18; vii. 5; x. 17.

The tabernacle, during the reign of Säul, was removed to Nob, between Arimathæa and Joppa, six miles and a quarter north of Jerusalem, and was afterwards conveyed to Gibeon, 1 Chron. xvi. 39—43; 2 Chron. i. 2—6, 13; 1 Kings, iii. 5—9. The ark of the covenant was taken, in the time of Eli, from the tabernacle,

and carried into the army ; was captured by the Philistines, and afterwards sent back to the city of Kirjathjeirim, situated on the boundary between Judah and Benjamin, and nine miles west of Jerusalem, 1 Sam. vi. 20; vii. 2. It remained there, till it was carried back nearly seventy years after, to mount Zion by David, 2 Sam. vi. 1—20; 1 Chron. xiii. 1—4; xv. 1—16. It was at last removed by Solomon into the temple, 1 Kings, viii. 1—9; 2 Chron. v. 2—20.

#### §. 334. OF JERUSALEM, THE HOLY CITY.

After this time, viz. the erection of the temple, and the removal of the ark into it, Jerusalem was called the **CITY OF GOD**, **עיר האל הים**; **THE HOLIEST DWELLING-PLACE OF THE MOST HIGH**, **קדש קדש עליון**; and the **HOLY CITY**, **עיר קדש**, Psalm, xlvi. 5; Isaiah, xlviii. 2; Dan. ix. 24; by which last title, it is mentioned on the coins of the Maccabean age ; and it is thus called throughout the east, at the present day, by the Mohammedans.

It was situated on the southern boundary of the tribe of Benjamin, in latitude  $31^{\circ} 50'$ , Josh. xv. 8; xviii. 26—28; Judg. i. 21. It is thirty-seven miles distant from the Mediterranean, and twenty-three from the Jordan. See Reland's Palestine, P. I. B. ii. p. 423.

The Holy City was situated on three hills, and was bounded on three sides by valleys, viz. on the east, west, and south, but on the north there was merely a steep declivity. The most lofty of these hills was *Zion*, otherwise called the **CITY OF DAVID**.

The hill of Moriah was situated to the east of Zion, and was separated from it by a deep valley intervening. Upon this hill the temple was built.

There was a third hill, of less elevation than either of those which have been mentioned, situated to the north and separated from Moriah and Zion by a valley. It has been named in modern times **ACRA**.

In the time of Christ, there was a suburb to the north of the city, called **Βεζεθα, Αρτίτη, καινόπολις**, which was at length enclosed with walls by king Agrippa.

Both Zion and Acra had walls of their own, distinct from the great city wall, and the hill of Moriah was encircled likewise by

the wall of the temple. The circumference of the city, in the time of Josephus, was about four miles and an eighth, Jewish War, v. 4. 3.

At the bottom of mount Moriah, to the south-east, flowed the spring *Siloam* or *Siloe*, שִׁלּוֹם, Neh. iii. 15; Isaiah, viii. 6; Luke, xiii. 4; John, ix. 7, 11; the only fountain or stream of water in the city.

On the borders of this stream were the *gardens of the Kings*; and, so late as the time of Jerome, the valley through which it passed, was rendered delightful by shady groves. See his Commentary on Matt. x. This commentator observes further, in his remarks on Jeremiah, xiv. and Isaiah, viii. 6, that Siloe does not flow regularly, but only on certain days and hours, when it bursts forth through the crevices of the earth, and from rocky caves, with much violence and with surprising noise. The hill OPHEL appears to have been not far from this stream, Josephus, Jewish War, v. 4. 1.

Both the valley, which separates the city on the east from the much more lofty mount of Olives, and the winter-torrent, which flows through it, were called by the common name of CEDRON, קֶדְרָון? Kēd̄rōn, Josephus, Jewish War, v. 6. 1.

To the south of the city is the *valley of the son of Hinnom*, גַּן הַפְּלֹמֶן, in which was the place called TOPHET, תָּפֵת, rendered famous on account of the immolation of children, which there took place. To the west, is the valley of GİHON, גִּיחוֹן, which is less deep, however, than that of Hinnom, 1 Kings, i. 33, 38; 2 Chron. xxxii. 30; xxxiii. 14.

The approach of an army to the city, from either of these three valleys, was difficult. It was, therefore, commonly attacked on the north.

GOLGOTHA or Calvary, in Syriac גָּלְגֹּלְתָּה, in Chaldaic גָּלְגָּלְתָּה, and גָּלְגָּלָתָה, was situated out of the city, Matt. xxvii. 33; Mark, xv. 22; John, xix. 17. According to Eusebius and Jerome, it was to the north of Zion. Hence the hill, which is now situated in the middle of the city of Jerusalem, and on which is shown to the pilgrim the pretended tomb of the Saviour, cannot be the place where he was buried. What is said in opposition to this conclusion, viz. that the city as it *now* exists, is built in a different place from what it was formerly, can be admitted only so far as this, that the hill of Zion and Bezetha are excluded

from it; but it does not prove that the city has extended north and west, more than it did originally, and thereby taken in the hill of Calvary, for this could not have been done on account of the valleys. This statement, with respect to Calvary, solves some difficulties in the account of the resurrection of Christ.

Many of the gates of the city are indeed mentioned, but their situation is difficult to be precisely ascertained.

### §. 335. MOUNT MORIAH.

MOUNT MORIAH, on which, agreeably with the last wishes of king David, the temple was erected, about the year 592 after the departure of the Hebrews from Egypt, was an abrupt ascent, the summit of which was so small that it had not base sufficient for the courts and appendages of the sacred edifice, Josephus, Jewish War, v. 5. 1. To remedy this inconvenience, by extending the base of the summit of this mount, Solomon raised a wall of square stones, along the valleys, which encircled it, and filled up the intervening space between the wall and the acclivity of the hill with earth, Josephus, Antiquities, xv. 11. 2.

After the Captivity, the Hebrews, for many ages, continued gradually to increase the extent of this hill; they moved back the wall on the north, the south, and the west; they also erected walls of immense square stones from the lowest parts of the valleys, so as at last to render the top of the hill a furlong square. The least altitude of the walls was four hundred and fifty feet, the greatest, viz. in the southern direction, six hundred.

Josephus, who makes these statements, is not always consistent; but, on this point, we do not wish, at present, to enter into a discussion. Compare the History of the Jewish War, v. 5. 1. with the same work, i. 21. 1; v. 5. 6, and Jewish Antiquities, viii. 3. 9; xv. 11. 3; xx. 9. 7.

### §. 336. OF THE TEMPLE OF SOLOMON.

The SUMMIT of Moriah, the extent of which had been increased in the manner above mentioned, was encircled on the eastern, and probably on all sides, with a gallery or portico, and was divided into the *great or exterior court*, *הַחֶדֶר הַחִיצׁוֹנָה*, and the *interior court*, *הַחֶדֶר הַכְּנִימָה*, otherwise called the *court before the temple*, *הַחֶדֶר אֲשֶׁר לְפָנֵי הַבֵּית*, called also the *court of the*

*priests*, חֶזֶר הַפְּהָגִים, 1 Kings, vi. 36; vii. 12; 2 Kings, xxiii. 12; 2 Chron. iv. 9; xx. 5; Ezek. xl. 28.

Whether these two courts were separated from each other by a wall, or merely by a sort of latticed fence or trellis, does not clearly appear, for the description of the temple, as it is given in 1 Kings, vi. 1—38; vii. 13—51; and 2 Chron. iii. 1—4, is a very concise one. It is evident, however, that the new court, so called, חֶזֶר הַחֲדֵשָׁה mentioned in 2 Chron. xx. 5, was not a third court, but the second or interior one newly repaired.

There were various buildings and apartments קְلָשָׁבּוֹת, in which provisions were kept, and also the vases and other utensils which belonged to the temple. Some of these apartments were occupied by the priests and Levites, whilst they were employed in the fulfilment of their sacred duties, 1 Chron. ix. 26, 33; xxiii. 28; xxviii. 12; 2 Chron. xxxi. 12; Jer. xxxv. 2, 4; xxxvi. 10.

The ALTAR in the interior court, or the *court of the priests*, was built of unhewn stones; for Moses expressly forbade any others to be used: it was covered, like that in the tabernacle, with brass, and was twenty cubits long and broad, and ten high, 2 Chron. iv. 1, 10.

The vases and other utensils belonging to this altar were much more numerous than those attached to the altar in the tabernacle, 1 Kings, vii. 40—47. The very large BRAZEN LAVER, called the molten sea, מִזְבֵּחַ מִזְבֵּחַ, was an hemisphere, ten cubits in diameter, five deep, and thirty in circumference. It would contain three thousand baths, and was ornamented in its upper edge with figures, that resembled lilies in bloom. But although it would contain three thousand baths, it was commonly supplied with two thousand only, 1 Kings, vii. 26; 2 Chron. iv. 3—5.

It was enriched with various ornamental figures, and rested on the back of twelve oxen, three facing to the north, three to the east, three to the south, and three to the west.

There were, in addition to the brazen sea, ten smaller brazen lavers, בְּירֹות בְּחַשְׁתָּה, which had also various ornaments, five on the north, and five on the south side of the court. They rested on bases and wheels of brass, were each four cubits in circumference, and held forty baths. The flesh of the victims that were sacrificed was washed in these lavers, 1 Kings, vii. 27—39; 2 Chron. iv. 6.

## §. 337. THE SANCTUARY OF SOLOMON'S TEMPLE.

The SANCTUARY בֵּית הַקֹּדֶשׁ, *h̄ekel b̄it h̄qodesh*, was sixty cubits long, twenty broad, and thirty high, with the exception of the part called the SANCTISSIMUM, or *Most Holy*, the height of which was only twenty cubits; so that there remained a room above it of ten cubits in height.

The windows, חַלּוֹנִים שְׁקָפִים אֲמַפִּים, appear to have been latticed, 1 Kings, vi. 2—4.

In front of the sanctuary was the porch, προναός προναός, a hundred and twenty cubits high, twenty broad from north to south, and ten long from east to west, 1 Kings, vi. 3; 2 Chron. iii. 4.

Two columns of brass were erected near the entrance of this porch; each twelve cubits in circumference. The one to the north was called יָכִין JACHIN; the other, which was to the south, was called בָּזָן BOAZ. The height of the shafts of these columns was eighteen cubits; of the capitals, פְּתֻרוֹת, five cubits; and of the base thirteen cubits, making the whole altitude thirty-six.

If in 2 Kings, xxv. 17, the capitals are said to be only three cubits in height, the reason of it probably was, that their altitude had been diminished, when the temple had been repaired. These pillars were profusely ornamented with carved representations of leaves, pomegranates, etc.; they were hollow within; the brass of which they were made was a hand's breadth in thickness, 1 Kings, vii. 15—20; 2 Chron. iii. 15—17.

A GALLERY extended along the north, west, and south sides of the sanctuary, which was three stories high, was constructed of beams and planks, and to which there was an ascent on the south side by a flight of winding stairs, πλευρά πλευρά, 1 Kings, vi. 5, 6, 8. The sanctuary itself was constructed of square stones, but was covered with boards of cedar within and without, in which a variety of ornamental figures, overlaid with laminae of gold, were carved out. The passage into the porch, προναός, was very lofty and broad; but it was not closed with a door. The entrance into the sanctuary was closed by a valve or folding door, made of the OLEASTER or wild olive. This door was ornamented with cherubim, palms, and flowers of carved work. It was covered with gold, and turned on golden hinges, 1 Kings, vi. 33—35.

The door which opened into the SANCTISSIMUM, or *Holy of holies*, was a pentagon in point of form, and was adorned and enriched in the same manner as that of the sanctuary, 1 Kings, vi. 31, 32. Both doors were covered with a veil of linen, wrought with embroidery, 2 Chron. iii. 14.

Within the sanctuary was the altar of incense, overlaid with gold ; ten tables, also overlaid with gold ; and ten golden candlesticks, five on the north and five on the south side. On these tables were placed twelve loaves, and a hundred golden cups. The other vessels of the sanctuary were also more numerous than in the tabernacle, 1 Kings, vii. 48—50 ; 2 Chron. iv. 19—22.

*The ark of the covenant* was deposited in the Holy of holies. Its position was such, that the staves, by which it was carried, and which were somewhat long, touched the veil ; from which circumstance it may be inferred that the door of this apartment stood open, 1 Kings, viii. 8 ; 2 Chron. v. 9.

Near the ark were two *cherubim* made of the wood of the wild olive, and covered with gold. They were each ten cubits high ; and each extended one of its wings over the ark, to the middle of it, and the other to the wall, 1 Kings, vi. 23—28 ; 2 Chron. iii. 10—13.

**NOTE I.** The description of the Temple of Solomon, which is given in the books of Kings and Chronicles, is silent on many points, which, in the age in which those books were written, could be learnt without difficulty from other sources. In various places, also, the account appears to have suffered from the carelessness of transcribers. Hence the statements in 1 Kings, vi. vii. and 2 Chron. iii. iv. do not everywhere agree. It will, therefore, be readily seen that it is not possible to give, in every respect, a perfect idea of this edifice. When viewed as the work of very early times, and in reference to the notions which then prevailed, Solomon's temple may be considered *magnificent* ; but it will not bear comparison with more recent specimens of architecture.

**NOTE II.** *CHERUBIM*, כְּרָבִים, were figures of a wonderful form, which sustained the chariot of thunders, or throne of God. They had four faces, and as many wings and hands ; and their feet, which projected down in a straight direction, had hoofs like an ox, Ezek. i. Cherubim of such a form could not be fully re-

presented on embroidered work ; and it is probable from the account which is given of them, that the golden cherubim, which spread their wings over the ark of the covenant, were different in shape from those described above. Probably they were represented in different forms. The meaning of these symbolic representations I have explained in my treatise on Hermeneutics, §. 20, p. 59, 60.

#### §. 338. OF THE TEMPLE OF ZERUBBABEL.

This temple was commenced under the direction of Zerubbabel, after the return of the Jews from the Babylonish captivity, in the year 535 before Christ. The work had no sooner been begun than it experienced an interruption of fifteen years ; but was resumed in the year 520 before Christ, and completed in the year 515, Ezra, iii. 8, 9 ; iv. 4—24 ; v. 1, et seq. ; vi. 13, et seq.

According to the decree which was given by Cyrus, (Ezra, vi. 3, 4), the height and breadth of this temple were sixty cubits each ; and we may therefore suppose the length, which was either never mentioned, or has been lost from the text, to have been (in order to maintain the proportion) a hundred and twenty or a hundred and eighty cubits. But the old men who had lived to see the foundations laid, predicted that it would be inferior to the temple of Solomon, Ezra, iii. 12 ; Hag. ii. 1—9. To how great an extent their anticipations were realised is not stated. This, however, is clear, that its treasures, which arose from the annual contribution of a half-shekel by every Jew, wherever he might be, and from the presents of proselytes and the heathen, became immense, Antiq. xiv. 12. 1 ; xx. 9. 7 ; Jewish War, i. 6. 8. It was by the aid of these treasures that the immense walls, which have been mentioned, around the bottom of mount Moriah were erected, Jewish War, v. 5. 1.

But in this temple, there was only one candlestick, and one golden table. The ark of the covenant, the sacred oil, the Urim and Thummim, and the sacred fire were gone ; also that singular cloud the *Shekinah*, *הַקָּדְשָׁה*, which anciently was seen over the tabernacle and had afterwards filled the temple, 1 Kings, 8, 10—12 ; 2 Chron. v. 13—14 ; vi. 1 ; 2 Chron. 7, 1—3.

The Maccabean princes built a tower, which they called *BARIS*, on the north side of this edifice. Herod rebuilt, enlarged, and

adorned it, and named it ANTONIA, in honour of Mark Antony, Antiq. xv. 11. 4. Alexander Jannaeus separated the COURT of the Priests from the court of the Israelites, by a wooden trellis, Antiq. xiii. 13. 5.

#### §. 339. OF THE TEMPLE OF HEROD.

HEROD, by successively renewing the parts of the temple, rendered it extremely magnificent. He began the work in the 16th year before Christ, and finished it in a great measure in the eighth year; but additions continued to be made to the temple, till the year of our Lord 64, John, ii. 20; Josephus, Antiq. xv. 11. 1; 5. 6; xx. 9. 7; Jewish War, i. 21. 1.

The temple, as it appeared after it had been renewed by Herod, had three COURTS or open AREAS, each one of which was situated above the other.

The first COURT was enclosed by that outer wall, which has been described; and which was raised from the base of the mount. In the middle of this court was an ascent of four steps, which led to an enclosure of stone. On the gates that opened through this enclosure, and on the columns contiguous, were inscriptions in Hebrew, Greek, and Latin, which interdicted, under penalty of death, any further entrance, to the unclean and the Gentiles. Immediately at the back of this wall, there was an ascent of fourteen steps into a level space ten cubits broad, which was succeeded by another ascent of five steps to the gates of the second wall, which was forty cubits high outside, and twenty-five within. This wall enclosed the COURT OF THE ISRAELITES, while the first court in reference to the inscriptions, which have been mentioned, was called the COURT OF THE GENTILES.

Between the court of the Israelites, and that of the Gentiles, on the east side, was the *court of the Hebrew women*, which was separated from the court of the Israelites by a wall so low, as to permit its occupants to see the men, while they themselves remained unseen. The entrance into the court of the women was through two gates, the one on the north, the other on the south side.

The quadrangular AREA, immediately around the altar and the sanctuary, was called THE COURT OF THE PRIESTS; it was surrounded by a low, but elegant enclosure, so that the people had

an opportunity of looking into it, while, at the same time, they were not permitted to enter, Josephus, *Antiq.* xv. 11. 5; *Jewish War*, v. 2—6.

#### §. 340. OF THE GATES OF HEROD'S TEMPLE.

THE LARGEST GATE was situated in the outer wall, on the eastern side. It was called the *Beautiful*, *θερα ἡγαῖα*, (*Acts*, iii. 2;) and was splendidly ornamented with Corinthian brass, which was reckoned preferable either to silver or gold, *Pliny*, *N. H.* xxxiv. 1, 3, 7.

It equalled the sanctuary in height, which in the highest place was more than a hundred cubits. The folds of this gate were fifty cubits high and forty broad, and were covered with plates of gold and silver. The ascent to it was from the valley of Cedron over many steps, *Josephus*, *Jewish War*, v. 5. 3.

To the south of the temple, there was a valley four hundred cubits deep. There was a gate in that direction, leading from the wall into the lower part of the city, which stretched along through the valley towards the east, so that the wall of the city was joined to the eastern wall of the temple, *Antiquities*, xv. 11. 5.

On the *west* side, two gates led, by numerous steps, into the valley below, which ran in a southern direction, and was filled with houses. There were two other gates on the western side of the temple; one of which connected the temple, by means of a bridge over the valley, with mount Zion, and the other conducted into the lower part of the city, *Josephus*, *Antiq.* xv. 11. 5. *Jewish War*, v. 5. 3.

On the *north*, there was no gate, but the tower *ANTONIA* was connected with the temple by means of a covered passage. This tower was so situated, as to command the temple, and was accordingly made the station for a cohort of Roman soldiers. Compare *Acts*, xxi. 31—34; *Josephus*, *Antiq.* xv. 11. 4. *Jewish War*, v. 5. 3.

On the north and south sides of the *inner wall*, there were six Gates, three on each side, which faced each other. On the eastern side, there was a gate which corresponded to the one called the *Beautiful* in the first wall, and two gates, already mentioned, led into the court of the women. The western side of

the inner wall, which was contiguous to the sanctuary, had no gate, Josephus, Antiq. xv. 11. 5; Jewish War, v. 5. 3.

All these gates had folds, were thirty cubits high, and fifteen broad; the thresholds and the posts, as well as the gates, were covered with silver and gold. They were all surmounted with a sort of turret, which increased the height to forty cubits. There was a vacant space left around the gates of thirty cubits in extent, where the people were in the habit of assembling, Jewish War, v. 5. 3.

#### §. 341. PORCHES IN THE TEMPLE OF HEROD.

A TRIPLE PORCH extended round the southern wall of the COURT of the Gentiles, but the porches in the other directions, that is to say, which were contiguous to the northern, eastern, and western sides or walls of this court, were merely *double*. The porches, in the court of the Israelites, were double likewise.

Each double porch rested on a *triple*, and each triple porch on a *quadruple* row of columns; the last row being contiguous to the wall.

THE COLUMNS, (which were Corinthian in respect to architecture,) were hewn out of white marble, and were twenty-five cubits in height; but the whole altitude, including pedestals, capitals, cornice, and roof, did not fall short of fifty cubits.

The columns were so large, that three men could scarcely extend their arms around them. The roof, which was flat, was constructed of cedar wood.

Each of these porches was thirty cubits broad, and fifty high; with this exception, viz. that the middle one on the south side was forty-five broad and a hundred high; from the roof of which, a person could scarcely look down into the valley below, five hundred cubits deep, without experiencing dizziness. It is this porch, without doubt, which is called in Matt. iv. 5; πτερύγιον τοῦ ἱεροῦ, *the pinnacle of the temple*. Compare Matt. iv. 5; with Strabo, p. 805; Antiquities, xv. 11. 5; Jewish War, v. 5. 2.

The *eastern* porch in the court of the Gentiles was called Solomon's, John, x. 23; Acts, v. 12; Jewish War, v. 5. 1.

All the porches were paved with marble of various colours, Josephus, Jewish War, v. 5. 2. The porches in the COURT of the

Gentiles were resorted to by money-changers, and those who sold animals, that were destined for the altar, Matt. xxi. 12, 13; John, ii. 14—16; Jerusalem TALMUD, Gemara, *Jom tob.* p. 61. and *Chagiga*, p. 78, 1. In this court, (that of the Gentiles,) appear to have been repositories, in which, according to Josephus, Jewish War, vi. 5. 2, the treasures, utensils, supplies, etc. of the temple were kept. But these repositories are to be distinguished from the treasury, mentioned in Mark, xii. 41; into which the gifts of the temple were cast.

The Talmudists state, that there were thirteen such treasuries, different ones being allotted for the reception of different articles. They further state, that they were situated in *the court of the women*, and that they were coffers or boxes, which, in shape resembled a horn, the gifts of the temple being thrown into them.

It may be inferred from Josephus having incidently mentioned subterranean chambers, that there were probably other apartments in these courts, of which the knowledge has not reached us.

The ALTAR for victims was constructed of unhewn stones, fifteen cubits high, and fifty in length and breadth, and the corners of it projected upwards like horns. The ascent to it was on the south side, Josephus, Jewish War, v. 5. 6.

#### §. 342. OF THE SANCTUARY.

The SANCTUARY or *temple*, strictly so called, *ἱ ναὸς*, was constructed of white marble, was higher than the court of the priests, and was approached by an ascent of twelve steps. The porch of the sanctuary, or *pronaos*, was a hundred cubits high, and as many broad. The open space which served as an entrance into it, and which had no door, it being, as Josephus informs us, a symbol of the visible heaven, was seventy cubits high, and twenty-five broad.

The interior of the porch was ninety cubits high, fifty from north to south, and twenty from east to west; so that on the north and south there was room for recesses or chambers of almost twenty cubits in extent.

The entrance which opened into the sanctuary was fifty-five cubits high, and sixteen broad. Over it was the figure of a vine in gold, of the size of a man, and loaded with golden clusters. This entrance was closed by an embroidered veil, Josephus, Jewish

War, v. 5. 4; Antiquities, xv. 11. 3. It was in the porch of the temple that Judas cast down his thirty pieces of silver, Matt. xxvii. 5.

The SANCTUARY itself was twenty cubits broad, sixty long, and sixty high. It was surrounded on three sides with a structure, three stories high, making an altitude of forty cubits. It equalled the porch or *προναός*, *pronaos*, in breadth, into the two chambers of which there was an entrance from it. On the flat roof of the sanctuary were erected long sharp rods of iron, covered with gold, Josephus, Jewish War, v. 5. 5—6.

From the sanctuary, which, as has been remarked, was sixty cubits high, although only twenty broad, we enter the SANCTISIMUM, or *Holy of holies*, which was twenty cubits in length, twenty broad, and twenty high; so that there were two stories above, each of twenty cubits. In the sanctuary were the golden candlestick, the golden table, and the altar of incense; but in the most Holy place there was nothing deposited. The walls within and without, it may be conjectured, were covered with gold; and it was separated from the sanctuary by an embroidered veil, Josephus, Jewish War, v. 5. 5.

#### §. 343. ORIGIN OF SYNAGOGUES.

Although the sacrifices could not be offered, except in the tabernacle or the temple, all the other exercises of religion were restricted to no particular place. Accordingly, we find that the praises of God were sung at a very ancient period in the schools of the prophets; and those who felt any particular interest in religion were assembled by the seers, on the sabbath and the new moons, for prayers and religious instruction, 1 Sam. x. 5—11; xix. 18—24; 2 Kings, iv. 23.

During the Babylonish captivity the Jews, who were then deprived of their customary religious privileges, were wont to collect around some prophet or other pious man, who instructed them and their children in religion, exhorted to good conduct, and read out of the sacred books, Ezek. xiv. 1; xx. 1; Dan. vi. 11; compare Neh. viii. 18. These assemblies, or meetings, became in progress of time fixed to certain places, and a regular order was observed in them. Such was the origin of synagogues.

## §. 344. OF THE STRUCTURE, ETC. OF SYNAGOGUES.

In speaking of synagogues, it should be noticed that there is nothing said in respect to the existence of such buildings in Palestine, during the reign of Antiochus Epiphanes. They were, therefore, first erected under the Maccabean princes, and not long after were much increased in number; but in foreign countries they were much more ancient, Josephus, Jewish War, vii. 3. 3.

It appears certain, that in the time of the apostles there were synagogues wherever there were Jews. They were built in imitation of the temple of Jerusalem, with a court and porches, as is the case with the synagogues in the east at the present day. In the centre of the court is a chapel, supported by four columns, in which, on an elevation prepared for it, is placed the book of the law, rolled up. This, on the appointed days, is publicly read.

In addition to the chapel there is erected within the court a large covered hall or vestry, into which the people retire when the weather happens to be cold and stormy, and each family has its particular seat, Della Valle's *Travels*, P. IV. Epist. 5, p. 195; comp. Talmud, *succoth*, 51. 2.

The uppermost seats in the synagogue, i. e., those which were nearest the chapel, where the sacred books were kept, were esteemed peculiarly honourable, Matt. xxiii. 6; James, ii. 3.

The PROSEUCHÆ, προσευχαῖ, are understood by some to be smaller synagogues, but by others are supposed to be particular places under the open sky, where the Jews assembled for religious exercises. But Josephus, in his account of his own life, §. 54, calls the PROSEUCHA of Tiberius, a large house which held very many persons.

We infer, therefore, that προσευχή is the same with τόπος or οἶκος τῆς προσευχῆς, viz. *any place of worship*; answering to the Aramean phrase, נִשְׁמָרָה טַבָּה, which is used for synagogue. They differed only from synagogues in this respect, namely, that they were not buildings especially set apart for divine worship, Acts, xvi. 13, 16; Philo de Legat. ad Caïum. p. 1011; Juvenal, Satire, iii. 14.

The apostles preached the Gospel in synagogues and proseuchæ, and with their followers performed in them all the religious services. When excluded, they imitated the Jews in those places,

where they were too poor to erect these buildings, and held their religious meetings in the houses of individuals. Hence we not only hear of synagogues in houses, in the Talmud, but of churches in houses, in the New Testament, Acts, ii. 46; v. 42; Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philemon, ii.

The apostles sometimes hired a house, in which they performed religious services and taught daily, Acts, xix. 9; xx. 9.

NOTE. Συναγωγή means, literally, a convention or assembly; but, by metonymy, was eventually used for the place of assembling; in the same way that εκκλησία, which means literally a calling together, or convocation, signifies also, at the present time, the place of convocation. Synagogues were sometimes called by the Jews *Schools*; but they were careful to make an accurate distinction between such, and the *Schools*, properly so called: the בָּנְשׁוֹרֶת, or sublimer *Schools*, in which the TALMUD was read; whilst the Law, which they placed far beneath the Talmud, was read in the synagogues only.

## CHAPTER III.

### OF SACRED SEASONS.

#### §. 345. ON THE ANTIQUITY OF THE SABBATH.

In speaking of sacred seasons it will readily occur, that, of the periods of time which may thus be denominated, the SABBATH, שַׁבָּת, σάββατον, σάββατον, σάββατον, is especially worthy of attention. It may be remarked, that the Greek and Hebrew words here mentioned are applied, in some instances, to other periods of time set apart for the purposes of religion or recreation; but are more especially used in reference to *the seventh day of the week*.

Whether the practice of consecrating the Sabbath originated from what is stated in Gen. ii. 1—3, is a question, which, while it has been defended by some, has been disputed by others, on

the ground, that there is no express mention of it previously to the time of Moses. But in regard to this point, viz. the origin and antiquity of the Sabbath, I proceed to state:—

I. As we find by an examination of the Mosaic Laws, that the greatest part of the ordinances which are sanctioned by that legislator existed in previous times, we have a right to infer the probability, that this was the case in respect to the Sabbath also.

II. What we should, therefore, naturally expect in this case, is rendered more probable by the expressions used in Exod. xx. 8—11, where the command runs thus; *Remember* the Sabbath day, to keep it holy. [For these expressions are of such a nature as evidently to imply that the consecration of the seventh day, although it might have been omitted for a time during their residence in Egypt, was not a *new* thing to the Israelites, and that they understood how the day should be kept or *sanctified*, and were able to do it if they had a disposition so to do.]

III. This view in respect to the Sabbath is further confirmed by the circumstances that we are nowhere informed what things are to be done, and what are to be omitted on that day; which implies that the duties connected with it were known from custom.

IV. There is mention made of the sanctification of the Sabbath before the formal promulgation of the Law concerning it from Mount Sinai, Exod. xvi. 22—30.

V. A WEEK occurs under its appropriate name שָׁבָת, as far back as Gen. xxix. 27, and we further find that a definite period of *seven days* occurs in Gen. vii. 4, 10; viii. 10, 12; which implies that *one* day of the seven was marked by some distinction.

VI. As the very nature of the case compels us to believe that the doctrines of the Creator and the creation could not have existed at so early a period as they did without a revelation; so there is far from being any improbability or inconsistency in considering Gen. i. 1; ii. 2, 3, as a simultaneous revelation in regard to the Sabbath.

VII. Finally, that this was the case is hinted in Exod. xx. 8—11; and furthermore, it is on this ground only, viz. that the Sabbath was consecrated previously to the time of Moses; or, in other words, that it existed from the creation, that we are able to account for the fact, that very many nations, who, it is certain, did not take the practice from the Mosaic laws, have, in some

way or other, distinguished that day; Josephus against Apion, ii. 39.

### §. 346. ON THE DESIGN OF THE SABBATH.

The design of the Sabbath, as mentioned in Exod. xx. 8—11, and in xxxi. 12—17, where there is a repetition of the statement made in Gen. ii. 1—3, was to exhibit a symbolic acknowledgement that God was the Creator of the universe, and that He alone is worthy to be, and should alone be, worshipped. Hence the same punishment was attached to a violation of this institution, as was to an open defection from the true God, viz. *death*, Exod. xxxv. 2; Numb. xv. 32—36.

In addition to this general design, there was another of a subordinate kind, viz. that men, especially slaves, might rest and be refreshed, and might be led to rejoice in the goodness of God, who gave them this season of suspension from their toils, Exod. xxiii. 12.

That the Sabbath, as some maintain, was consecrated in commemoration of the deliverance from Egyptian servitude, is nowhere asserted; and the most that can be said in favour of this opinion is, that the Jews are exhorted to remember the sufferings they endured in that land, in order that, prompted by reminiscences of this kind, they might the more willingly allow the rest of the Sabbath to their servants and to their cattle, Deut. v. 14, 15.

The statement which is made in Exod. xxxi. 13—17, and Ezek. xx. 20, 21, viz. that the Sabbath is the sign of a covenant between God and the Israelites, means merely this, that God, as Creator, had a claim on the worship of the Jews; that he was disposed to exact such worship; and that they had promised to render it.

NOTE. The more recent Jews distinguished certain Sabbaths by particular names. The Sabbath, for instance, immediately preceding the Passover, was denominated the *great Sabbath*, (John, xix. 31; comp. Orach. chajjim, p. 430, and Schulchan Aruch, p. 33, 2;) because the Israelites, while in Egypt, had witnessed on that day a great miracle. Indeed any Sabbath, which was immediately followed by one of the principal festivals, was denominated *great*.

Another kind of Sabbath is called the *second first*, σάββατον δευτέρηπρωτον. It is worthy of remark, that the Sabbath, which is thus named in Luke vi. 1, the *second-first*, is called in Matthew, xii. 1, and in Mark, ii. 23, simply the *Sabbath*. It is difficult to explain what this *second-first* Sabbath is.

The majority of critics suppose it was that which immediately succeeded the second day of the Passover. For, since the Jews numbered their days from the Passover to the Pentecost, (Deut. xvi. 9,) the first Sabbath after the second day from the Passover, seems to have been properly enough termed SECUNDO-PRIMUM, the *second-first*. The word σάββατον, in the phrase μεταξὺ σάββατον, (Acts, xiii. 42,) is nothing else than the *week* itself, which, as has been elsewhere observed, is sometimes designated by the customary Greek word for Sabbath.

#### §. 347. CONCERNING THOSE THINGS WHICH WERE TO BE OMITTED ON THE SABBATH.

The name of the Sabbath itself, נַפְשׁוֹ, which signifies *rest*, is an intimation, that the labours in which men ordinarily engaged shall be intermitted on that day; and we very frequently meet with express commands to that effect, Exod. xx. 10; xxxi. 14—17; xxxv. 1—3; Deut. v. 12—14. A particular specification, however, or enumeration, of what might, and what might not be done, is nowhere found; and we can only say, that, before the promulgation of the Law on mount Sinai, the gathering of manna was one of those things upon which, we are assured, labour could not be expended; and that, subsequently to its promulgation, the making of a fire was another, Exod. xvi. 22—30; xxxv. 3; Numb. xv. 32, 36. What other things there were, which were expressly prohibited, we have no means of ascertaining.

We are at liberty to say, nevertheless, on the other hand:—

I. That the use of arms was not interdicted, as the more recent Jews supposed, I Macc. ii. 31, et seq.

II. The healing of the sick also was not forbidden; nor the taking of medicines, as was dreamt by some of the Jewish teachers in the time of Christ, and by some of the writers in the Talmud; nor, in truth, a journey or walk of more than a thousand geometrical paces; nor the plucking of a few ears of corn to appease one's hunger; nor the performance of any acts of necessity, as feeding cattle, or plucking them from the ditch, if they had

fallen into one, Matt. xii. 1—15; Mark, iii. 2; Luke, vi. 1—5; xiii. 10—17; John, v. 2—18; ix. 1—34.

The Talmudists (*Shabbath*, vii. 2.) reckoned up thirty-six different instances of labour which were interdicted on the Sabbath, and among others, that of making or kneading dough. This accounts for the circumstance of the Jews considering it a crime in the Saviour, that he mingled his spittle with the dust, and anointed the eyes of the blind man, John, ix. 1—34.

III. Furthermore, certain duties of a religious nature were not prohibited, such as circumcision on the eighth day; the slaughtering and burning of victims; and the labours in general which were connected with the observances practised in the tabernacle and temple, Lev. vi. 8, et seq.; Numb. xxviii. 3, et seq.; Matt. xii. 2; John, vii. 23.

In consequence of the circumstance, that the kindling of a fire was interdicted on the Sabbath, whatever cooking was necessary in making preparation for the supper of Friday evening, was to be attended to before sunset. Hence the afternoon of that day (Friday) was denominated ἡ παρασκευὴ, *the preparation*, and, in the Aramean, (κατ' ἐξοχὴν, *by way of distinction or emphasis*,) עַרְבָּתֶה, *the evening*.

On the noon of the Sabbath the Jews took a slight dinner, as at other times; but they deferred, until after sunset, the preparations for supper.

IV. There was no law in respect to the Sabbath which commanded the observance of what may be termed an *Ante-Sabbath*; which the Jews, after the Captivity, were in the habit of commencing several hours before the setting of the sun. As, however, the provisions for the Sabbath were to be prepared at this time, the **PRO-SABBATHUM**, or *Ante-Sabbath*, may be considered as a necessary result of the law which rendered it necessary to make such preparation; but it was too scrupulously defined and insisted on by the more recent Jews, Mark, xv. 42.

#### §. 348. CONCERNING THOSE THINGS WHICH WERE PERMITTED TO BE DONE ON THE SABBATH.

The duties that were appropriate to the Sabbath appear to have been learnt from custom. Hence there were no precepts on the subject, with the exception that the priests, besides the daily victims, were to offer up on that day two lambs of a year

old, together with two tenth-deals of flour mingled with oil, and a drink-offering, and were also to change the shew-bread, Lev. xxiv. 8; Numb. xxviii. 9, 10.

From the general design of the Sabbath, and from Gen. ii. 3, where God is represented as *blessing* the seventh day, i. e. pronouncing it *joyful* and *propitious*, it is evident that the day was to be considered a cheerful one; that the people were to meditate, with emotions of a glad and grateful kind, on God AS THE CREATOR AND GOVERNOR OF THE UNIVERSE, which is intimated also in Is. lviii. 13. Accordingly sorrow on the Sabbath day was an indication of some great calamity, Lam. ii. 6; Hos. ii. 11.

The Hebrews, therefore, spent the Sabbath in rest and in decorous cheerfulness; and did not deem it inconsistent with its sanctity, to dance, sing, and play on instruments of music, Exod. xv. 20, 21; xxxii. 6, 7; 2 Sam. vi. 14; Ps. lxviii. 25—27; cxlix. 3; cl. 4. [By consulting these passages, it will appear that the songs, music, and dances here mentioned, were of a religious nature, or were expressive of religious emotions.] In a word, they spent the Sabbath, as far as the external acts were concerned, nearly in the same manner that other nations spend their festival days.

It was peculiar, however, to the Hebrews, to gather on this day around their prophets, and to receive instructions from them, 2 Kings, iv. 23. Religious parents were in the habit of instructing their children, on this day in particular, in the doctrine of God, as the Creator and Governor of all things; and in the wonderful providences, both of mercy and punishment, which he had shown; and those who were not far distant, visited the Tabernacle or Temple.

#### §. 349. CONCERNING THE SABBATIC YEAR.

As a period of seven days was completed by the Sabbath, so was a period of seven years by the *Sabbatic year*, שָׁבְתָּוֹן שְׁבָתִים שְׁבָתָיִם שְׁבָתָיִם. It appears to have been the design of the Sabbatic year to afford a longer opportunity, than would otherwise be enjoyed, for impressing on the memory the great truth that GOD THE CREATOR IS ALONE TO BE WORSHIPPED.

The commencement of this year was on the first day of the seventh month, or TISHRI, (*October*.) It is proper to remind the reader, that we have already, in a former section, (79,) taken

notice of the ground being left fallow during this year. See Exod. xxiii. 10, 11; Lev. xxv. 1—7; xxvi. 33—35.

During the continuance of the feast of Tabernacles this year, the Law was to be publicly read for eight days together, either in the Tabernacle or Temple, Deut. xxxi. 10—13. Debts, on account of there being no income from the soil, were not collected, Deut. xv. 1, 2. They were not, however, cancelled, as was imagined by the Talmudists; for we find in Deut. xv. 9, that the Hebrews are admonished not to deny money to the poor on account of the approach of the Sabbatical year, during which it could not be exacted; but nothing further than this can be deduced from that passage. Nor were servants manumitted on this year, but on the seventh year of their service, Exod. xxi. 2; Deut. xv. 12; Jer. xxxiv. 14.

#### §. 350. OF THE YEAR OF JUBILEE.

*The Jubilee*, יובל, followed seven Sabbath years, i. e. was on the fiftieth year, Lev. xxv. 8—11; Josephus, Antiq. iii. 12. 3; Philo, DE CARITATE, p. 404; DE SEPTEMARIO, p. 1178, 1188.

To this statement the Jews generally, their Rabbins, and the Caraites agree, and say further, that the argument of those who maintain that it was on the forty-ninth, for the reason that the omission to till the ground for two years in succession, viz. the forty-ninth and fiftieth, would produce a famine, is not to be attended to. It is not to be attended to, simply because these years of rest, being known long beforehand, the people would of course lay up provision for them. It may be further remarked, in reference to this point, that certain trees produced their fruits spontaneously, particularly the fig and sycamore, which yield half the year round; and that those fruits could be preserved for some months; which explains at once, how a considerable number of the people might have obtained no inconsiderable portion of their support. We have already remarked, in a preceding section, that the observance of the Sabbath year, so far as the cultivation of the soil was concerned, was not always practised.

The return of the year of Jubilee was announced on the tenth day of the seventh month or TISHRI, (*October*,) being the day of propitiation or atonement, by the sound of trumpet, שופרות, Lev. xxv. 8—13; xxvii. 24; Numb. xxxvi. 4; Is. lxi. 1, 2. Besides the regulations appertaining to the Sabbath year,

there were others which concerned the year of Jubilee exclusively.

I. All the servants of Hebrew origin, on the year of Jubilee, obtained their freedom, Lev. xxv. 39—46; comp. Jer. xxxiv. 8, et seq.

II. All the fields throughout the country, and the houses in the cities and villages of the Levites and priests, which had been sold on the preceding years, were returned on the year of Jubilee to the sellers; (with the exception of those which had been consecrated to God, and had not been redeemed before the return of that year, Lev. xxv. 10, 13—17, 24—28; /xxvii. 16—21.)

III. Debtors, for the most part, pledged or mortgaged their land to the creditor, and left it to his use till the time of payment, so that it was in effect sold to the creditor, and was, accordingly, restored to the debtor on the year of jubilee. In other words, the debts for which land was pledged were cancelled; the same as those of persons who had recovered their freedom, after having been sold into slavery, on account of not being able to pay. Hence it usually happened in the later periods of Jewish history, as we learn from Josephus, that, at the return of jubilee, there was a general cancelling of debts, Antiquities, iii. 12. 3.

#### §. 351. NEW MOONS AND FEAST OF THE NEW YEAR.

In order to exclude any opportunity for the exercise of the superstitions of the Gentiles, who sacrificed to the Moon, it is commanded in Numb. x. 10, and xxviii. 11—14, that, on the New Moons, (בְּיָמֵי חֶלְלָה וְשִׁנְיוֹן,) in addition to the daily sacrifices, two bullocks should be offered to God, a ram, and seven sheep of a year old, together with a meal-offering, and a libation. These were to constitute the burnt-offering, and a goat the sin-offering.

The return of the new moons was announced by the sounding of the silver trumpets, *חַצְבָּרוֹת*, Numb. x. 10; and in this way provision was made for keeping up a knowledge of the end and commencement of each month. The kings, it appears, after the introduction of the monarchical form of government, were in the habit of offering up sacrifices at the return of the new moons, 1 Sam. xx. 5, 24—27; and those persons whose piety induced them to seek for religious instruction, visited, on those occasions, the prophets, 2 Kings, iv. 23. Labour was not interdicted on the day of the new moon. As the new moon, however, of the

seventh month or Tishri, (*October*,) was the commencement of the civil year, it was observed as a festival, and was announced by the sound of trumpets. Hence it is called the day of “*trumpet blowing*,” יוֹם תָּרִיעַת, and also “*the memorial of blowing of trumpets*,” Lev. xxiii. 24; Numb. xxix. 1—6.

Besides the sacrifices common to other new moons, a bullock was then offered, a ram, seven lambs of a year old, a meal-offering of flour and oil, and a libation of wine for the burnt-offering, Numb. xxix. 2—9.

**NOTE.** The days of the new moon were not ascertained by astronomical calculation, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites. This is evident from the fact that Moses did not regulate his chronology on astronomical principles, but by the aspect of the earth, the return of the seasons, etc.

Further; the Talmudists speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew any thing of the distinction between the astronomical and the apparent new moon. Yet the author of the Book of Kings appears to have made use of the astronomical calculation, in speaking of the twenty-seventh day of the twelfth month in Babylon; for Jeremiah, who was in Palestine, calls the same day the twenty-fifth, 2 Kings, xxv. 27; Jer. lii. 31. The modern Jews, in reference to what is stated in 1 Sam. xx. 27, observe the return of the new moon for two days in succession.

*Does not the 27*

### §. 352. OF THE GREAT FESTIVALS IN GENERAL.

The Passover, the Pentecost, and the feast of Tabernacles, were festivals instituted for the purpose of commemorating the wonderful kindness of God. The Pentecost continued one day, the Passover seven, and the feast of Tabernacles eight; but the first and the last days of the latter feasts were only considered festival days, in which no employment, further than was necessary to prepare food, was permitted, Exod. xii. 16; Lev. xxiii. 7.

At the return of the three great festivals, all the adult Jews made their appearance either at the tabernacle or temple, with presents, which were taken from the second tithes, the firstlings of the second produce of the flocks, and the second first-fruits.

They offered sacrifices, feasted ; and with songs, music, and dances, rejoiced in God, as a being full of kindness and mercy.

The word itself, which is usually employed to designate festivals, viz. פֶּשְׁתָּה, if its original signification be consulted, is an intimation that dancing was practised on such occasions, Exod. xxiii. 17; Lev. xxiii. 38; Numb. xxix. 39; Deut. xii. 18; xiv. 26; xvi. 11—17; xxvi. 11.

### §. 353. CONCERNING THE PASSOVER.

The FESTIVAL OF THE PASSOVER was instituted for the purpose of preserving among the Hebrews the memory of their liberation from Egyptian servitude, and of the safety of their first-born on that night, when the first-born of the Egyptians perished, Exod. xii. It was celebrated for seven days, viz. from the 15th to the 21st of the month ABIB or NISAN (*April*), Exod. xii. 1—28; xxiii. 15; Lev. xxiii. 4—8; Numb. xxviii. 16—25; Deut. xvi. 1—8.

During the whole of this period the people ate unleavened bread. It was for this reason that the festival is sometimes called the *feast of unleavened bread*, חַנְצֵדִית הַפָּצֹחַת, ἑορτὴ τῶν αζύμων, Exod. xii. 18; xiii. 6, 7; xxiii. 15; Lev. xxiii. 6; Numb. xxviii. 17. If in Deut. xvi. 8, only six days of unleavened bread are mentioned, the reason is, that the first day, being considered a separate festival, is not included. On the eve of the 14th day of the month ABIB, the leaven was removed, so that nothing might be seen of it during the week; a circumstance in respect to which the Jews are very scrupulous, even at the present time, 1 Cor. v. 7.

Hence not only the 15th but the 14th also of the month ABIB may with propriety, (as it is in some instances in the Bible,) be termed the first day of unleavened bread, since the leaven was removed on the 14th before evening. Josephus has accordingly assigned *eight* days, Antiq. ii. 15. 1, and *seven*, Antiq. iii. 10. 5; ix. 13. 3, to the feast of the Passover, when in reality there were but *seven*. On the 10th day of the month ABIB the master of a family separated a ram or a goat of a year old, (Exod. xii. 1—6,) which he slew on the 14th day between the *two evenings*, בְּנֵי עַרְבִּים, before the altar, Deut. xvi. 2, 5, 6. The priest sprinkled the blood upon the bottom of the altar; but in Egypt,

when the event occurred which was the origin of the Passover, the blood was sprinkled on the post of the door, Exod. xii. 7.

The ram or the kid, which was properly called פֶּסֶחָה, πάσχα, or *protection*, was roasted whole, with two spits thrust through it, the one lengthwise, the other transversely, crossing the longitudinal one near the fore legs; so that the animal was in a manner crucified. The oven in which it was roasted is the one described, §. 140, no. II; *Pesachim*, c. 3; John, xix. 36; comp. §. 142.

Thus roasted it was served up with a salad of wild and bitter herbs, מִדְרִים, and with the flesh of other sacrifices, which occur in Deut. xvi. 2—6, under the word פֶּסֶחָה. Not fewer than ten, nor more than twenty persons, were admitted to these sacred feasts, which were at first eaten in Egypt with loins girt about, with shoes upon the feet, and with all the preparations for an immediate journey; but this was not the case at any subsequent period. The command, however, not to break a bone of the offering, which was given in consequence of the people going in such haste, (as they might otherwise have been delayed,) was ever afterwards observed among the Jews, John, xix. 36.

The ceremonies practised at the eating of the Paschal supper appear to have been nearly the same with those which are practised among the Jews at the present day, and which are related in the Jewish book, entitled סִפְרַת הַבְּרִכָּה אֶל פֶּסֶחָה. Compare 1 Cor. xi. 26. These ceremonies were exemplified in part in the last supper of the Saviour, where mention is made of the *blessing* on the bread and wine, which is prescribed in the book just referred to, Matt. xxvi. 26.

The master of the family, after the Paschal supper is prepared, breaks the bread, having first blessed it, and distributes it to all who are seated around him, so that each one may receive a part; and each is at liberty to dip it, before eating, into a vessel of sauce.

The *third* cup of wine, which is drunk on this occasion, is properly termed the *cup of benediction*, פִּים חַבְרָכָה, Matt. xxvi. 27; 1 Cor. x. 16. After this, songs of praise are sung, viz. Psalms cxv—cxviii; after which another cup is drunk, Mark, xiv. 23, and, if the guests have a disposition to repeat Psalms cxx—cxxvii, another also. The wine is mingled with water.

On the second day of the Passover, i. e. on the 16th day of the

month **ABIB**, a sheaf of barley was offered up; also a lamb of a year old for a burnt offering; also a meal offering and a libation.

This ceremony was the introduction to the harvest, prescribed by law, Lev. xxiii. 1—14. On every day of the Paschal week there were more offerings than usual, and victims were immolated for sin, Numb. xxviii. 16—25.

**NOTE.** In the Latin church the general opinion is, that the Saviour, in his last supper, ate the Passover supper; though some suppose that he anticipated the usual time by a day, i. e. that he followed, in this instance, the practice of the Sadducees, who calculated the return of the new moon astronomically, which would bring this festival a day earlier than it would otherwise happen; an opinion which we have already shown to be inadmissible. We would now merely add, in regard to this opinion, that all the arrangements of a religious nature which had any reference to the temple, were made in accordance with the opinions that prevailed among the Pharisees; and, furthermore, that the discourse in Matt. xxvi. 1—19; Mark, xiv. 12—18; Luke, xxii. 7—14, is concerning the customary day of the Passover.

The members of the Greek church, on the contrary, contend that the last supper of the Saviour was not the Paschal supper, and that in instituting the Eucharist he made use of *leavened* bread. Some individuals in the Latin church agree in this opinion, excepting that they suppose *unleavened* bread to have been used on the evening of the 13th day of the month **ABIB**, and that consequently the Saviour, in instituting the Eucharist on that evening, made use of bread of that kind.

#### §. 354. CONCERNING THE PENTECOST.

After forty-nine days from the 16th of **ABIB**, or the second day of the Passover, had passed, the next day was the *Pentecost*, πεντηκοστή, i. e. the *fiftieth*. It is also called the *feast of Weeks*, חנוכה, from the circumstance that it followed a succession of seven weeks, Exod. xxxiv. 22; Lev. xxiii. 15, 16; Numb. xxviii. 26; Deut. xvi. 10; Acts, ii. 1.

It was a festival of thanks for the harvest, and is accordingly called חנוכה, the *feast of the harvest*. And it was for the same reason that two loaves made of new meal, and the tenth part of an epha of grain, were offered as the first fruits, Lev. xxiii. 17;

Numb. xxviii. 26. Hence the Pentecost is sometimes called *the day of the first-fruits*, **הַבְּרִיתָם**, Numb. xxviii. 26. There were likewise on the return of this festival many holocausts, besides an offering for sin, Lev. xxiii. 18—20; Numb. xxviii. 27—31.

In the days of the apostles, as we are expressly informed by Josephus, many Jews from foreign countries came to Jerusalem, on this joyful occasion, Jewish War, ii. 3. 1; comp. Acts, ii. 5—13.

### §. 355. OF THE FEAST OF TABERNACLES.

*The feast of Tabernacles*, **חֲנֹכֶת**, **חֲנֹכָה**, **חֲנֹכָה**, **חֲנֹכָה**, was celebrated from the 15th to the 23rd of the seventh month, viz. **TISHRI**, (*October.*) The 23rd or *eighth* day was the one which was most particularly distinguished as a festival, Lev. xxiii. 34—42; Numb. xxix. 12, 35; Deut. xvi. 13—15; Neh. viii. 18; 2 Macc. x. 6; John, vii. 2, 37.

It was instituted in memory of the journey through the Arabian wilderness. The Jews, therefore, during its continuance, dwelt in *booths*, as they did in their journey from Egypt, Lev. xxiii. 42, 43. It was also a festival of thanks in honour of the vintage and the gathering in of the fruits, and was, therefore, called the *feast of in-gathering*, **חֲנֹכָה**, Exod. xxiii. 16; xxxiv. 22.

The Hebrews during this feast carried about the fruits of the choicest trees, or, as the later Jews interpret the words, **לְבָנִים** **לְבָנִים**, *citrons*; also the branches of palms, willows, and other trees, that bore a thick foliage. The Karaites suppose it was of such branches that they were in the habit of constructing their booths, Lev. xxiii. 40; with which, however, it appears, that they mingled the branches of olives, myrtles, wild-olives, etc., Neh. viii. 15; 2 Macc. x. 7; Josephus, Antiquities, xiv. 13. 5.

The feast of Tabernacles was a season of the greatest festivity and rejoicing. Hence it is denominated by Josephus, (Antiq. viii. 4. 1; xi. 5. 5.) and by Philo, *DE SEPTEMARIO*, p. 1195, *the greatest*, *μέγιστη*, and by the Talmudists, by way of distinction, **חֲנֹכָה**, *the feast*. It was not unknown to Plutarch, *Sypos.* l. iv. c. 5.

More public sacrifices were directed to be offered on this festival than on the others, as will be seen by consulting Numb.

xxix. 12—39; comp. Lev. xxiii. 38—40; Numb. xxix. 39; Deut. xvi. 14, 15.

To these ceremonies the more recent Jews have added a number of others.

I. They assert (founding their opinion on Isaiah, xii. 3.) the ancient existence of the following practice. The priests went every morning during the eight days of the feast, and drew three *logs*<sup>a</sup> of water, in a golden vessel, from the fountain of Siloe. They then carried the water with great and joyful solemnity through the water-gate to the temple, and poured it out to the south-west of the altar; the Levites, in the meanwhile, playing on instruments of music, and singing the Psalms cxiii.—cxviii. Some of the Talmudists assert, that this ceremony was a symbol of rain; others of joy; others of the effusion of the Holy Spirit. Compare John, vii. 37, also Wetstein's New Testament, vol. i. 888, 889.

II. Another ceremony, if we may believe the Jews, to whom we have referred, was this. In the COURT OF THE WOMEN, lights were burnt during every evening of the feast, in four candlesticks of gold, said to be fifty cubits high; while the priests and Levites, standing on the fifteen steps of the inner court, sung the *songs of degrees*, viz. Psalms cxx.—cxxiv. They accompanied these songs with instruments; and the chief men of the nation were, at the same time, dancing in the WOMEN'S COURT, with burning torches in their hands, while the women looked on from a retired apartment, that was surrounded by a sort of latticed enclosure.

Furthermore, the Jews, during every day of the feast, holding in the left hand a citron, in the right, a *bundle*, בְּנֵל, of branches, viz. one branch of the palm-tree, and two branches of willow and myrtle, passed around the altar and shouted aloud with a solemn voice, חִרְשַׁעֲנָה, HOSANNA, HOSANNA. On the seventh day, this ceremony was repeated seven times, in memory of the conquest of Jericho. Hence this feast is called the GREAT HOSANNA.

#### §. 356. OF THE DAY OF PROPITIATION.

The fifth day before the feast of Tabernacles, viz. the tenth

<sup>a</sup> A *log* was a Hebrew measure, which it is conjectured held about five-sixths of a pint. The word occurs three or four times in Leviticus.

day of the seventh month or TISHRI, (*October*), was the day of atonement or propitiation, יוּם הַכְפִירָה, Lev. xvi. 1—34; Numb. xxix. 7—11. It was a day of fasting, and the only one during the whole year, on which food was interdicted from evening to evening, Lev. xxiii. 27—29<sup>31</sup>; xxv. 9. "from even unto even."

The high priest himself conducted the sacred services of this day, and the following ceremonies, which differed from those on other occasions, were performed by him alone. When he had washed himself in water, put on his white linen hose and coat, adjusted his girdle, and placed the sacerdotal mitre on his head, he conducted to the altar a bullock, destined to be slain for the sins of himself and his family; also two goats for the sins of the people, the one of which was selected by lot to be sacrificed to God, לֵהוֹת; the other was permitted to make an unmolested escape, לְעַזְלֵל, Lev. xvi. 6—10.

First, he slew the bullock for his own sins, and the goat, which had been selected by lot for that purpose, for the sins of the people. He then filled a censer with burning coals from the altar, and putting two handfuls of incense into a vase, he bore them into the SANCTISSIMUM, or Holy of holies. Having here poured the incense upon the coals, he returned, took the blood of the bullock and the goat, and went again into the Most holy place.

With his finger he first sprinkled the blood of the bullock, and afterwards of the goat, upon the lid of the ark of the covenant, and seven times also he sprinkled it upon the floor before the ark.

He then returned from the Most holy into the Holy place or sanctuary, and besmeared the horns of the golden altar, which was there placed, with the blood of the bullock and the goat, and scattered the blood seven times over the surface of the altar.

This was done as an expiation for the uncleanness and the sins of the children of Israel, Lev. xvi. 11—19.

The high priest then going out into the court of the tabernacle, placed both hands, with great solemnity, on the head of the scape-goat, לְעַזְלֵל; a symbolic representation that the animal was loaded with the sins of the people. It was then delivered to a man who led it away into the wilderness, and let it go free, to signify the liberation of the Israelites from the punishment due to their sins. But the goat, which was slain for the sins of the people, and the bullock, slain for those of the high priest, were

designed to signify that they were guilty, and that they merited punishment; and they were burnt whole, beyond the limits of the camp or the city, Lev. xvi. 20—22, 26—28. 182a.

At length the high priest, putting off his white vestments, and assuming the splendid robes of his office, sacrificed a holocaust for himself and the people, and then offered another sin-offering, 3. 4. Lev. xvi. 23—25; Numb. xxix. 7—11.

The Jews assert, that the high priest went into the Holy of holies a *third* time for the purpose of bringing away the censer; but this was not necessary, for he might have taken it away when he returned the *second* time with the blood. That he went into the SANCTISSIMUM only *twice* is expressly asserted by Philo, *DE LEGAT. AD CAIUM.* The assertion in Lev. xvi. 34, and Exod. xxx. 10, viz. that the high priest entered once, has reference merely to the one day in the year; for it is evident that he could not perform all the duties which devolved upon him, by entering *once* only on that day. Lxxib.

### §. 357. CONCERNING OTHER FASTS.

The Hebrews, in the earlier periods of their history, were in the habit of fasting, whenever they had met with any adverse occurrences, Judg. xx. 26; 1 Sam. vii. 6; xxxi. 13; 2 Sam. iii. 35; Is. lviii. 3—12. But it was not until about the time of the Captivity, that they introduced anniversary fast days. The days to which we allude were as follows:

I. The seventeenth day of the fourth month, viz. TAMMUZ or July. This fast was instituted in memory of the capture of Jerusalem, Jer. lii. 6, et seq.; Zech. viii. 19.

II. The ninth day of the fifth month, AB or August, in memory of the burning of the Temple, Zech. vii. 3; viii. 19.

III. The third day of the seventh month, TISHRI or October, in memory of the death of Gedaliah, Jer. xl. 4; Zech. vii. 5; viii. 19.

IV. The tenth day of the tenth month, TEVETH, or January, in memory of the commencement of the attack on Jerusalem, Zech. viii. 19.

The prophet Zechariah, in reference to inquiries which were made of him, asserted that these mournful occasions were, at some future time, to be converted into festivals of joy; but the

Jews, notwithstanding, have ever continued to observe them as fasts, Zech. viii. 19.

**NOTE.** It is yet a matter of uncertainty what the meaning was of that effusion of waters on the fast day, which is mentioned in 1 Sam. vii. 6, 7. Probably it was a symbol, (a trace of which may still be considered as current in the East, in the shape of certain figurative expressions,) to denote that fulness or overflowing of heart, with which the Jews were now desirous of giving themselves up to God. “The offering of water,” etc. is used figuratively to denote generosity, or a free, liberal-minded act or character.

### §. 358. OF THE FEAST OF PURIM.

This festival was introduced by Mordecai in the reign of Xerxes, to commemorate the deliverance of the Jews from the cruel designs of Haman. It was celebrated on the fourteenth or fifteenth day of the last month, viz. ADAR or March, and was called PURIM, a Persian word, which signifies *lot*; because Haman ascertained in this way, (by lot,) the day on which the Jews were to be destroyed, Esther, iii. 7; ix. 26.

It was also called, for obvious reasons, *Mordecai's day*, ἡ Μαρδοκαιικὴ ἡμέρα, 2 Macc. xv. 36.

It is stated by the Talmudists that some of the Jews were opposed to the celebration of this festival, which will be easily believed when it is remembered that it resembled the festivals of Bacchus.

The Book of Esther was read in the synagogues on the occasion; and whenever the name of Haman occurred, all clapped their hands, and struck with their fists and with mallets on the benches, and cried out, “Let his memory perish.”

Anciently, the Jews, on the return of this festival, were in the habit of erecting crosses on their houses, in memory of Haman's crucifixion; but these having been interdicted, (*Cod. Theodos. Tit. 12. c. 2.*,) they substituted some other sign. They send messes of meat to each other, etc., and spend the day in the utmost conviviality.

*Dedication*

§. 359. ON THE FESTIVAL ENCAENIA, OTHERWISE CALLED  
THE FESTIVAL OF THE PURIFICATION OF THE TEMPLE.

The Temple was profaned by Antiochus Epiphanes in the year 167, and was purified in the year 164 before Christ. Its dedication at the time of its being purified, was celebrated eight days with many sacrifices, beginning at the twenty-fifth of the month KISLEV or December. This dedication was converted into an anniversary, which was called by various names, viz. ENCAENIA, ἐγκαίνια; *the days of the dedication of the altar*, αἱ ἡμέραι ἐγκαίνισμοῦ τοῦ θυσιαστηρίου; and likewise *the purification of the temple*, καθαρισμὸς τοῦ iεροῦ, 1 Macc. iv. 52—59; 2 Macc. x. 1—8; John, x. 22. It is mentioned by Josephus, Antiq. xii. 7. 6. 7, by the name φῶτα, because the Jews lighted their houses with many candles on those days, as indications of the return of peace and joy. Consult Josephus contra Apion. ii. 39.

## CHAPTER IV.

### OF SACRED PERSONS.

§. 360. OF THE JEWS, CONSIDERED AS A HOLY PEOPLE.

The posterity of Abraham, Isaac, and Jacob, were selected and set apart to preserve and transmit the true religion. They were, in this way, consecrated to God, and on this ground were called *Holy*, סְדִידָן, and were considered as sustaining the relation of priests to the Supreme Being, and as being entitled to be called a *sacerdotal* nation, or nation of priests, Exod. xix. 6; Lev. xi. 44, 45; xix. 2; xx. 26; Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9.

Being thus set apart or sanctified, they were very frequently urged to maintain a purity of heart and conduct, corresponding with their calling and the title which they bore; and, as they were called a *Holy* people, to be the possessors of holiness. [Accordingly we find such exhortations addressed to them as the following; *Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God. And ye shall keep my statutes, and do*

*them; I am the Lord, which sanctify you.] Exod. xx. 26, etc.; Lev. xix. 2; xx. 7, 8, 26; xi. 45.*

But the more recent Jews, inflated with the title of *Holy* people, despised and hated all other nations, and denominated them *profane* and *sinners*, Eph. ii. 14, 15; 1 Thess. ii. 15, 16; comp. Tacitus, Hist. v. 5; Matt. ix. 10, 11; Luke, v. 8; Gal. ii. 15—17.

The holiness of the Jewish nation, as the word is to be understood in its original application, i. e. their separation and consecration to the worship of the true God, was continued or was perpetual, although it was often the case that there existed at the same time a great corruption of morals. This accounts for the fact that the Rabbins sometimes denominate the most wicked of the Hebrew kings *holy*. That is to say, they give such a sense to the term as to make the words *holy* and *Israelite* mean the same thing.

This appellation came at length into use among Christians, who are denominated by the Apostles, not only *disciples*,  $\mu\alpha\theta\eta\tau\alpha$ , not only *brethren*,  $\alpha\delta\epsilon\lambda\varphi\alpha$ , and *those who are in the same way*, i. e. partakers in the same religious feelings, but are likewise frequently denominated *holy* or *saints*,  $\alpha\gamma\mu\alpha$ , Acts, ix. 41; xxvi. 10; Rom. i. 7; viii. 17; xii. 13; xv. 25, 26; xvi. 2, etc.

#### §. 361. OF PERSONS OFFICIALLY EMPLOYED IN DISCHARGING RELIGIOUS DUTIES.

We have spoken, in another place, of the Levites, as being the servants of God in a civil or political capacity; i. e. the servants of God considered as the king or ruler of the state. We shall speak of them here, as his servants or ministers in the public ordinances of religion. The Levites were a class of persons, substituted in the place of the *first-born*, who were originally priests by birth, but who, in the age of Moses, yielded their right in this respect, and were ever after to be *redeemed* from serving at the altar, Numb. iii. 5—13, 40—51; viii. 16—19.

From this tribe, (that of Levi,) Aaron and his posterity were consecrated to the priesthood, to whom a nearer access was given to the throne of God in the Holy of holies, which, in truth, is intimated in the usual name for *priests*, viz.  $\pi\tau\beta$ , [a word which is applied to men who have access to the king; for instance, to the sons of David, 2 Sam. viii. 18; comp. 1 Chron. xviii. 17, etc.]

The rest of the Levites performed those religious duties which

were of an inferior kind ; but for the more menial employments, such as bringing water and splitting wood, they were allowed servants, who were assigned for the labours of the sanctuary.

The high priest sustained the highest office in the tribe, and ranked as the head both of priests and Levites. Separate duties were allotted to all these ; viz. to the menial servants, the Levites, the priests, and the high priest ; and the duties of one were not allowed to interfere with those of another.

#### §. 362. OF THE SERVANTS WHO WERE ALLOTTED TO THE SANCTUARY.

With respect to the servants who, subsequently to the time of Moses, were employed about the sanctuary ; and later still, were occupied in performing the menial offices connected with the temple, it may be remarked, that they had their origin as a separate class in the community, from a religious practice among the Hebrews, viz. of devoting, by a vow, themselves, a son, or a servant, to services of such a kind. It was in reference to this practice, that the law was enacted which is recorded in Lev. xxvii. 1—8, and which fixed the price at which a person who had thus devoted himself, might be redeemed.

In the time of Joshua, the number of the persons who were employed in the capacity of servants in performing the religious ceremonies, was increased by the accession of the Gibeonites, the Beerothites, the Kephirites, and the inhabitants of Kirjath-jearim, who were compelled to labour in the same menial occupations, Joshua, ix. 23—27. Their number was increased, likewise, in the age of David and Solomon.

After the Captivity they constituted a very considerable class of the people, and were called (by an honorary name, that was anciently applied to the Levites) **NETHENIMS**, נְתִינִים, (the same with נְתִינָה,) a word which signifies *given* or *devoted*, i. e. to the service of the temple and sanctuary, Numb. iii. 9; viii. 17, 19; xviii. 6. Their employment, however it may have been esteemed originally, was eventually considered so respectable, that we find them, after the Captivity, mentioned immediately after the Levites, and they appear to have been, in some measure, placed above the other Israelites, Ezra, ii. 54, 58; viii. 20; Neh. x. 28; xi. 3.

**§. 363. OF THE CONSECRATION OF THE LEVITES.**

The Levites were solemnly separated from the rest of the Israelites, and qualified for their official duties by a singular rite.

I. Having washed and shaved the whole body, they brought a bullock, with a meal-offering and oil to the altar for a holocaust, and another bullock for a sin-offering.

II. They were then sprinkled with water by Moses.

III. The leading men of the Israelites laid their hands upon them, and by this ceremony delegated them to act instead of themselves or their first-born.

IV. The Levites, in the presence of the priests, prostrated themselves before God, or the sacred tabernacle, as a declaration that they consigned themselves to the service of religion.

V. Finally, they placed their hands upon the bullocks, and then slew them.

With these ceremonies, the Levites and their posterity were set apart to the service of God, of the priests, and of the tabernacle, Numb. viii. 5—22; comp. Acts, xiii. 2, 3. They were not required to wear any particular dress; with this exception, viz. that the musicians and singers, in the time of David and Solomon, and also those who bore the ark of the covenant, were clothed in a robe of white linen, 1 Chron. xv. 27; 2 Chron. v. 12; comp. Josephus, Antiquities, viii. 3. 8; xx. 9. 6.

**§. 364. OF THE DUTIES OF THE LEVITES.**

It was the duty of the Levites to render such assistance to the priests as was required; to keep guard round the tabernacle, and subsequently round the temple. In the journey through the Arabian wilderness, it was their duty to transport the different parts of the tabernacle, and the various sacred utensils that pertained to it: to see, that both the tabernacle and the temple were kept clean; and to prepare supplies for the sanctuary, such as wine, oil, incense, etc. They had the care of the sacred revenues; and subsequently to the time of David, were required to sing in the temple and to play upon instruments. In the more recent periods of the Jewish state, they slew the victims for the altar; for the people generally, having for a time discontinued it, had become unskilful in the performance of this service. There

were also certain civil offices which they were required to perform ; but it is unnecessary to mention them here.

The Levites, in consequence of their descent from the three sons of Levi, viz. Kohath, Gershon, and Merari, were divided into three families. These families bore distinct parts of the tabernacle, and of the furniture which belonged to it, during the march of their countrymen through the Arabian desert. This laborious service was exacted from them, from the thirteenth to the fiftieth year of their age. After their fiftieth year, they were to do no further service ; except ministering with their brethren in the tabernacle of the congregation, to keep the charge thereof, Numb. iii. 1—36 ; iv. 1, 30, 35, 42, 46—49 ; viii. 23—26. It appears, that, in later times, they commenced the performance of the less difficult duties at a still earlier period, viz. at twenty years of age, 1 Chron. xxiii. 24, 27 ; 2 Chron. xxxi. 17 ; Ezra. iii. 8.

After the erection of the temple in Palestine, the labours of the Levites were much diminished ; David, therefore, had divided the thirty-eight thousand of them into four classes, as follows : Twenty-four thousand were assigned as assistants to the priests, four thousand were employed as porters, four thousand were musicians, and six thousand judges and genealogists, 1 Chron. xxiii. 3—5, 24—32 ; xxiv. 20—31 ; xxvi. 1—28.

The *musicians*, who were subjected to a minor division into twenty-four classes, performed the services which were allotted to them alternately. One class was employed a week, and then its place was occupied by another.

The stations that were guarded by the men whose business it was to watch the temple, were not all occupied by the same number ; some being guarded by six, some by four, and others by two persons only. They were relieved every sabbath day by others who took their places, 2 Kings, xi. 5 ; 1 Chron. xxvi. 17—19 ; 2 Chron. xxiii. 4. The different classes and ranks of Levites had their appropriate heads or overseers.

#### §. 365. OF THE PRIESTS.

The posterity of the sons of Aaron, viz. Eleazar and Ithamar, (Lev. x. 1—5 ; 1 Chron. xxiv. 1, 2,) had so increased in number in the time of David, that they were divided into twenty-four classes, each of which officiated a week alternately. Sixteen

classes were of the family of Eleazar, and eight of the family of Ithamar.

Each class obeyed its own prefect or ruler. The class **JOJARIB** was the *first* in order, and the class **ABIA** was the *eighth*, 1 Macc. ii. 1; Luke, i. 5; 1 Chron. xxiv. 3—19. This division of the priesthood was continued as a permanent arrangement, after the time of David, 2 Chron. viii. 14; xxxi. 2; xxxv. 4, 5. Although only four classes returned from the Captivity, the distinction between them, and also the ancient names, were still retained, Ezra, ii. 36—39; Neh. vii. 39—42; xii. 1; Josephus, **DE VITA SUA**, §. 1, and **ANTIQUITIES**, vii. 14. 7.

The *first-born* succeeded Aaron in the high priesthood.

Josephus (**ANTIQUITIES**, v. 11. 5; viii. 1. 3.) asserts, that Eli, the high priest, was not of the posterity of Eleazar, the first-born of Aaron, but of the family of Ithamar; and that Solomon took this office away from Abiathar, a descendant of Ithamar, and conferred it upon Zadok, who descended from Eleazar, 1 Kings, ii. 26, 27. But the correctness of the sources whence Josephus derived his information is doubtful.

After the Captivity, the posterity of Eleazar succeeded to this office by hereditary right, until the time of Antiochus Epiphanes, who sold it to the highest bidder.

In the year 152 before Christ, Alexander, the king of Syria, conferred the office of high priest on the heroic general **JONATHAN**, who belonged to the class Jojarib, 1 Macc. x. 18—20; whose brother Simon was afterwards created by the Jews both prince and high priest, 1 Macc. xiv. 35—47.

His posterity, who, at the same time, held the office of kings, occupied the station of high priest until the time of Herod; who changed the incumbents in that office at his pleasure; an example which the Romans did not hesitate to follow.

A vicarious high priest is not mentioned in the Scriptures under the name which is assigned to such a personage by the later Jews, viz. **נָבִן**, but is made known to us by the phrase **נָבִן הַמְּנֻחָה**, the *second priest*, Jer. lii. 24; comp. 1 Kings, iv. 4. Such an office appears highly necessary, in case the high priest should be unwell or unclean; for it was incumbent on him to enter on the day of propitiation, into the *Holy of holies*, and to do other duties which it was not lawful for any other person to perform; Josephus, **ANTIQUITIES**, xvii. 6. 4.

### §. 366. THE CONSECRATION OF THE PRIESTS AND OF THE HIGH PRIEST.

Aaron, *the High priest*, was inaugurated with the same ceremonies that his sons, *the priests*, were, with this exception; viz. that the former was clothed in his robes, and the sacred oil was poured upon his head, Exod. xxix. 5—9; Lev. viii. 2; the other ceremonies were as follows:

All the priests, with their bodies washed, and clad in their appropriate dress, assembled before the altar; where a bullock, two rams, unleavened bread, and wafers of two kinds in baskets, were in readiness.

When they had placed their hands upon the head of the bullock, he was slain by Moses, as a sin-offering. He besmeared the horns of the altar with the blood; poured the remainder of it round its base; and placed the parts which were to compose the sacrifice on its top. The remaining parts of the animal were all burnt without the camp, Exod. xxix. 10—14; Lev. viii. 2, 3, 14—17.

They, in like manner, placed their hands on the head of one of the rams, which was also slain by Moses for a whole burnt-offering; the blood was sprinkled around the altar, and the parts of the ram were separated and burnt upon it, Exod. xxix. 15—18; Lev. viii. 18—21. The other ram, when the priests had lain their hands upon him, was likewise slain by Moses, for the sacrifice of consecration. He besmeared with the blood the tip of the right ear of the priests, the thumb of the right hand, and the great toe of the right foot. The rest of the blood he sprinkled in part upon the bottom of the altar, and a part he mingled with the consecrated oil, and sprinkled upon the priests and their garments.

He anointed the high priest, by pouring a profusion of oil upon his head; whence he is called **מָשִׁיחַ**, the *anointed*, Lev. iv. 3, 5, 16; vi. 15; Ps. cxxxiii. 2. Certain parts of the sacrifice, viz. the fat, the kidneys, the haunches, “the caul above the liver,” and the right shoulder, also one cake of unleavened bread, a cake of oiled bread, and a wafer, were placed by Moses upon the hands of the priests, that they might offer them to God.

This ceremony was called “filling the hands;” an expression which, accordingly, in a number of passages means the same as

*consecrating.* Consult Exod. xxxii. 29; Lev. xvi. 32; 1 Chron. xxix. 5. All the parts which have been mentioned as being placed in the hands of the priests, were at last burnt upon the altar. Of the remaining parts of the animal sacrificed, the breast was assigned to Moses; but the others, together with the unleavened bread and wafers, were given to the priests and were eaten in the sanctuary. If any thing remained, it was burnt on the following day, Exod. xxix. 19—34; Lev. viii. 22—36.

This ceremony, which continued for eight days, for ever separated the priests from all the other Israelites, not excepting the Levites: so that there was subsequently no necessity for further consecration of themselves or their posterity, Exod. xxix. 35—37; Lev. x. 7; compare Acts, xiii. 2, 3; Rom. i. 1.

That the ceremonies of inauguration or consecration were practised at every accession of an high priest to his office, seems to be hinted in the following passages, viz. Exod. xxix. 29; Lev. xvi. 32; xxi. 10; Numb. xx. 26—28; xxxv. 25.

#### §. 367. CONCERNING THE DRESS OF THE PRIESTS.

It was not customary for the priests to wear the sacerdotal dress, except when performing their official duties, Exod. xxviii. 4—43; Ezek. xlvi. 14; xliv. 19. The description of the dress of the priests, which is given in the twenty-eighth chapter of Exodus, is very defective, probably on account of many of the particular parts of it being then so well known as to render it unnecessary to mention them.

Some additional information is communicated to us by Josephus, (*Antiquities*, iii. 7. 1—3,) but part of the dress of the priests, as he describes it, may have been of recent origin. The dress was as follows:

I. *A sort of hose, made of cotton or linen,* בְּגִנְסֵי בַד, which was fastened round the loins, and extended down so as to cover the thighs, Lev. vi. 10; Ezek. xliv. 18.

II. *A tunic of cotton,* שְׁפָתָה בְּגִנְסֵת, which extended, in the days of Josephus, down to the ankles. It was furnished with sleeves, and was made out of one piece, without being sewn, Exod. xxviii. 39, 41; xxix. 5; Josephus, *Antiquities*, iii. 7. 2; comp. John, xix. 23.

III. *The girdle,* אַבְגָּת. According to Josephus it was a hand's breadth in width, woven in such a manner as to exhibit the ap-

pearance of serpents' scales, and was ornamented with embroidered flowers in purple, dark blue, scarlet, and white. It was worn a little below the breast, encircled the body twice, and was tied in a knot before. The extremities of the girdle hung down nearly to the ankle. The priest, when engaged in his sacred functions, in order to prevent his being impeded by the ends of his girdle, threw them over his left shoulder, Exod. xxviii. 8; xxxix. 27—29.

IV. *The mitre or turban*, *מִנְדָּבָר*, was originally pointed at the top; it was lofty, and was bound upon the head, Exod. xxviii. 40; xxix. 9; Lev. viii. 13. See §. 126.

In the time of Josephus, the shape of the mitre had become somewhat altered; it was circular, was covered with a piece of fine linen, and sat so closely on the upper part of the head, for it did not cover the whole of the head, that it would not fall off when the body was bent down. This kind of mitre was called in Hebrew *מִנְדָּבָר*.

The Hebrew priests, like those of Egypt and other nations, performed their sacred duties with naked feet; a symbol of reverence and veneration, Exod. iii. 5; Josh. v. 15.

#### §. 368. OF THE DUTIES OF THE PRIESTS.

Not only a descent from the family of Aaron, (Ezra, ii. 62; Neh. vii. 64; Life of Josephus, §. 1; Josephus against Apion, I. 7;) but also a freedom from all bodily defects, was requisite, in order to a person's being qualified for the exercise of the sacerdotal office; Lev. xxi. 16, 17.

The priests were commanded to abstain from wine and every other inebriating drink, when performing the sacred duties which devolved upon them, Lev. x. 8—11.

In the ages immediately succeeding their original consecration to God, the priests entered upon their office at thirty years of age; but in later periods, at twenty, Numb. iv. 3; 2 Chron. xxxi. 17.

Each class assigned by lot to every individual of the class his duties for the day. One, for instance, burnt incense, another on the Sabbath day changed the shew-bread, another tended the fire on the altar for burnt-offerings, etc., Luke, i. 9.

## §. 369. DRESS OF THE HIGH PRIEST.

Some of the articles of dress which were worn by the high priest, were very simple; for we are informed, (Lev. xvi. 4, 23,) that when, on the day of propitiation, he entered the *Holy of holies*, he was clad with a tunic, girdle, mitre, etc. made wholly of linen.

Other articles of his dress, which were as follows, were very splendid.

I. THE MEIL, מַעֲלִיל, (*mantle, or outer garment.*) This garment was likewise worn by the more wealthy of the laity. (See §. 122.) The colour of this garment, when intended for the high priest, was blue, and the hem at the bottom was embroidered with pomegranates in purple and scarlet. Between the pomegranates were suspended small bells of gold, which occasioned a tinkling sound when the wearer of the mantle walked, Exod. xxviii. 31—35; xxxix. 5; comp. the Travels of Hasselquist, p. 55, 73.

II. THE EPHOD, אֵפֹד. This article of dress was worn by laymen also, as well as by the high priest. (See §. 122.) The sacred ephod, the one made for the high priest, differed from the others in being fabricated of cotton, which was coloured with crimson, purple, and blue; and in being ornamented with gold. In the time of Josephus it was a cubit of the larger size in length, and was furnished with sleeves. Where it crossed the shoulders, it was adorned, in conformity to the command of Moses, with two onyx stones, on which the names of the twelve tribes, (six on each,) were engraved, Exod. xxviii. 6, 7.

III. THE PECTORAL OR BREAST-PLATE, נְשָׁמֶן. It was square, being about ten inches each way, and was made double in such a manner, as to form, in the inside, a sort of bag or pouch, Exod. xxxix. 9. The external part of the pectoral was set with four rows of precious stones, on which were seen the names of the twelve tribes. In the ephod (in which there was a square space left open, sufficiently large for the admission of the pectoral) were four rings of gold, to which four others at the four corners of the pectoral corresponded. The pectoral was confined to the ephod by means of ribands of dark blue, which passed through these rings; and it was suspended from the shoulders by chains of gold, which were fastened to the upper corners. It was con-

fined to the body by the same girdle which went round the ephod.

#### SOME ACCOUNT OF URIM AND THUMMIM.

The URIM and THUMMIM, by the aid of which the high priest sought responses from God, was deposited in the pectoral. Learned men have been divided in their opinions respecting the nature of the URIM and THUMMIM. The ornament called ἀλήθεια, which was worn, suspended from the neck, by the presiding judge in Egypt, and which was adorned with gems, (*Diodor. Sic. i. 75.*) affords no light on the subject.

The most probable opinion is, that URIM and THUMMIM, [עֲרֵיִם וְתֻמִּים, *light and justice*, Septuag. δύναστις καὶ ἀλήθεια,] was a *sacred lot*, 1 Sam. xiv. 41, 42. There were employed, it is probable, in determining this lot, three precious stones, on one of which was engraven יָہ, Yes; on the other, נֹא, No; the third being destitute of any inscription. The question proposed, therefore, was always to be put in such a way, that the answer might be direct, either Yes or No, provided any answer was given at all. These stones were carried in the purse or bag formed by the lining or interior of the pectoral; and when the question was proposed, if the high priest drew out the stone which exhibited Yes, the answer was affirmative; if the one on which No was written, the answer was negative; if the third, no answer was to be given, Josh. vii. 13—21; 1 Sam. xiv. 40—43; xxviii. 6. The remarks which are made in these passages respecting the *sacred lot*, are very concise. It would seem, from the expressions which are employed in Exod. xxviii. 30, that the URIM and THUMMIM was more ancient than the time of Moses; and it further appears that it was never resorted to subsequently to the time of David.

IV. THE MITRE, מִתְרָה. The mitre of the high priest was similar to that of the other priests, so far as respected its form, Exod. xxviii. 4, 40; xxix. 5; probably the mitre of the former was a little higher than that of the others, Exod. xxxix. 27, 28. Josephus states (*Antiquities*, iii. 7. 6.) that the mitre of the high priest was surmounted with something which resembled a second mitre, the colour of which was purple and white intermixed.

Over the forehead of the high priest, *a plate of gold*, צַדְקָה, was fastened to the mitre by a blue fillet. It was in-

scribed with the words, לִדְשׁוֹת קָדוֹשׁ, *holiness to the Lord*; a device which conveyed the symbolic instruction that the high priest bore the iniquity of those who were deficient in their gifts and offerings, Exod. xxviii. 36—38; xxix. 6; xxxix. 31.

Josephus informs us that, in the time of our Saviour, the mitre was encircled with a triple crown of gold, which was added to it by the Maccabean priests, who were priests and princes at the same time.

#### NOTE. REMARKS OF MICHAELIS ON URIM AND THUMMIM.

[“ That in making distributions of property, and in cases of disputes relative to *meum* and *tuum*, recourse was had to the lot in default of any other means of decision, will naturally be supposed. The whole land was partitioned by lot; and that, in after-times, the lot continued to be used, even in courts of justice, we see from Prov. xvi. 33; xviii. 18; where we are expressly taught to remember that *it is Providence which maketh the choice*, and that therefore we ought to be satisfied with the decision of the lot, as the will of God. It was for judicial purposes, in a particular manner, that the sacred lot, called *Urim* and *Thummim* was employed; and on this account, the costly embroidered pouch, in which the priest carried this sacred lot on his breast, was called the *judicial ornament*.

“ I cannot here enter into a philological and antiquarian inquiry concerning *Urim* and *Thummim*, because it would be too extensive, particularly considering how much it has already been the subject of controversy. Those who wish to know my sentiments upon it, in a few words, will find them in my note upon Exod. xxviii. 30; and the passage whence I have principally deduced the explanation there given, in 1 Sam. xiv. 41. of the Hebrew original.

“ But was this sacred lot used likewise in criminal trials? Yes; only to discover the guilty, not to *convict* them: for in the only two instances of its use in such cases, which occur in the whole Bible, viz. in Josh. vii. 14—18, and 1 Sam. xiv. 37—45, we find the confessions of the two delinquents, Achan and Jonathan, annexed. It appears also to have been used only in the case of an oath being transgressed, which the whole people had taken, or the leader of the host in their name; but not in the case of other crimes; for an unknown murder, for example, was

not to be discovered by recourse to the sacred lot." Commentaries on the Laws of Moses, Art. 304.]

### §. 370. ON THE QUESTION, WHETHER PRIESTS AND LEVITES WERE PUBLIC TEACHERS.

The priests and Levites, while the government continued a theocracy, were ministers both to the church and the state; but they were not, like the priests under the Gospel, teachers of the people. Not being instructors of the people, in the usual sense of the word, they were not required to reside in the cities and villages occupied by the rest of the community, but dwelt in cities of their own; a circumstance which of itself proves that they were not public instructors.

Whilst we say they were not teachers of the people in the usual sense of the word *instructor*, we are willing to admit that they were their teachers in the following respect. They had the superintendence of the ceremonies and regulations which respected the instituted mode of worship; they appointed the festival days; guarded against sacrifices being offered to other gods than Jehovah; saw that no unlawful victims were presented, and no illegal ceremonies employed; determined what was clean and what was unclean; and, furthermore, in the character of civil judges, decided what was in accordance with the law, and what was not.

The passages in which they are represented as teaching the people, (for instance, Deut. xxxiii. 10, and Mal. ii. 6—9,) have reference to such duties as have now been hinted at. Compare 2 Chron. xv. 13; Hosea, iv. 6; and Micah, iii. 11.

If it be objected to the ground which we take on this question, that king Jehoshaphat sent out, on a certain time, Levites for the express purpose of teaching the people in religion, (2 Chron. xvii. 7—9,) the answer is, it is true that he did so; but it was, nevertheless, an extraordinary and solitary instance.

After the Captivity, we do indeed find the priests once called upon to render into the Aramean dialect the passages of the law which had been publicly read in the Hebrew; but we do not find them addressing the people themselves, Neh. viii. 7. Respecting those who sung psalms in the temple, it may be remarked, that they were in truth the instruments of communicating salutary

instruction to their hearers; but they were very unlike the public teachers in the church at the present time.

Furthermore, the priests, by the sacred ceremonies which they performed, revived religious principles in the minds of the people; but this, certainly, did not constitute them public teachers of religion, in the customary sense of the words.

THE PROPHETS approached nearer to the pastors of churches, or ministers of the present day; but still they differed from them in many respects. For instance,

I. They were the immediate messengers from God, and came with a more exalted authority.

II. They had the liberty of expressing their sentiments on civil as well as on religious matters.

III. Their communications were made only to the more informed part of the people.

IV. They did not instruct at stated periods; but were teachers extraordinary, who taught according to the exigency of the times.

Those prophets who collected assemblies on the sabbaths and new moons, approached the nearest of any to the religious teachers under the Christian dispensation.

### §. 371. OFFICERS IN THE SYNAGOGUES.

The mode of conducting religious instruction and worship at the present day in Christian churches, is derived, for the most part, from the practices which anciently prevailed in synagogues. Yet there were no regular teachers in the synagogues who were officially qualified to pronounce discourses before the people; although there were interpreters, תַּرְגּוֹן, מַתְּרָךְ, who rendered into the vernacular tongue, viz. the Hebrew-aramean, the sections which had been publicly read in the Hebrew.

The synagogue preacher, דָּרְשֵׁן, whose official business it is to address the people, is a personage that has been introduced in later times; at least we find no mention of such an one in the New Testament. On the contrary, in the time of Christ, the person who read the section for the sabbath, or any other person who was respectable for learning and had a fluency of speech, addressed the people, Matt. iv. 23; Luke, iv. 16—21; Acts, xiii. 5, 15; xv. 21.

The other persons who were employed in the services and go-

vernment of the synagogue, in addition to the one who read the Scriptures, and the person who rendered them into the vernacular tongue, were as follows:

I. The ruler of the synagogue, ἡγεμόνης, רָאשׁ הַכְּנֹסֶת, who presided over the assembly, and invited readers and speakers, unless some persons, who were acceptable, voluntarily offered themselves, Mark, v. 22, 35—38; Luke, viii. 41; xiii. 14, 15; Acts, xiii. 15.

II. The elders of the synagogue, Πατέρι, πρεσβύτεροι. They appear to have been the counsellors of the head or ruler of the synagogue; and were chosen from among the most powerful and learned of the people: hence they are called ἀρχισυνάγωγοι, Acts, xiii. 15. The council of elders not only took a part in the management of the internal concerns of the synagogue; but also punished transgressors of the public laws, either by turning them out of the synagogue, or decreeing the punishment of thirty-nine stripes, John, xii. 42; xvi. 2; 2 Cor. xi. 24.

III. The collectors of alms, Διάκονοι, διάκονοι, deacons. There can be no doubt that there were officers of this nature in the synagogues at the time of the Apostles, although the office differed from that which it was in the early ages of the Hebrews, Acts, vi. 1, et seq.

IV. The servants of the synagogue, Πατέρι, επηρέτης, Luke, iv. 20, whose business it was to reach the Book of the Law to the person who was to read it, and to receive it again, and also to perform other services. The ceremonies which prevail in the synagogues at the present day, in presenting the Law, were not observed in the time of our Saviour.

V. The messenger or legate of the synagogue, צָבֵר. This was a person who was sent from synagogues abroad to carry alms to Jerusalem, 1 Cor. xvi. 1—4; Philipp. ii. 25. This name (messenger of the synagogue) was applied likewise to any person who was commissioned by a synagogue, and sent forth to propagate religious knowledge, 2 Cor. viii. 23. The person, likewise, was denominated the messenger, ἄγγελος, ἄγγελος τῆς ἐκκλησίας, etc., who was selected by the assembly to recite the prayers for them; the same that is called by the Jews of modern times the synagogue-singer or CANTILATOR, Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; Vitrina DE SYNAGOGA VET., lib. iii. part i. c. 1 et 2; part ii. 6. 1—3.

NOTE. The Jews anciently called those persons who, from their superior erudition, were capable of teaching in the synagogue, פָּרָגִים, *shepherds* or *pastors*. They applied the same term, at least in more recent times, to the elders of the synagogue, and also to the collectors of alms, or deacons.

The ground of the application of this term in such a way is as follows: the word פָּרָגִים is, without doubt, derived from the Greek word πύργος, *bread*, or a *fragment of bread*; and, as it is used in the Targums, it corresponds to the Hebrew verb, רְעַת, *to feed*. It is easy to perceive, therefore, how the word might be applied to persons who sustained offices in the synagogue in the same way that נֶצֶח is applied to kings, etc.

In the time of Christ, however, learned men generally were called by this name, (פָּרָגִים,) *pastors*; in allusion to the opinion which prevailed among the Stoicks, that wise or learned men alone were true kings. Comp. Philo DE AGRICULT. p. 150.

*Leaders, i.e.  
Shepherds.*

*Rufros = נֶצֶח*

## CHAPTER V.

### OF SACRED THINGS.

#### §. 372. ON THE QUESTION, WHAT IS A SACRIFICE?

A sacrifice is that which is offered directly to God, and is in some way destroyed or changed; which is done, as far as respects the flesh employed in the sacrifice, by burning it; and as far as concerns the libation, by pouring it out. [“It differs from an oblation in this; in a sacrifice, there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering or gift.” CALMET.]

It is, accordingly, to be understood, that neither the wood necessary for cherishing the fire of the altar, nor any presents which might at any time be offered for the use of the temple or sanctuary, are properly called sacrifices, but בְּרִכָּה and מִנְחָה; words which, it is true, are in some instances applied to sacrifices, but which are, nevertheless, of more general signification, and comprehend every thing that was in any way employed in, or offered for sacred purposes.

## §. 373. ON THE ORIGIN OF SACRIFICES.

Sacrifices, according to the accounts given us in Genesis, were coeval with the existence of the human race, Gen. iv. 3—5; viii. 20; xii. 7; xiii. 4; xv. 9—21; xxii. 13. Moses, therefore, merely fixed more definitely than hitherto had been done, the ceremonies which were to be employed when sacrifices, which existed among all ancient nations, were offered. (Compare Lev. i. 2.)

With respect to the origin of sacrifices, whether it was human or divine, it must be admitted that they cannot be shown, by clear and decisive arguments, to have arisen originally from any direct communications from God, since no express divine command to this effect is recorded; and since their origin may be explained, by a reference to a principle of gratitude, which would prompt men to offer to God a portion of those gifts which they had received.

On the other hand, it is by no means clear that they were not of divine origin, since the accounts in the fragmentary documents, which compose the first eleven chapters of Genesis, are very concise; and it is possible that the divine communications from which they may have originated, are omitted in those accounts; the more so, when it is remembered that God, in Gen. xv. 9. commands sacrifice to be offered, and in other places approves of this religious rite. If it should be objected, that in some passages sacrifices are represented as not having the approbation of God, viz. in Is. i. 11—18; Jer. vi. 20; Hos. vi. 6; Mal. i. 10, the answer is, that the discourse in those passages is concerning sacrifices, as mere rites, or efficacious means of themselves, without taking into consideration the state of the mind. Furthermore, it has been clearly shown by Ernesti, (*Vindiciae Arbitrii Divini in Religione Constituenda*,) that it was not unworthy of God, and not opposed to the equity of his character, to introduce arbitrary religious exercises, or ceremonies of such a nature, that human reason itself could not object to them as improper, and which suited the infancy of our race.

In defence of the opinion that sacrifices were of divine origin, we observe further, that it is unreasonable to believe that all external worship should have been left to the mere will of the earliest of our race, who were such children in knowledge. This remark is especially true, as far as concerns bloody sacrifices; or

the slaying of animals in sacrifice, which was something evidently above the invention of those early periods.

It is not, therefore, improbable, although nothing is expressly said to this effect, that God taught our first parents by the death of animals, whose skins were used as clothing, not only what they themselves deserved on account of their sins; but also gave them to understand, that animals should be often slain, in order to remind them of guilt and punishment. Perhaps the idea occurred to them of itself, when first called upon to witness the sudden and violent death of animals.

If, however, these views be incorrect: if it were the fact that sacrifices were of merely human origin, they, nevertheless, had a meaning. They, in this case, resulted from, and were the indications of a grateful and reverential state of the mind towards God; and were the means of acknowledging God in a solemn manner, as the great and universal ruler, and as the source and sustainer of life.

#### §. 374. OF THE DIVISION OR KINDS OF SACRIFICES.

The only sacrifices which are mentioned previously to the time of Moses, are the whole burnt-offering, the thank-offering, and the sacrifice by which covenants were confirmed. No others are mentioned; and very little is said in respect to the ceremonies which attended these.

Nothing is said, previously to that period, of sacrifices for sins and trespasses, of libations, of meal-offerings, and the like.

Moses was the first among the descendants of the patriarchs, who reduced sacrifices to some system. He accommodated those which had existed from the days of the fathers to the circumstances of the times in which he lived; and increased the number of the ceremonies which were attendant upon them. His object in thus doing was to prevent the Hebrews from being led astray by the superior pomp of the Gentiles on such occasions, (who had already made sacrifices a systematic part of their worship;) to impress upon their minds ideas of a religious nature the more deeply, by a repetition of public religious exercises; to excite in the people a spirit of gratitude towards God, and a disposition to obey his commands. It may be added, that the new relation which the people had now entered into by accepting God for

their king, required an augmentation of the ceremonies, and an increase of the splendour of their religion.

Some of the sacrifices that were authorised by the Mosaic ritual were bloody, (slain victims;) others were not; the latter consisted of cakes, wafers, meal, and libations of wine.

The bloody sacrifices were some of them expiatory, and some of them thank-offerings.

The expiatory offerings were either holocausts, sacrifices for sin, or trespass-offerings. The holocausts and sacrifices for sin were to be offered not only for individuals, but for the whole people. The expiatory sacrifices secured no expiation in a moral, but merely in a civil point of view; and were accepted of God, not in his character of a moral, but a political ruler. Sacrifices of this kind were slain to the north of the altar, and were regarded as *most holy*, בְּשָׁמֶן מִזְבֵּחַ. The person who brought the sacrifice, if it were an expiatory one, had no share in it himself, Lev. vi. 18, 22; vii. 1, et seq.; x. 17; xiv. 13.

The *thank-offering* sacrifice was slain to the south of the altar; and when the parts, which were to be burnt, were placed upon the fire; and the portions which pertained to them were given to the priests, the rest of the parts were allotted to the person who brought the sacrifice; with the exception to be made in the case of the *first-born* of animals, which, when offered, were given wholly to the priests.

**NOTE.** The division of sacrifices, which was made by the old scholastic theologians, viz. into those of adoration, supplication, thanks, and expiation, is not found in the laws of Moses.

#### §. 375. THE PLACE OF SACRIFICES.

Sacrifices, according to the laws of Moses, could not be offered, except by the priests; and at no other place than on the altar of the tabernacle or the temple. Furthermore, they were not to be offered to idols, nor with any superstitious rites. See Lev. xvii. 1—7; Deut. xii. 15, 16. Without these precautionary measures, the true religion would have been endangered.

If a different arrangement had been adopted; if the priests had been divided by attendance at various altars, without being subjected to the salutary restraint which would result from a mutual observation of each other, some of them would doubtless have

willingly consented to the worship of idols ; and the others, in their separate situation, could not have resisted the wishes of the multitude however wrong those wishes might have been.

The necessity of sacrificing at one altar, (that of the tabernacle or temple,) is frequently and emphatically insisted on, Deut. xii. 13, 14 ; and all other altars are disapproved of, Lev. xxvi. 30 ; comp. Josh. xxii. 10—34. Notwithstanding this, it appears, that subsequently to the time of Moses, especially in the days of the kings, altars were multiplied ; but although some of them were dedicated to the worship of the true God, yet they were viewed with suspicion. It is, nevertheless, true, that prophets, whose characters for rectitude were fully established, sacrificed, in some instances, in other places than the one designated by the laws, 1 Sam. xiii. 8—14 ; xvi. 1—5 ; 1 Kings, xviii. 21—40

### §. 376. OF BLOODY SACRIFICES.

The victims, which alone could be offered in sacrifice, were animals of the *ox-kind*, *sheep*, and *goats*, חַזְבָּן, חַפְקָר; also *turtledoves*, and *young pigeons*, בָּנִי יוֹנָה, תֹּוּרִים. Lev. i. 2, 5, 7; xii. 6—8; xv. 29; Numb. vi. 10. In Lev. xiv. 4—7, the young pigeons are spoken of under the word which is usually applied to birds generally, בָּנָה.

Some of these animals were sacrificed by Abraham, Gen. xv. 9 ; and some were worshipped, as deities, by the Egyptians, Herod. II. 41—46. Wild beasts were not to be sacrificed ; a fact which suggests an explanation of the proverbial expressions, “to eat, even as thou eatest the roebuck and hart,” Deut. xii. 15, 22.

The animals to be slain for the holocaust were males, with the exception of the turtledoves and pigeons, in respect to which there was no distinction made between males and females. In sacrifices for sin, bullocks, goats, sheep, and turtledoves or young pigeons, were offered, according to the ability of the person who offered them, and the greater or less aggravation of the sin he might have committed. In sacrifices for trespass, the same animals were employed, with the exception of bullocks.

In the eucharistical or thank-offering sacrifice, sheep, goats, and bullocks alone were slain ; turtledoves and young pigeons being excluded from them. All the victims, excepting the doves and pigeons, must not be less than eight days old, nor more than

three years. The sheep and goats, which were immolated, were commonly a year old ; the bullocks three years old.

All animals that had any defect, the blind, lame, emasculated, or sick, were judged unfit to be sacrificed, because they indicated a mind in the person, who brought them, not sufficiently reverential to God, Lev. xxii. 20—24 ; Mal. i. 8.

#### §. 377. CEREMONIES AT THE OFFERING OF SACRIFICES.

The ceremonies on such occasions were as follows :

I. The person who offered the victim, presented it before God, i. e. led it before the altar in the court, with its head turned towards the door of the sanctuary, **הַבְּיָא לְפָנֵי חִזְרִיב לְפָנֵי יְהוָה**, παραστῆσαι τῷ θεῷ, I. e. Lev. i. 3—9; iii. 1; iv. 14; comp. Rom. xii. 1.

II. He placed his hand upon the head of the victim ; a ceremony which was practised by their rulers in behalf of the people generally, when the latter had committed any sin which required an expiation by sacrifice. This ceremony, however, it is proper to remark, was omitted in respect to the turtledoves, and the young pigeons, Lev. iv. 15; xvi. 21; comp. 2 Chron. xxix. 23. The victim, by imposition of hands, in this manner, was substituted in the place of the person who brought it to the altar, and suffered, (such was the symbolic meaning of the rite,) that punishment, which the person had deserved or would deserve in case of transgression. That the meaning of this rite was substitution, is manifest in the case of him who placed his hand upon the victim and confessed his sin, or trespass, over it ; and also in respect to the high priest, who transferred the sins of the people to the scape-goat by a like imposition of hands. The ceremony evidently possessed the same signification, when the Israelites placed their hands upon the Levites, by way of consecrating them to their sacred office.

The Apostles retained the custom of laying on hands in the consecration of ministers to the service of the church, signifying thereby the separation of such persons from the mass of the people, and their substitution in their own place.

III. The victims which were sacrificed for the people generally, were slain by the priests and Levites : those which were sacrificed for individuals, were slain in ancient times by the persons

who brought them ; but, in more recent periods, by the Levites, Lev. i. 5 ; 2 Chron. xxix. 24, 34. Ezek. xlvi. 24. They were slain in the place where they stood, when hands were laid upon them; viz. the holocaust, and the sacrifices for sin and trespass, to the north, and the others, to the south of the altar.

IV. The blood of the victim was received by the priest in a vessel for that purpose, called **מִזְבֵּחַ**, and was scattered at the foot and on the sides of the altar. The blood of sin-offerings was placed upon the horns of the altar ; and if they were offered for the whole people or for the high priest, it was sprinkled towards the veil of the Holy of holies ; and, on the day of propitiation, on the lid of the ark, and likewise on the floor before the ark. The blood was also placed upon the horns of the altar of incense ; a ceremony which was termed by the more ancient Jews **כְּפָר** *expiation*; but by those of later times, **בְּרִיתִיחָה**, *a gift*, Lev. iv. 7; viii. 15, 16 ; Numb. xviii. 17 ; Zech. ix. 15.

V. Anciently, the person who brought the victim, when he had slain it, proceeded to flay and to cut it in pieces ; but in later times this was done, as has been already intimated, by the priests and Levites. In the time of Josephus, there were tables of marble, and columns in the temple, expressly adapted to all the purposes of slaying and sacrificing. It should be remarked here, that the sacrifices for sin, and the holocaust for the people and the high priest, with the exception of those parts destined to be burnt upon the altar, were burnt whole (i. e. without being cut up, or the skin being taken off,) out of the city, in the place where it was permitted to heap ashes together.

VI. Some victims were offered to God, before or after being slain, with certain ceremonies of a singular nature ; which ceremonies, at times, were observed also at the presentation of the sacred loaves and wafers, and other consecrated gifts. One of the ceremonies to which we allude was denominated *heaving*, **הַנִּזְבֵּחַ**; the other *waving*, **הַנִּזְבֵּחַ**; [and the offerings which were presented in this way were, accordingly, named either *heave-offerings* or *wave-offerings*,] Exod. xxix. 24, 27, 28 ; Lev. vii. 30, 32, 34 ; viii. 27 ; ix. 21 ; x. 15 ; xiv. 12 ; xxiii. 20 ; Numb. v. 25.

It is difficult to say precisely what these ceremonies were ; or whether indeed there was any difference between them, since the words which express them are sometimes interchanged with

each other, Exod. xxix. 24; comp. Exod. xxix. 27 and 28; comp. Lev. ix. 21.

It is most probable, that תְּרִיכָה means *elevation*, and that תְּגַנְּבָה, on the contrary, means laying down or placing on the earth. But as what was elevated must have been let down again, these words may, therefore, have been reciprocally used, in such a sense as to express, each of them, at times, the same ceremony. The ceremony of heaving or waving, whatever might have been its precise nature, appears to have signified that the gift or sacrifice was thereby presented, and was expressive likewise of a desire that it might be acceptable to God.

VII. Meanwhile the priest heaped the wood upon the altar, placed it in order, and set it on fire. Other priests then brought and placed upon the burning fuel the parts of the victim which were to be burnt; viz. the whole of the burnt-offering, when it was brought by an individual. But in case it was a burnt-offering for the people and the high priest, or any other sacrifice, except the one just mentioned, only *the fat, which covers the intestines*, תְּבֵלָה בְּאֶפְרַתָּה אֲרַבְתָּה ; *the fat, which is above the intestines*, הַחֶלֶב אֲשֶׁר עַל־תְּבֵלָה ; *the two kidneys with the fat adhering to them*, הַבְּלִיּוֹת וְאֶת־הַחֶלֶב אֲשֶׁר גַּלְיָה ; *the smaller lobe of the liver*, (?) הַיְתָרָה אֲשֶׁר עַל־הַצְבֵּד ; and *the fat tail of the sheep*, (?) Exod. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 3, 4; viii. 26; ix. 9, 10, 19. All these parts of the sacrifice were prepared with pure salt, Lev. ii. 13; comp. Mark, ix. 49.

VIII. The rest of the flesh, when the sacrifice was a thank-offering, was returned to the sacrificer, who was expected to make a feast of it. With this exception, however, that the right shoulder, which was made a heave-offering, and the breast, which was made a wave-offering, were assigned to the priests.

When the sacrifices were sin or trespass-offerings, and were not made for the people, as a collective body, nor for the high priest, the flesh belonged to the priests, who ate it in the court of the tabernacle or temple, Numb. xviii. 10, 11, 18; Lev. x. 14.

### §. 378. OF HOLOCAUSTS OR WHOLE BURNT-OFFERINGS.

*Holocausts*, נְזָלָה, were sacrifices in which the victims where wholly consumed. They were expiatory; were more ancient than any others; and were for that reason held in

special honour. It was in consideration of these circumstances that Moses gave precepts in regard to this kind of sacrifices first, Lev. i. 3. Philo *de vict.* p. 838.

Holocausts might be offered, by means of the Hebrew priests, when brought by the heathen, or by those who had originated from another nation, such persons being unable to offer sin or trespass-offerings, since this sort of sacrifices had particular reference to some neglect or violation of the Mosaic Law, by the authority of which they did not acknowledge themselves bound.

It was remarked at the beginning of the section, that holocausts were expiatory, and we accordingly find that they were offered, sometimes, for the whole people; for instance, the morning and the evening sacrifices; and, sometimes, by an individual for himself alone, either from the impulse of his feelings, or in fulfilment of a vow, Ps. li. 19; lxvi. 13, 14. They were required to be offered under certain combinations of circumstances, pointed out in the Mosaic Laws, viz. by a Nazarite, who had been unexpectedly rendered unclean, or who had completed the days of his separation, Numb. vi. 11—16; by those who had been healed of leprosy; and by women after child-birth, Lev. xii. 6—8.

The victims immolated at a holocaust were bullocks of three years old, goats and lambs of a year old, turtledoves, and young pigeons. Not only the parts which were expressly destined for the altar, but also the other parts of the victims were burnt as was stated at §. 377. V. VII. A libation of wine was poured out upon the altar. It was the practice among the Gentile nations, (an allusion to which occurs in Philipp. ii. 17, and 2 Tim. iv. 6,) to pour the wine out between the horns of the victims, which they immolated to their idols. The priest wrung or cut off the heads of the turtledoves and young pigeons, sprinkled the blood on the side of the altar, plucked out the feathers, and the crop, and cast them to the east of the altar into the place for the reception of ashes, and placed the remainder, after having cleft or broken the wings, upon the fire, Lev. i. 3—17.

### §. 379. OF SIN-OFFERINGS.

We have already, in §. 251, spoken of the distinction between sins and trespasses, and the sacrifices which were appropriate to each, as far as the subject was connected with the civil laws. We shall, therefore, be concise, and merely state a few

things more, which have reference to the ceremonies on such occasions.

The victims selected for the sin-offerings, (which, it may be remarked here, are expressed in Hebrew by the words, which usually signify *sins*, viz. חַטָּאת, חַטָּאת, ) were different according to the different situation and circumstances of the person who made the sacrifice. A *bullock*, בָּקָר, was immolated for the high priest, and also for the people, and a goat for the civil magistrate.

With a part of the blood, the priests besmeared the horns of the altar of burnt-offerings ; but the remainder was poured down at its side, Lev. iv. 22—26. Persons in a private station presented for a sin-offering a kid or a lamb ; but the ceremonies were the same as just mentioned, Lev. iv. 27—35. Other particulars are stated in section 377.

Sin-offerings were required :

I. Of mothers at childbirth. If the child were a son, it was forty, if a daughter, eighty days, before the completion of the time of her purification. She then presented, as her sin-offering, a turtledove and a young pigeon; also a lamb for a burnt-offering; and in case of poverty, another dove and pigeon, as a burnt-offering instead of the lamb, Lev. xii. 6—8 ; comp. Luke, ii. 24.

II. They were required of lepers, when healed, who generally offered a goat ; but in case of poverty a dove or young pigeon, Lev. xiv. 13, 19, 22, 30, 31.

III. Likewise of Nazarites unexpectedly contaminated, viz. a dove or young pigeon, Numb. vi. 10, 11.

#### §. 380. OF TRESPASS-OFFERINGS.

Trespass-offerings, חַטָּאת אֲשֶׁר בְּשִׁלְמֹת, were not required of the people as a body. They were to be offered by such individuals as had become conscious of their error in having through ignorance, mistake, or want of reflection, neglected some of the ceremonial precepts of Moses ; or some of those natural laws, which had been introduced into his code, and sanctioned with the penalty of death.

In Lev. v. 17, where the contrary is asserted, [i. e. where trespasses are represented as errors of commission instead of omission, which is understood to be the most probable distinction in the Mosaic laws between sins and trespasses,] there is no

doubt that the negative particle לא is transposed, and that the reading should be, **וְלֹא עֲשִׂירָה אַנְחָת מִקְלֵט מַצּוֹת יְהוָה אֲשֶׁר עֲשִׂירָה**. The trespasses, which could be expiated by sacrifices, are enumerated in Lev. iv. 1—16; v. 1—19.

I. The person, who, being sworn as a witness, concealed the truth, by keeping silent; the man, who, having become contaminated without knowing it, had omitted purification, but had afterwards become acquainted with the fact; the person, who had rashly sworn to do a thing, and had not done it; all these delinquents offered a lamb or kid, or, in case of poverty, two doves, or young pigeons, the one for a trespass, the other for a sin-offering. In case the person was unusually poor, he was required to offer merely the tenth part of the ephah of fine meal without oil or frankincense, Lev. v. 1—16.

II. Whoever appropriated to himself any thing consecrated, or any thing that was promised, or found, or stolen, or deposited in his possession for keeping; whoever swore falsely; or omitted to restore the goods that belonged to another; or injured him in any other way, presented for his trespass a ram, which had been submitted to the estimation of the priest, and not only made restitution, but allowed an additional amount of a fifth part, by way of indemnification.

III. He, who had committed fornication with a betrothed bondmaid, previously to her being redeemed from servitude, offered a ram for the trespass, Lev. xix. 20—22.

IV. Nazarites, who had been unexpectedly rendered unclean, presented a lamb of a year old, Numb. vi. 11.

V. Finally, *lepers*, when restored to health, and purified, sacrificed a ram, Lev. xiv. 10—14. The ceremonies were the same as in the sin-offerings.

### §. 381. PEACE AND THANK-OFFERINGS, שְׁלָמִים .

Sometimes we find these offerings, in addition to the terms at the head of this section, expressed by the word זָבְחָם merely, Lev. xvii. 8; Numb. xv. 3. Bullocks, heifers, goats, rams, and sheep, were the only animals sacrificed on these occasions, as already stated in §. 377; Lev. iii. 1—17; vii. 23—27. These sacrifices, which were offered, *לְהֻזָּה*, as an indication of gratitude, were accompanied with unleavened cakes, חָלוֹת מַצּוֹת , covered with oil by pouring it upon them; with thin cakes or

wafers, likewise *unleavened*, רְקִיעָה מַשׁוֹת, and besmeared with oil; also with another kind of cakes, made of fine meal and kneaded with oil, in Hebrew, מַשׁוֹת פֶלֶת מְרֻכָת. The priest, who sprinkled the blood, presented one of each of these kinds of cakes, as an offering, Lev. vii. 11—14, 28—35.

The remainder of the animal substance and of the cakes was converted by the person who made the offering into an entertainment, to which widows, orphans, the poor, slaves, and Levites were invited. What was not eaten on the day of the offering might be reserved until the next day; but that which remained until the third, was to be burnt, (a regulation which was made in order to prevent the omission or putting off of this season of benevolence and joy,) Lev. vii. 15—21; Deut. xii. 18. This feast could be celebrated beyond the limits of the tabernacle or temple; but not beyond the city.

#### §. 382. OF COVENANT SACRIFICES.

The sacrifices, by means of which covenants were confirmed, were not a separate class of offerings; but belonged rather to the peace or thank-offerings. The custom of confirming covenants in this manner, (which is the ground of our giving the subject a separate consideration,) was derived from a practice among the Chaldeans. The practice to which we allude was this. Those, who were about to confirm an agreement, slew and divided the victims, and placed the parts opposite to each other. They then passed through the parts thus divided, saying at the same time, “*Let it not thus be done to us,*” Ephrem Syrus, t. i. p. 161.

Such a confirmation of his covenant, God afforded in a vision to Abraham, by causing a flame and a smoke to pass between the parts of the victims, Gen. xv. 8, 9, 17, 18. And by this ceremony the Hebrews not only confirmed their covenant with God, (Deut. xxix. 11,) but also with king Zedekiah, Jer. xxxiv. 18, 19.

There can scarcely be a doubt, therefore, that other covenants, on other occasions were confirmed in like manner, Exod. xxiv. 4, —8; Josh. xxiv. 25; 1 Sam. xi. 15; 1 Kings, i. 9, et seq. 2 Chron. xxix. 10; xxxiv. 31, 32; Ps. l. 5. This hypothesis, viz. its being a customary thing to confirm agreements, etc. by sacrifices, accounts for what is said in 2 Chron. vi. 22; of the oath before the altar, i. e. before the victims, slain upon it. It

may be further observed, that this was the practice not only in Judea, but likewise in almost all the other nations of antiquity; of which we have a proof in the words and phrases used on such subjects.

For instance, בְּרִית, *a covenant*, is from בָּרַת, *to dissect*, or *cut up*, and literally means a dissection or cutting up, viz. of the victims that were sacrificed when the covenant was confirmed. The Latin FOEDUS, *covenant*, in like manner, according to the etymology given by Servius, (Æn. viii. 641.) is derived, (A Fœdis vulneribus sacrificiū,) from the epithet, which was used to express the appearance of the wounds of the victims then slain. This statement of Servius accounts for certain expressions which were in common use among the Romans, such as the following, Fœdus icere, percutire, ferire, sancire. The Greeks had a corresponding phrase, viz. ὅρκια τέμνειν; the Hebrews had בְּרִית בְּנֵי, *to cut*, i. e. to confirm, *a covenant or oath*. The Hebrew word נַשְׁבַּע, *to swear*, in its original meaning, was to swear by seven, i. e. by seven victims. Comp. Gen. xxi. 24.

These victims were symbols of the punishment, which was to fall upon the violator of the covenant; and which those, who passed through the victims, imprecated on their own heads in case of such violation.

In that great covenant, which God made with the Hebrews, (Exod. xxiv. 3—8,) it is added, that Moses sprinkled with the blood of the victims, the altar, the book of the covenant, and the whole people, saying, “Behold the blood of the covenant which the Lord hath made with you, concerning all these words.” This signified to the Hebrews, that, if they did not keep his commands, they would render themselves liable to have their blood scattered in the same manner.

#### §. 383. ON THE MEANING OF SACRIFICES.

From what has been said, it is sufficiently clear, what significance or meaning we should attach to sacrifices. For, if it were the case that the Hebrews, subsequently to the time of Abraham, were accustomed to indicate in an emblematical manner the punishment due to the violators of a covenant by the sacrifices made use of when the covenant was entered into; there can be no doubt that they likewise attached a symbolical meaning to sacrifices on other occasions. For instance, such a symbolical

meaning was conveyed by the whole burnt-offerings or holocausts, which were understood both by Noah and Abraham, from what God himself had communicated to them, (Gen. viii. 20 ; xv. 9—18,) to be a confirmation, on the part of God, of his promises. With regard to holocausts, it may be remarked, that an additional significance was attached to them by Moses; for he introduced the ceremony of imposition of hands, which was a typical indication, that punishment was due to the person who offered the sacrifice, in case he failed in the fulfilment of his promises.

Holocausts being typical of the confirmation of divine promises, was the reason that they were burnt whole, and that they were held in such particular estimation; for promises were the very foundation of the whole Jewish polity. The reason also that sacrifices of this kind might be offered by Gentiles, who had so far left their old systems as to acknowledge the true God, was, that, in offering such sacrifices, they were understood to make correspondent promises, of which the sacrifices were a confirmation. They possessed, likewise, an expiatory signification, because they indicated that God would be firm in the fulfilment of his part of the covenant, whatever might be the delinquencies of men.

The victims for sins and trespasses, which were new kinds of expiations, introduced by Moses, signified the punishment which was due to the persons, who had thus erred; and showed at the same time, that God would not fail in performing what he had said in reference to them.

Finally, those sacrifices which are denominated peace-offerings, and eucharistical offerings, had a typical meaning, as well as others; they being indications of the punishment which threatened the Hebrews, if they should neglect to walk in that religious way which they had promised. In other words, the meaning of them was as much as if they had said; *It shall not be so with us as with these sacrifices, for we will adhere to our promises.*" Hence, being confirmed anew in their resolutions, on these occasions, they felt themselves at liberty to indulge in conviviality.

The sacrifices, therefore, in which animals were slain, were all symbolical, or had a meaning.

The divine promises were confirmed by them; and the Hebrews, on the other hand, imparted, in this manner, new sanctity to the engagements, which they had entered into to continue

faithful to their religion; and were thus excited to more earnest desires for piety of feeling and rectitude of conduct.

If many of the Hebrews were disposed to go farther than this, and to attribute an inherent efficacy to the sacrifices, and to trust in the multitude of victims without paying any regard to the temperament of mind in which they might be offered, yet even this does not prove the inaccuracy of our statement; more especially as this error is very frequently condemned, and in very decided terms, Ps. xl. 5, 6; l. 8—13; Isaiah, i. 11—15; comp. 1. Sam. xv. 22; Hos. vi. 6; Mic. vi. 6, 8; Mal. ii. 1—9.

That these symbolical substitutions of victims in place of transgressors, prefigured a true substitution in the person of Jesus Christ, seems to have been known but to very few of the prophets, Isaiah, liii. Still this obscurity with respect to the prospective import of sacrifices is no more proof against the actual existence of such an import, than a kindred obscurity, in another case, is against the existence of prophecies, some of which the prophets themselves confess they did not understand. But, although the people did not originally understand this particular meaning of the sacrifices, they were prepared to perceive it at last.

Hence the death of violence, which Jesus suffered, is every where termed in the New Testament a **SACRIFICE**; for expressions of this kind are not mere allusions, such as occur in Rom. xii. 1; xv. 16; Philip. ii. 17; 2 Tim. iv. 6; Heb. xiii. 15, 16; but they indicate a real sacrifice in the person of Christ, which the sacrifices of the Old Testament prefigured, as is expressly stated in Heb. ix. 3—28; x. 10—14, 18; comp. Matt. xxvi. 28; Mark, xiv. 24; Luke, xxii. 20; 1 Cor. xi. 24, 25; Heb. xii. 24; 1 Pet. i. 2; comp. Exod. xxiv. 8; John, i. 29, 36; xix. 36, 37; 1 Cor. v. 7; 1 Pet. ii. 24; comp. Isaiah, liii. 5—12; 2 Cor. v. 21; Eph. v. 2; Rom. iii. 23—25; vii. 25; 1 John, ii. 2; iv. 10.

#### §. 384. OF BLOODLESS SACRIFICES.

Bloodless sacrifices consisted either of wine or of fine wheat flour. To this general remark there was this exception, that the bloodless sacrifice on the second day of the Passover was a sheaf of barley, and that the trespass-offering of a suspected

wife was of barley-meal. The flour was offered sometimes with and sometimes without preparation. It was salted; sometimes oil was poured upon it; sometimes it was kneaded with oil, and afterwards besmeared with it; and by some persons was offered with frankincense.

Honey and leaven were not used, Lev. ii. 10—12, except in the two leavened cakes on the feast of Pentecost, and the cakes of the eucharistical and peace-offerings; and these were not to be placed upon the altar, Lev. vii. 13; xxiii. 17. The sacrifices of which we have been speaking, accompanied the bloody sacrifices, and were in addition to them. To this remark there are the following exceptions.

I. *The twelve loaves* of shewbread in the sanctuary, which were changed every sabbath, were esteemed peculiarly holy, and were to be eaten by the priests either in the tabernacle or the temple, Lev. xxiv. 5—9; 1 Sam. xxi. 3—6; comp. Mark, ii. 26.

II. *The sheaf of barley*, offered on the second day of the Passover, Lev. xxiii. 10.

III. *The loaf*, which, on the day of Pentecost, was offered as the first-fruits, Lev. xxiii. 17—20.

IV. *The sin-offering*, consisting of flour merely, brought by a poor man who was unable to bring turtle-doves or young pigeons, Lev. v. 1—4, 11—13. In all other cases the cakes and the flour were considered as a part of the sacrifice, in addition to the victims which were slain. To the bullock were assigned three-tenths of an ephah of the finest wheat flour, and half a hin of oil; to the ram two-tenths of an ephah of flour, and a third of a hin of oil; to a sheep or lamb a tenth part of an ephah of flour, and a fourth part of a hin of oil, Numb. xv. 3—12; xxviii. 7—29.

A libation of wine was added, the same in quantity with the oil, Numb. xv. 3—12; xxviii. 7—29; but it was not, as the Rabbins assert, poured upon the horns of the altar, but round about it. See Josephus, Antiq. iii. 9. 4.

#### §. 385. ON THE PURIFICATION OF THE UNCLEAN.

Uncleanness was not accounted a SIN, with the exception of that which was expressly interdicted; and that by means of which the high priest and Nazarites were contaminated, from whom all such defilements were to be removed. But the neglect of purifi-

cation when uncleanness had occurred was an error, (technically, a **TRESPASS** or a **SIN**,) which caused an exclusion from all intercourse with the rest of the people.

Uncleanness generally ceased of itself at the end of a certain period, provided the unclean person at the expiration of that time washed his body and his clothes. But in some instances unclean persons were unable to purge themselves from the stain of their defilement, until they had first gone through certain ceremonies of purification prescribed in the ritual.

For instance, a person who had been rendered unclean by the touch of a dead body, of a sepulchre, or the bones of a dead person, was sprinkled on the third and seventh day, by a clean person, with hyssop, dipped in water mixed with the ashes of a red heifer. When this was done he washed his body and clothes, and on the seventh day was clean.

Tents, houses, and furniture, contaminated by the dead, were to be purified in the same manner, Numb. xix. 11—22.

#### *Of the Red Heifer.*

The ashes of the heifer were prepared in a singular manner. The animal, which was to be one of a red or rather yellowish colour, inclining to a brown, free from all defect, and which had never submitted to the yoke, was led to the priest. She was then conducted out of the city or the encampment, as the case might be, by some other person, and slain. The priest dipped his finger in the blood, and sprinkled it seven times towards the sanctuary.

Afterwards the heifer was burnt whole in the same place, the priest in the meanwhile heaping upon the altar piles of wood, and throwing hyssop and scarlet thread into the fire. The persons who performed the various offices of leading out, slaying, and burning the heifer, and of carrying away the ashes, also the priest who officiated, were unclean until the evening, Numb. xix. 6, 8, 10, 21. There appears to have been no dangerous superstition connected with this rite.

#### §. 386. PURIFICATION OF LEPROUS PERSONS.

The man who had been healed of leprosy underwent an examination by a priest; beyond the limits of the encampment

whilst the Israelites were in the wilderness, but subsequently without the boundaries of the city, Lev. xiv. 1—7; Matt. viii. 4; Mark, i. 44. If found perfectly restored he procured another man to bring two living birds, (doves or young pigeons,) cedar wood, scarlet, and hyssop. One of the birds was slain and the blood received into an earthen vessel, partly filled with water. Into this vessel the priest dipped the living bird, also the cedar wood, the scarlet, and hyssop; then he sprinkled the once leprous man seven times; and afterwards suffered the living bird to fly away, as a symbol of the man's being cured of his leprosy, Lev. xiv. 1—7. (This ceremony was observed likewise in the purification of a leprous house, Lev. xiv. 48—53.) The subject of these ceremonies having then washed his body and his clothes, and shaved himself, was accounted clean; but was not permitted to enter the encampment or the city until the seventh day from this time. On that day he shaved off, not only the beard and eyebrows, but the hair from every part of the body, again washed his body and his clothes, and was then esteemed perfectly purified, Lev. xiv. 8, 9.

He brought also on the same day two rams of a year old, and a sheep of the same age, into the tabernacle or temple, also the customary quantity of flour, covered with oil, and a log of oil in addition. The priest then presented the leper and the animals before God. He slew one ram as a trespass-offering, and offered the log of oil to God (*PER נַדְבָּדָה*) as a *wave-offering*. He then put some of the blood of the trespass-offering on the tip of the right ear of the recovered leper, on the thumb of his right hand, and the great toe of his right foot. He scattered the oil, which was poured out into his palm, seven times towards the sanctuary with the finger of his right hand; besmeared with it, as he had done before with the blood, the thumb of the leper's right hand and the great toe of his right foot, and poured the remainder of it upon his head, Lev. xiv. 10—18. He then slew the sheep for a sin-offering, and the other ram for a burnt offering. In case of poverty two turtle-doves and two young pigeons could be substituted for the sheep and the second ram, Lev. xiv. 19—32; comp. Matt. viii. 2—4; Mark, i. 40—44; Luke, xvii. 12—14.

## §. 387. OF THE FIRST-BORN.

The **FIRST-BORN**, בָּכֹרִים, both of men and animals, were to be consecrated to God. The first-born children were to be presented before the Lord, and to be redeemed at a sum estimated by the priest; but the amount of the sum paid in this redemption could not exceed five shekels. The children could not be redeemed before the age of a month; and, for the most part, were not so until the ceremony of purification for child-birth took place, Exod. xiii. 13; Numb. xviii. 14—16; Luke, ii. 22.

The first-born of cattle, of goats, and sheep, from eight days to a year old, were to be offered in sacrifice; and the parts designated being burnt, the remainder was left to the priests, Lev. xxvii. 26; Numb. xviii. 17, 18. Even in case there was any defect in the goats, sheep, or bullocks, so that they could not be legally offered in sacrifice, they were nevertheless allotted for the use of the priests, Deut. xv. 19—23.

The first-born of other animals, of which in Exod. xiii. 13, the ass is given as an example, were to be slain, although they could not be offered in sacrifice; unless they were redeemed by offering a lamb in their stead; or by the payment of a certain sum fixed by the priest, his estimation being increased by the addition of a fifth, Lev. xxvii. 13.

If they were not redeemed, they were sold, and the price was given to the priests. It was in this manner that the Hebrews exhibited their gratitude to God, for preserving their first-born in Egypt from destruction, when the first-born of the Egyptians were all slain. Exod. xiii. 2, 11—16; Numb. iii. 12, 13.

With respect to the first-born sons, there was an additional reason for the regulations of which we have been speaking; since they were by birth priests, and were to be redeemed from serving at the altar, Numb. iii. 20—51.

It may be argued from Deut. xii. 6, 7; xiv. 23; xv. 19, 23, that there was what may be called an after first-born, and that the second-born of goats, sheep, and the ox-kind, were brought to the tabernacle or temple, and converted into eucharistical or thanksgiving-offerings, which could not be done with the first-born, properly so called. But it was permitted to the owner, if there were blemishes in them, to slay them at home, and to employ them as food in the usual way.

§. 388. OF THE FIRST-FRUITS, **תְּאַשֵּׁרָה**, πρωτογεννήματα.

In speaking on the subject of first-fruits, it may be remarked here, that a division of them into two kinds cannot be established from the passages generally supposed, viz. Numb. xviii. 12, 13; Neh. x. 36—38. This alone follows from them, that the first-fruits were offered (*PER תְּאַשֵּׁרָה*) as a *heave-offering*.

The first sheaf of barley on the second day of the Passover, and the first loaves on the feast of the Pentecost, were offered in the name of the people. But individuals also were bound to offer the first-fruits of the vine, of fruit trees, and of their grain, honey, and wool; by means of which offerings they exhibited that gratitude which was due to God, for the country he had given them, Exod. xxiii. 19; Lev. ii. 12; Numb. xv. 17—21; xviii. 11—13; Deut. xxvi. 1—11. The offerings thus made became the property of the priests, Numb. xviii. 11—13; Deut. xviii. 4.

Some suppose that it was not necessary for those first-fruits to be brought to the temple, which, before being presented, underwent some previous preparation, such as the loaves on the Pentecost; but that they could be offered to any priest in any place; in the same manner that every Hebrew was bound to offer to some priest the *shoulder עֶלְעָה*, the *cheeks עֲמֹנֶת*, and the *maw עַכְבָּרָה*, ἡμιστρον, *OMASUM*, of the animals, which he sacrificed at home. Consult Deut. xviii. 3; Josephus, Antiquities, iv. 4, 4, and Philo de Sacerdotum Honoribus et Præmiis p. 832.

It appears from Deut. xxvi. 1—11, that what are denominated the second first-fruits were appropriated to the eucharistical sacrifices, and were consumed in the feasts which were made from them. Accordingly every Hebrew was commanded when he brought his basket to the tabernacle or the temple, to set it down before the altar, and return thanks with a loud voice to God, who had given to his undeserving countrymen so rich an inheritance.

§. 389. OF TITHES.

TITHES are of very great antiquity, and were known amongst all nations, Herod. i. 5, 77; Pausan. Eliac. I, c. x; Phocic. c. xi; Diodor. Sic. xx. 14.

Abraham offered the tithes of his spoils to Melchisedec, priest of the most high God, Gen. xiv. 20. Jacob vowed that he would dedicate unto God the tenth of all his income; a vow, which was observed both by himself and his posterity, Gen. xxviii. 22.

Tithing is mentioned as a practice well known and of ancient standing, in Deut. xii. 11, 17—19; xiv. 22, 23; and the precepts, which are there given in respect to it, aim at this point merely, viz. that the tithes should be presented at the tabernacle for a thank-offering, with the exception, that, on every third year, the people might make a feast of them at their own houses, for the servants, widows, orphans, the poor, and the Levites, Deut. xiv. 28, 29; xxvi. 12—15.

But before the tithes which have now been mentioned, and which were denominated the second, were taken from the yearly increase, there was another taken called the first, Tobit, i. 7. The latter belonged to God as the ruler of the state, and was assigned by Him to the Levites as a remuneration for their services both sacred and civil, Lev. xxvii. 30; Numb. xviii. 20—24; Deut. xiv. 22, 23; Neh. xiii. 5, 12. The tithe of the fruits of the earth could be redeemed, in case a fifth part of the estimated value was added to the whole amount; ifasmuch as the redeemer was thereby freed from the expense of carriage. But this liberty was not given in respect to the tithe of sheep, goats, and cattle, Lev. xxvii. 31.

The tenth of the fruit and grain was easily estimated. In regard to animals, the ceremony was this. They were made to pass one by one before a servant who numbered them, and pointed out every tenth one by a rod, which he held in his hand. Should another be afterwards substituted in place of the one marked out, they both fell to the Levites, Lev. xxvii. 32, 33; comp. Jer. xxxiii. 13; Ezek. xx. 37, 38.

The Levites made a subsequent division of the tithes, and gave a tenth of them to the priests, Numb. xviii. 25—32; Neh. x. 28; xiii. 10—14; Mal. iii. 8—10; comp. Heb. vii. 5—7.

#### §. 390. OF THE SACRED OIL.

THE SACRED OIL, with which the tabernacle, the ark of the covenant, the golden candlestick, the table, the altar of incense,

the altar of burnt-offerings, the laver, and all the sacred utensils, and indeed the priests themselves were anointed, was composed of a hin of the oil of olives, of the richest *myrrh*, בְּשִׂמְרוֹן; of *cassia*, קַנְסָה; of *cinnamon*, הַגְּמָנָה; and of sweet *calamus*, בְּשִׁבְעָה. The proportions of the mixture were five hundred parts of the myrrh and cassia, and two hundred and fifty of the cinnamon and calamus. This ointment, which could not be applied to any other purposes than the above, under penalty of being cut off from the people, conferred a high honour on the persons and things anointed with it. Exod. xxx. 20—33.

#### §. 391. OF OATHS, שָׁבֻעָה, שָׁבָעָה.

The person who confirmed his assertion by a voluntary oath, pronounced it with his right hand elevated. Sometimes he omitted the imprecation, as if he were afraid to utter it, although it was from other sources sufficiently well understood, Gen. xiv. 22, 23; Ezek. xvii. 18.

Sometimes the imprecation was as follows; “*This and more than this may God do to me,*” 2 Sam. iii. 9, 35; Ruth, i. 17; 1 Kings, ii. 23; 2 Kings, vi. 31. Sometimes the swearer merely said, “*Let God be a witness;*” and sometimes affirmed saying; “*As surely as God liveth,*” Ruth, iii. 13; Jer. xlvi. 5; 1 Sam. xiv. 45; xx. 3, 21.

The remarks which have now been made apply to the person who uttered the oath voluntarily. When an oath was exacted, whether by a judge or another, the person who exacted it put the oath in form; and the person to whom it was put responded by saying, וְאֵת, וְאֵת, so let it be; or gave his response in other expressions of similar import, such as σὺ εἰπας, Numb. v. 19—22; Lev. v. 1; Prov. xxix. 24; 1 Kings, xxii. 16; Deut. xxvii. 15—26.

Sometimes the exacter of the oath merely used the following adjuration, viz. *I adjure you by the living God to answer, whether the thing be so or not.* And, accordingly, the person sworn made answer to the point inquired of, Numb. v. 22; Matt. xxvi. 63. It should be remarked here, that although the formulæry of assent on the part of the respondent to an oath was frequently AMEN, AMEN, this formulæry did not always imply an oath; but in some instances, was merely a protestation.

We see from the nature of these adjurations, why the Niphal form of the verb is used, viz. יִשְׁעַרְתִּי, to swear, properly to be sworn.

As the oath was an appeal to God, (Lev. xix. 12; Deut. vi. 13,) the taking of a false oath was deemed a heinous crime, and, accordingly, was forbidden in those words, *Thou shalt not take the name of the Lord thy God in vain*, i. e. shalt not call God to witness in pretended confirmation of a falsehood, Exod. xx. 7.

It was a common thing in Egypt, in the time of Joseph, to swear by the *life of the king*, Gen. xlvi. 15; and this practice prevailed subsequently among the Hebrews, 1 Sam. xxv. 26; 2 Sam. xi. 11; xiv. 19; comp. Ps. lxiii. 11.

The Hebrews also swore by cities and consecrated places, such as Hebron, Shilo, and Jerusalem. A person sometimes swore by himself, and sometimes by the life of the person before whom he spoke, viz. אֶצְבָּעַנְתִּי by myself, אֶצְבָּעַתְּךָ by thee or by thy life, 1 Sam. i. 26; 2 Kings, ii. 2; Gen. xlvi. 20; xliv. 18; Exod. iv. 10, 13; Numb. xii. 11; Joshua, vii. 8; Judges, vi. 13, 15; 1 Kings, iii. 17, 26.

In some instances persons adjured others by the beasts of the field, (Canticles, ii. 7,) a sort of adjuration which to the present day makes its appearance in the writings of the Arabian poets. Consult the Koran, *Sura*, lxxxv. 1—3; lxxxvi. 1, 11—13; lxxxix. 1—4; ix. 1—4; xci. 1—8, etc.

The Jews in the time of Christ were in the habit of swearing by the *altar*, by *Jerusalem*, by *heaven*, by *the earth*, by *themselves*, by their *heads*, by the *gold of the temple*, by *sacrifices*, etc. Because the name of God was not mentioned in these oaths, they considered them as imposing but small, if any obligation, Martialis Epigramat. xi. 95. And we accordingly find that the Saviour takes occasion to inveigh in decided terms against such arts of deception, Matt. v. 33—37; xxiii. 16—22. It is against oaths of this kind, and these alone, (not against an oath uttered in sincerity,) that he expresses his displeasure, and prohibits their use. This is clear since he himself consented to take upon him the solemnity of an oath, Matt. xxvi. 63, 64; and since Paul himself in more than one instance utters an adjuration. Compare Rom. ix. 1; 2 Cor. i. 23.

In the primitive periods of their history the Hebrews religiously observed an oath, (Joshua, ix. 14, 15,) but we find that in later

times they were often accused by the prophets of perjury. After the Captivity the Jews became again distinguished for the scrupulous observance of what they had sworn to; but corruption soon increased among them: they revived the old forms, the words without the meaning; and became known as perjurors amongst all nations.

### §. 392. OF VOWS, נַדְרִים, נַדֵּר.

Vows which were not of divine appointment, but originated with men themselves, were solemn promises made by persons to consecrate something to God, or to do something in his service and to his honour, which, without such promises, they did not feel themselves bound to perform. The design of these vows was in some cases to express the gratitude of those who made them to God; in others, to obtain favour and mercy from Him.

The earliest vow of which we have any account in the Scriptures is that of Jacob, mentioned in Genesis, xxviii. 22; and since it was observed by his posterity it much tended to preserve the true knowledge of God. Other vows cherished and increased pious feelings.

Moses, for religious purposes, confirmed the vows which had been made in ancient times; and which, having been observed in subsequent ages, had acquired, in some measure, prescriptive authority. But the making of new vows by individuals he does not appear to have encouraged, although he insisted on a scrupulous fulfilment of them when made, Deut. xxiii. 21—24. It should be observed, however, that he permitted, in certain cases, the redemption of a vow, (Lev. xxvii. 1—25,) and conferred the power on the father and the husband of annulling the vows of a daughter, or a wife, Numb. xxx. 2—16.

Vows were uttered audibly, and as appears from Numb. xxx. 3, 11, 14, were confirmed by an oath. Compare Deut. xxiii. 23; Judges, xi. 35, 36; Psalms, lxvi. 14.

Vows were either (1) *affirmative*, נַדְרִים, strictly so called, by which property of various kinds, and men themselves, might be consecrated to God, and which were capable of redemption, (with the exception of what was devoted by the vow, called in Hebrew נַדָּשׁ, and of animals proper for sacrifices;) or (2) *negative*, by which abstinence was promised from certain things in themselves

lawful, and which were denominated אָסֵר עַל בְּקַשׁ, *a restraint on the appetite*. The principal among this last class of vows was that of the Nazarites.

### §. 393. OF AFFIRMATIVE VOWS.

By vows of this kind not only property of various descriptions, as money, lands, houses, and animals clean and unclean; but servants also, sons, and the person himself who made the vow, might be consecrated to God. These are all mentioned under a name common to any sacred gift, viz. זָבֵחַ, Josephus, Antiquities, iv. 4, 4; Mark, vii. 11.

Animals which were fit for sacrifices, and which were devoted to God by this vow, were to be sacrificed; but those which were excluded from the altar were to be sold according to the valuation of a priest; they could be redeemed, however, by the additional payment of a fifth part of the valuation. The men who were thus devoted became servants in the tabernacle or temple, unless they were redeemed.

Money, lands, and houses, which had been made the subjects of this vow, became the property of the tabernacle or the temple; but the lands might be redeemed before the year of Jubilee, Lev. xxvii. 1—24.

#### *Of the vow called Cherem.*

The vow called מִרְאֵנָה, i. e. *the accursed thing*, was not originally introduced by Moses, but was an ancient custom which he thought proper to retain, in order that he might not deprive himself of the good which might arise from giving an example of formidable severity, Exod. xvii. 14; Numb. xxi. 2; Deut. ii. 32, 34; iii. 1—8; xiii. 14, 15; comp. Judg. xx. 47, 48. If the vow of *Cherem* were uttered in respect to an enemy it implied the widest destruction; and it was sacrilege for the conquering army to appropriate to itself any of the plunder, Josh. vi. 17—19; vii. 1, 26. In a few instances it appears that the flocks and some other of the spoils were not destroyed, Deut. ii. 32, 34; iii. 1—8; Josh. viii. 2. By the vow of *Cherem*, otherwise called the irrevocable curse, sometimes fields, animals, and individuals of the human species were devoted. It was designed, in its operation upon men, to bear only upon the wicked, who were thereby made

an example to others. Compare 1 Sam. xiv. 24, et seq. Jephtha, therefore, in slaying his daughter in conformity with his rash vow, violated at least the spirit of the Mosaic laws, Judges, xi. 30—39.

#### §. 394. OF NEGATIVE VOWS, THE NAZARITE, ETC.

A negative vow, as has already been stated, was a promise to abstain from certain things admissible by law. Josephus says (Jewish War, ii. 15. 1.) that in his day there were many, particularly those who had been oppressed by sickness or by adverse fortune, who vowed to abstain from wine, to go with the head shaven, and to spend the time in prayer for thirty days previously to their offering sacrifices. Compare Acts, xviii. 18.

But the Nazarite, on the contrary, vowed to let the hair grow, to abstain not only from wine and all inebriating drink, but from vinegar likewise; to eat no grapes, and to beware of any contamination from corpses, bones, and sepulchres. In some instances the parents bound the child by the vow of a Nazarite, even before its birth. This was the case in respect to Samson and John the Baptist, Judges, xiii. 2—5, 12—23; Luke, i. 13—15. This vow sometimes continued through life; but was generally limited in its operation to a definite period. The customs relative to the Nazarite prevailed before the days of Moses, who in Lev. xxv. 25, borrowed expressions from them before the publication of his law on the subject in Numb. vi.

If the Nazarite, whether male or female, (נָזָרֵת, נָזָרֶת,) for the vow might be made by either, was unexpectedly contaminated, he was to be purified; not only in the manner already mentioned, but was required to shave off his hair; to offer, on the seventh day two turtle-doves or two young pigeons, the one for a sin, the other for a burnt-offering; also a lamb of a year old for a trespass-offering, and to commence anew his Nazariteship, Numb. vi. 9—12.

When the time specified in the vow was completed, he offered a ram of a year old for a burnt-offering, a sheep of the same age for a sin-offering, a ram for a thank-offering, a basket of unleavened cakes, some of which were kneaded with oil, and some covered with oil; also a libation of wine. His hair was shaven off before the gate of the sanctuary and cast into the fire, where

the thank-offering was burning. He offered, as a wave-offering to God, the shoulders of the thank-offering, and two cakes, one of each kind, which were both given to the priest.

He at length indulged himself once more in drinking wine at the feast, which was prepared from the thank-offering. As, in some instances, the Nazarites had not sufficient property to enable them to meet the whole expense of the offerings, other persons who possessed more became sharers in it, and in this way were made parties to the vow, *Beresith Rabba* 90. *Koheleth Rabba* 7. Acts, xxi. 23, 24.

### §. 395. OF PRAYERS.

Prayers, in the childhood of the human race, were nothing more than the mere unspoken emotions, which were naturally inspired by reverence towards God, by fear, or by gratitude. It was not till a subsequent period that they were embodied in language, and that supplications were added to the exercise of these simple emotions, Gen. xii. 8; xxi. 33; xxiv. 26, 48; xxvi. 25; xxxii. 9—12.

Moses left the subject of prayer to the feelings of every individual; and made no arrangements with regard to it, further than to prescribe the benediction to be pronounced by the priest, Numb. vi. 24, 25; and a formulary, according to which the Hebrews, in their presentation of the first-fruits, were to return thanks to God for the possession of the land of Canaan, Deut. xxvi. 3—10, 13—15.

Our Lord's prayer, (Matt. vi. 9—13,) is a selection of the most devotional and appropriate sentiments from the Jewish formularies, extant in his time. Compare WETTSTENII Nov. Test. at Matt. vi. 9—13. t. i. p. 323—326. The pious Hebrews when they offered their sacrifices, returned thanks to God in the words given to them by Moses, and thereby kept alive in their bosoms the feelings of piety and devotion.

Hymns were sung on particular occasions, accompanied with sacred dances and instruments of music, Exod. xv; Judg. v. Nothing is said of any other public devotional exercises, which may be called prayers, except in the following passages, 1 Kings, viii. 14—21; Neh. viii. 6; Ps. lxxii. 20, and a few others,

*32, 38, 49, 65, 121*

in which mention is made of the singing of Psalms in the temple.

Individuals who prayed alone in private, expressed themselves aloud, as may be gathered from 1 Sam. i. 12—15, compared with Luke, xviii. 10—14. The Hebrews prayed in the attitude of standing; an attitude which was observed in the synagogue and in the ancient Christian church, and is to this day continued among oriental Christians. It appears that the Hebrews sometimes kneeled, 1 Kings, viii. 54; Ezra, ix. 5; Dan. vi. 10; 2 Chron. vi. 13; comp. 1 Kings, xix. 18; Luke, xxii. 41; Acts, vii. 60; and sometimes prostrated themselves at full length on the ground, Exod. xxxiv. 8; 2 Chron. xxix. 29; Ps. xcv. 6; Matt. xxvi. 39.

They raised their hands to heaven, 1 Kings, viii. 22; 2 Chron. vi. 13; Is. i. 15; and sometimes smote upon their breasts, Luke, xviii. 13.

Elijah, in a certain instance, inclined his body so much when he prayed, that his head touched his knees. Probably he was in a sitting posture with his knees bent, 1 Kings, xviii. 42. The orientals of the present day do not, when in the exercise of prayer, confine themselves to one position, but often vary it. They are especially careful, however, when at prayers, to turn the face in a particular direction; viz. the Jews and Christians towards Jerusalem, and the Mohammedans towards Mecca.

The Mohammedans call this direction KEBLA, or the *front*; the Jews call the direction towards Jerusalem קֶבֶר הַמִּזְבֵּחַ, i. e. the *hind part*; because the sanctuary, towards which they turned themselves, was in the western or hind part of the tabernacle and temple. Compare 1 Kings, viii. 38, 42, 44, 48; 2 Chron. vi. 34, 38; Dan. vi. 11, 14.

The KEBLA for the *Mehestani* or followers of Zoroaster, i. e. the front or point of the compass, towards which they turned themselves when they worshipped, was the east. Compare Ezek. viii. 16.

Anciently there were no fixed hours for prayer. It cannot be inferred from Ps. lv. 17, that three definite periods in a day were assigned to this duty. It is true, however, that Daniel, at a more recent period, prayed three times each day; without doubt at the third, sixth, and ninth hours, i. e. according to our

reckoning, at nine, twelve, and three, which hours, it appears, were consecrated to prayer in the time of the Apostles, Acts, ii. 15; iii. 1; x. 9.

### §. 396. OF THE WORSHIP IN THE SYNAGOGUES.

We do not find mention made of public worship in the Synagogues, except on the Sabbath, Matt. xii. 9; Mark, i. 21; iii. 1. vi. 2; Luke, iv. 16, 31, 33; vi. 6; xiii. 10; Acts, xiii. 14; xv. 21; xvi. 13—25; xvii. 2; xviii. 4. What is said of Paul's hiring the school of one Tyrannus at Ephesus and teaching in it daily, is a peculiar instance, Acts, xix. 9, 10. Yet there can be no doubt, that those Jews, who were unable to go to Jerusalem, attended worship in their own synagogues, on their festival days, as well as on the Sabbath.

Individuals sometimes offered their private prayers in the synagogue. When an assembly was collected together for worship, the services began, after the customary greeting, with a doxology. A section was then read from the Mosaic Law. The singing of the second doxology was followed by the reading of a portion from the prophets, Luke, iv. 16; Acts, xv. 21. The person whose duty it was to read, placed upon his head, as is done at the present day, a covering called *Tallith*, to which Paul alludes, 2 Cor. iii. 15. The sections which had been read in the Hebrew were rendered by an interpreter into the vernacular tongue; and the reader or some other person then addressed the people, Luke, iv. 16; Acts, xiii. 15.

It was on such occasions as these that Jesus, and afterwards the Apostles, taught the gospel. The meeting, as far as the religious exercises were concerned, was concluded with a prayer, to which the people responded **AMEN**; after which a collection was made for the poor.

The customs which prevail at the present day, and which Vitringa has treated of, (*de Synagoga veteri*, p. 946—1050,) were not all of them practised in ancient times. The readers for instance were not then, as they are now, called upon to perform, but presented themselves voluntarily, Luke, iv. 16; the persons also who addressed the people were not Rabbins expressly appointed for that purpose; but were either invited from those present, or offered themselves, Luke, iv. 16; Acts, xiii. 15.

The parts to be publicly read do not appear to have been previously fixed upon; although the book was selected by the ruler of the synagogue, Luke, iv. 16 et seq. Furthermore, the forms of prayer that are used by the Jews at the present time, do not appear to have been in existence in the time of Christ; unless, probably, with respect to the substance of some of them, especially the one called KRI SHMA, קָרְאֵ שָׁמָא, concerning which the Talmudists, at a very early period, gave many precepts, and of which something remains to be said.

The name is borrowed from the first word which occurs in the fourth verse of the sixth chapter of Deuteronomy, viz. עַבְדָּשׁ; but this formulary of supplication embraced not only this passage, viz. Deut. vi. 4—9, but also xi. 13—21, and Numb. xv. 37—41; in which passages it is inculcated on the Hebrews to retain the law of God perpetually in mind, to meditate upon it, to apply it to themselves, and to reduce it to practice.

It was a precept among the Rabbins, that it was the duty of every Jew, first having furnished himself with Phylacteries, and having placed the Tallith on his head, to repeat these passages on the Sabbath, and on Monday and Thursday; in the morning with three, and in the evening with four doxologies. This was to be done in the synagogue. But when this could not be performed, he was to recite the passages wherever he might be, standing, either in the streets or the public square. It was the practice among the Pharisees in the time of Christ to visit the corners of the streets at the hours when these supplications were uttered, so that it might be seen from more than one direction, with how much devotion they recited the passages in question, Matt. vi. 5. Vitringa de Synagoga, pp. 1051—1060.

It was an observation among the Jews, that the recitation of these passages and of the doxologies, excited or produced in their minds the kingdom of God or of heaven. (See Wetstein's New Testament, at Matt. vi. 5. t. i. p. 256.) The meaning of this remark, as is evident from an attentive consideration of the facts that may be brought in reference to it, is nothing more than this, that these exercises excited within them devotional or religious feelings, which they expressed by the phrase kingdom of God or of heaven.

The phrases the *kingdom of God*, and the *kingdom of heaven*, are sometimes used in the New Testament for the gospel dis-

pensation, or the reign of the Messiah, because it was expected that religious feelings, practice, and joys, would be consummated in Him. It is also used for the state or residence of the blessed after death; because the Messiah's kingdom endures beyond the grave, and receives its final consummation in another world.

§. 397. THE LANGUAGE IN WHICH THE SERVICE WAS PERFORMED IN THE SYNAGOGUES.

The object of the erection of the synagogues was the instruction of the people in moral and religious truths, which evidently could not have been secured had not the services been, partly at least, in the dialect understood by the people generally. There is no doubt, therefore, that the prelections in Hebrew were rendered by an interpreter into the vernacular tongue; and this is the statement of the Talmud on the subject.

In the synagogues of the Hellenists, the Alexandrine version was read, as Tertullian (Apol. 18) testifies. Hence very many of the Talmudists make mention of this version in very honourable terms. The more recent of them, however, observing that the Christians, in their attacks on the Jews, drew their most efficient weapons from this version, became hostile to it, and strove to exclude it from the synagogues; but their attempts in this respect were defeated by the emperor Justinian.

The doxologies and prayers were also, for the reason above given, recited in the language which prevailed among the people. Some Hebrew words, it is true, were retained, viz. AMEN, אָמֵן, HALLELUJAH, הַלְלָיו יְהִי, SABAOTH, שָׁבָאֹת, which are retained in common use at the present day in Christian churches, and which occur also in the New Testament. The dialect in popular use, in which the services of the Jewish synagogues were performed, was the Aramean. As instances, see Mark, xv. 34, ἐλεῖ, λαμψᾷ σαβακθανὶ, also Mark, vii. 34, ἐφραθα, the same with the Aramean, אֶרְפָּתָה, *be thou opened.*

§. 398. MODE OF WORSHIP PRACTISED BY THE APOSTLES.

It was by ministering in synagogues, that the Apostles gathered the first churches. They retained also essentially the same mode of worship with that of the synagogues, excepting that the Lord's Supper was made an additional institution, agreeably to the

example of Christ, Acts, ii. 42; xx. 7—11; 1 Cor. xi. 17—34. They were at length excluded from the synagogues, and assembled in the evening at the house of some Christian, which was lighted with lamps for the purpose, Acts, xx. 7. 11.

The apostle, when engaged in public worship with the elders, took a position best adapted to be heard by all. The first service was merely a salutation or blessing, viz. *the Lord be with you*, or *peace be with you*. Then followed the doxologies and prelections, the same as in the synagogues. The apostle then addressed the people on the subject of religion, and enforced upon them that purity of life which it required. Prayer succeeded, which was followed by the commemoration of the Saviour's death in the breaking and distribution of bread. The meeting was ended by taking a collection for the poor, especially those at Jerusalem, 2 Cor. ix. 1—15; comp. Justini Apolog. I.

Those who held some office in the church were the regularly-qualified instructors in these religious meetings: yet laymen had liberty to address their brethren, on these occasions, the same as in the synagogues. They were also permitted to sing hymns, and to pray; many of them did this, especially those who were supernaturally gifted; not even excepting the women. Those females who were not under a supernatural influence, were forbidden by the apostle Paul to make an address on such occasions, or to propose questions; and it was enjoined on those who did speak, not to lay aside their veils, 1 Cor. xi. 5; xiv. 34—40.

The reader and the speaker stood; the others sat; all arose in the time of prayer. Whatever was stated in a foreign tongue, was immediately rendered, by an interpreter, into the language in common use. This was so necessary, that Paul enjoined silence on a person who was even endowed with supernatural gifts, provided an interpreter was not at hand, 1 Cor. xiv. 1—33.

It was the practice among the Greek christians to uncover their heads when attending divine service, 1 Cor. xi. 11—16. But in the east, the ancient custom of worshipping with the head covered, was retained. Indeed, it is the practice among the oriental christians to the present day, not to uncover their heads in their religious meetings, except when they receive the eucharist.

Their stated public religious meetings were held by the Apostles on the first day of the week, i. e. Sunday, or, as it is called in

the Apocalypse, the *Lord's day*, Rev. i. 10. Unless, indeed, we are to understand from what is said in Acts, xx. 6, 7, that the *first day of the week* means the evening of Saturday, at which time (in the evening) the Jews began to reckon their days.

## CHAPTER VI.

### CONCERNING IDOLATRY.

#### §. 399. OF IDOL DEITIES.

That the knowledge of the existence and character of God, as taught in the Bible, was derived from divine revelation, may, independently of other considerations, be reasonably inferred from this, viz. that men left to themselves do not appear to have been able, at the time when the early parts of the Scriptures were written, to form such an idea of the Supreme Being as is therein communicated. In truth, the history of mankind enables us to assert with confidence, that no nation whatever, of itself, ever attained to such a sublime idea.

Even the Greek philosophers, after having wandered in the mazes of error for more than two hundred years, acknowledged that Being as the framer or architect of the world, who gave to it its form and symmetry; but did not acknowledge him as its creator; much less extend the range of their thoughts to the conception of him as the creator and governor of the universe. Furthermore, they do not appear to have had any true notion of him as the ruler and judge of men; and they were the victims of such mental blindness, as not to discover the vanity and nothingness of all other deities.

But if these gifted and scrutinizing men, who were so well skilled in the knowledge of many things pertaining to the natural sciences, did not acknowledge God as the creator and governor of the universe, and the judge of the human race; who then will say, that Abraham, Noah, Enoch, and Adam, or even Samuel, David, Asaph, and Nathan, so much inferior to these philosophers in point of scientific knowledge, could, without the intervention of revelation, have possessed that full and pure idea

of a God which we know they did possess? If the knowledge of God had been a matter so very obvious and easy, certainly the Hebrews, at least after the time of David, would not have failed to show themselves his constant worshippers; at least the most literary of the Jews, in the time of Antiochus Epiphanes, would not have laid a plan again to introduce idolatry among their countrymen. Compare Meiner's *Historia Doctrinæ de vero Deo*, 1780.

Those persons who maintain that the primitive worship was that of animals and idols, reason *A PRIORI* on the subject; and take it for granted, that men always ascend, and never descend in knowledge. But this position is refuted by all history; especially that of religion, which has experienced very many reverses, and has often seen its Hebrew votaries relapsing into idolatry.

A relapse or descent of this kind happened previously to the deluge, when multitudes rejected the revealed knowledge of God, and the divine admonitions, and gave themselves up to every sort of wickedness. Such a relapse took place in the time of Abraham, when men, becoming the dupes of superstition, transformed into deities, and worshipped, animals, the earth, the sea, winds, rivers, fire, stones, plants, the sun, moon, and stars; in the progress of time also, they deified and worshipped abstract qualities, as fame, concord, piety, faith, to which they erected altars. See Cicero *de Nat. Deor.* lib. iii. 16—23, 24; *de Leg.* ii. 8. They also worshipped physical evils, as fevers, evil fortune; and moral ones, as imprudence, defamation, etc., Pliny, *Nat. Hist.* ii. 5.

In very ancient times, those men who excelled others in strength, in power, and in prudence; and who, in consequence, became the instruments of great good or of great evil, were reckoned among the gods, when they were dead; so that the majority, if not the whole, of the Greek and Latin deities, migrated to heaven from among the children of men, Herod. i. 131, 144; Cicero, *Tuscul. Quest.* i. 12, 13; *de Nat. Deor.* i. 42; iii. 15—23; Diodor. Sic. v. 74—80; Josephus, *Antiq.* ix. 4, 5. Hence the gods are said in Scripture to be *dead*, an expression which is also applied to vain idols that were destitute of life. God, on the contrary, is called the *living God*.

In a more recent age, although the study of philosophy flourished, the most wicked of heathen kings and generals, while yet living, not waiting till after death to be canonized, obtained tem-

ples; and procured priests to adore them with the offering up of sacrifices.

Many nations believed that there were cruel and malignant deities. The Egyptians had their Typho, and the Mehestani their Ahrimanus and innumerable other demons of a like character, that were subject to him, which, however, being taught by Zoroaster, they did not worship, but resisted. The good deities also were frequently enraged; not so much indeed on account of the sins and the corruption of men, as through a failure in the worship they expected, and through mere petulance; and accordingly persecuted some men without any cause, as may be seen in Homer. (Consult Valerius Max. lib. I. I. p. 38—42.) Hence the justice of Jehovah is often celebrated in the Bible.

Every nation and city had its own gods, (Pliny, ii. 5; comp. 2 Kings, xvii. 24—34; Jer. ii. 28,) which at first had acquired some celebrity by the worship of some particular family merely, but were at length worshipped by the other families of that city or nation: yet each family had its separate household or tutelary gods. No one felt himself bound to worship every God, but paid his honours, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods; lest, perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution. The gods of those states and cities which had become illustrious by wealth at home, and successful in war abroad, were accounted great and powerful; but those, on the other hand, of weak and conquered nations, were considered weak and impotent, not being able to defend their own votaries. Hence their idols were carried away by the victors as marks of the triumph, Hos. x. 5; Is. xlvi. 1; Jer. xlviii. 7; 1 Kings, xx. 23, 28.

In conformity with these sentiments, Cicero, in his oration for Flaccus, 28, exclaims, in respect to the conquest of the Jewish nation, “*Quam cara diis immortalibus esset, docuit, quod est victa, quod elocata, quod servata.*” And hence, in the Bible, Jehovah is so often represented as all-powerful. Their deities, in the estimation of the heathen, could be compelled to regard the prayers of their supplicants by certain incantations; they were thought, moreover, to sleep, to rest, and to approach to the sacrifices offered to them, as to a banquet, Iliad i. 423, 424, 609—

611; Lucian, de Sacrificiis; 1 Kings, xviii. 27, 28. These deities were of both sexes, lived in matrimony, committed adultery, and even polluted themselves by intercourse with mortals.

#### §. 400. ALTARS, STATUES, TEMPLES, GROVES.

To the false deities, of which we have spoken in the preceding section, were erected,

I. *Altars*, Deut. vii. 5; xii. 2. The Mehestani alone had nothing but fire-hearths, since they offered to the superior powers, which they worshipped, only the life or spirit of the animal, and consumed the body themselves. The Greeks erected to their celestial gods, altars ( $\betaωμοί$ ,  $\betaωμάτα$ ) of twenty-two cubits in height. To the Earth, the Sea, and to Vesta, they erected altars of less altitude; and to the heroes whom they had canonized, those which were still lower. They sacrificed to the infernal deities, and to nymphs, in eaves and various subterranean recesses. (See Potter's Greek Antiquities, part i. p. 467—472.)

As an accompaniment to the altars, there were added;

II. The images of the gods. These images were at first misshapen blocks of wood or stone, the remains of which were denominated in latter periods *bethels*,  $\betaαιτίλια$ ,  $\betaαιτίλιοι$ . The stones were mostly small, of a black colour, sometimes conical, sometimes cylindrical, and sometimes round. The largest of them were either square or conical, and all of them were supposed to possess an inherent efficacy of more than an earthly nature. The name  $\betaαιτίλια$ , as is evident, originated in a misapplication of the Hebrew,  $בְּתִילָה$ . See Gen. xxviii. 17, 22, and Rambach on Potter's Antiquities, part i. p. 463.

In the progress of time, it became the practice to expend much labour and art upon images, some of which were made of colossal stature. At first they were made of wood, but afterwards of stone and ivory, and finally of metal. But those made of wood and stone were either covered with laminæ of silver and gold, or were clothed in precious vests, Numb. xxxiii. 52; Deut. iv. 28; v. 8; vii. 5; xii. 3; xxix. 17; Judg. xvii. 4; Jer. x. 9.

These images were seen, in the time of Moses, in the form of men, women, quadrupeds, birds, insects, fishes, the sun, moon, and stars, Exod. xx. 4, 5; Deut. iv. 16—18; v. 8, 9. Some were compound forms, partly human, partly animal; for instance, the Egyptian Anubis, which had the head of a dog; the Osiris,

which had the head of a bird ; and the Dagon of the Philistines, which, with a human form above, terminated below in the shape of a fish. The images or statues of which we have now spoken, were believed to be, if not the gods themselves, at least the abodes into which they could be forced by certain religious ceremonies and incantations ; and hence it came to be believed, that they were subject to the ordinary passions of men, Curtius, iv. 11 ; Diodor. Siculus, xvii. 46 ; Pliny's Natural History, xxxviii.

III. Idol images were originally protected against the injuries of the weather by a roof supported on columns. Afterwards walls were erected, and in this way arose a small temple. In progress of time, the small temple became a large and magnificent one, for the most part square, sometimes oblong. It had no windows, and the columns, on which the roof formerly rested, being retained as an ornament, were so arranged, and increased in number, as to form a cloister or covered walk round the main building. The temples were divided into two apartments, the sanctuary and the shrine, and were surrounded with a large open court, in which was the altar, and in which the people assembled, Stieglitz, Archæol. der Baukunst, ii. 1—14. tab.

Temples were made the repositories of treasures, and some of them, in oriental countries, were protected in ancient times by a tower, Judg. ix. 4, 46. Altars were sometimes erected without reference to any temple, and the names of the deities to which they were dedicated, were inscribed upon them. There were certain altars at Athens, which bore the inscription, ἀγνωστοῖς θεοῖς, *to the unknown gods*, Pausanias, in Atticis, i. 1 ; in Eliacis, v. 14 ; Diogenes Laertius, i. 10, 3.

Paul (Acts, xvii. 23.) has given this inscription in the singular number, viz. ἀγνώστῳ θεῷ ; as Jerome (Epist. ad Magn. Episc. et Comment. ad tit. iii.) has remarked. As God was originally worshipped by his creatures under the open sky, it afterwards naturally became the practice to select shady groves for the purposes of devotion. Hence it eventually happened, that,

IV. Groves were planted around the heathen temples, especially if the deities were believed to patronise immodesty and prostitution, Horace, lib. i. Ode 12. Hence it is forbidden (Deut. xii. 2 ; xvi. 21.) to plant trees near the sanctuary, and the Hebrews are commanded (Deut. vii. 5 ; xii. 3.) to cut down and burn the groves of the Canaanites.

V. Priests and priestesses performed the duties of these temples. Their heads were bound with fillets. The victims and the altars were adorned in the same manner. The priests made known to the people what services were to be performed on their part, and gave responses, Potter's *Antiquities*, part i. p. 503; *Acts*, xiv. 13.

#### §. 401. SACRIFICES, PRAYERS, FESTIVALS, PURIFICATIONS, MYSTERIES.

The worship of these deities had no tendency whatever to produce in their votaries moral integrity and innocence of life. Supplications were offered to them, for the purpose of obtaining some external good or eliciting some oracular response ; and, for purposes of this nature, thanks were returned to them.

The MEHESTANI alone, whose idolatry was more refined, prayed earnestly for purity of thought, word, and deed ; but what this purity was, we are not told. Like other Gentiles, they mingled many absurd ceremonies with their worship, and attributed a superstitious efficacy to certain forms of prayer. They believed that the guilt of the most atrocious crimes might be expiated by sacrifices, although the moral character remained the same. They even made the commission of crimes a part of the divine worship ; and this cannot excite surprise, for it was an article of their creed, that their gods were not free from vice.

The principal parts of idol worship were,

I. Sacrifices, viz. victims, salt cakes, libations, honey, and incense. It was necessary that the person who offered them should be washed, be clad in newly-washed garments, and be pure, i. e. have abstained from sexual intercourse. The victims were different according to the different deities ; they were to be free from all defect, and omens were gathered from them by an inspection of the internal parts, especially the liver. Not only animals, but human beings also were immolated by various nations to their gods, Eusebius, *Præp. Evang.* lib. iv. c. 16. p. 155—161 ; Plinii *Hist. Nat.* xxviii. 3 ; Diodor. *Siculus*, v. 32.

By the Canaanites especially, the most promising of their offspring were sacrificed, *Lev.* xviii. 21 ; xx. 1—5 ; *Deut.* xviii. 9—14. Libations of wine were poured out between the horns

of the victim, Ovid, *Metamorphoses*, vii. lix. 3; but when no victims were slain, the wine was poured upon the earth.

II. Prayers. The worshippers during their supplications, were accustomed at intervals, to kiss or embrace the hands and knees of the idols. Great care was taken with respect to the formularies of supplication, that nothing might be omitted nor improperly uttered; and that no title of honour should be neglected; for any negligence of this kind rendered the prayers, to which the persuasive power was attributed, inefficacious; Plinii, *Hist. Nat.* xxviii. 3; Valerius Maximus, xiii. 1, 5. In consequence of these feelings, their prayers were uttered in a very slow and formal manner, with many repetitions; a practice which is condemned by our Saviour, Matt. vi. 7. When they prayed, they often wounded their bodies; or shouted and leaped around the altar, 1 Kings, xviii. 26—29; Strabo, p. 801; Lucian de Salt; Athenæus, *Sympos.* lib. II. 1.

III. Festivals were celebrated by the heathen in honour of their false deities; on which occasions sacrifices were offered, feasts were held, at which there were various sports and exercises; and solemn processions, in representation of their mythological history, took place in the streets. To the mysteries which were celebrated on some of these festivals, no one had access but those who were initiated; and still it does not appear that any more correct religious notions were taught in them, than on other occasions. On the contrary, Cicero (*de Nat. Deorum*, lib. i. 42.) remarks, that those who attended them were occupied rather with an explication of the nature of things, than of the science of the gods. He remarks in his *Tusculan Questions*, book ii. 1, that the prevalent opinion at these mysteries was, that the gods were formerly men.

IV. Purifications. These were performed by water, blood, fire, sulphur, and among the Mehestani, by the urine of oxen also; by which all impurity was taken away, and, as they believed, every crime expiated; *Zend-Avesta*, part ii. p. 340—342, 343—378; part iii. p. 209—220.

V. A part of the worship in question consisted in the prostitution of females and boys; and in Egypt even bestiality formed a portion of it, Herodot. i. 93. 182. 199; Valerius Maximus, iii. 6, 15; Athenæus, *Sympos.* xiii; Strabo, p. 272. In the temple of Venus at Corinth, there were more than a

thousand prostitutes, Strabo, 378; comp. 1 Cor. v. 9—11; vi. 9, 13, 18; 2 Cor. xii. 21.

### §. 402. CONCERNING DIVINATIONS, ETC.

In the early ages numerous divinations and juggling tricks were practised; and the imposters who practised them were held in distinguished honour.

I. As early as the time of Joseph, there appeared in Egypt persons of the description, called חֶרְטָמִים; in the Egyptian dialect CHERTOM, i. e. *workers of miracles*; otherwise called ἱερογραμματεῖς, or *those skilled in the interpretation of hieroglyphical characters*. We find that in the history of the patriarch above mentioned, these persons were held in much honour, as interpreters of dreams, Gen. xli. 8; and in the history of Moses we find them attempting to work miracles, Exod. vii. 11—18. Two of these workers of wonders the Jews agree in calling Jannes and Jambres, 2 Tim. iii. 8; comp. Jabloniskii Opusc. I. 401; Eichhorn's Repert. xiii. 18. The astrologers who are mentioned, Dan. i. 20; ii. 2, 10; iv. 4—6; v. 11, and are denominated חֶרְטָמִים, do not appear to have been similar to those in Egypt; although they professed to interpret dreams. Perhaps in order to ascertain the true meaning of the term by which they are designated in these instances, we ought to compare the Chaldee word חֶרְטָם, with the Persian word *Dhardamand*, i. e. *one skilled in science*.

II. Necromancers, אֲוֹבָתִים, עֲנָגִים, were very numerous. It was one of the laws of Moses that persons of this description should be put to death by stoning; for those who attributed to the dead a knowledge of future events, which belongs to God alone, virtually disclaimed his allegiance, Lev. xx. 6, 27. The Hebrew words above quoted properly signify the *spirits of the dead*, and are applied to Necromancers by metonymy; while the other word עֲנָגִים, (from עָנַג, *to know*) means *those that know*, i. e. the spirits of the dead, who were supposed to reveal the events of the future. In the same way the Greek δαιμῶν is derived from δαιμόν, the Latin disco, Lev. xix. 31; xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 3—10; 2 Kings, xxi. 6; xxiii. 24. The imposters who bore the name of *Necromancers*, and who were designated in the Hebrew by the words upon which

we have now remarked, pretended that they were able, by their incantations, to summon back *departed spirits* from their abodes; and hence we find that they are coupled in the same passage (Deut. xviii. 11) with *enchanters*, חֲבָר חֲבָר. They themselves uttered the communications which they pretended to receive from the dead. They doled them out syllable by syllable, sometimes muttering in a low tone, and sometimes peeping like a chicken. Hence they are denominated in Isaiah מְחַנִּים וּמְצַחְקִים those that mutter and peep, Is. viii. 19; xxix. 4. The *ventriloquists*, אַטִּים, mentioned in Is. xix. 3, do not appear to have been essentially different from these.

III. The other diviners were (1) those who drew their predictions from the clouds, denominated in Hebrew עֲנָנוֹת, מְעוֹנוֹת; (2) those who founded their divinations on the condition of the internal parts of animals, and are called קוֹסְטִים; (3) those who drew their omens from serpents, called מְנַהֲשִׁים; (4) the astrologers properly so called, מְכַפְּרִים, קְפֻץִים. The latter class were, at a late period, known to the Romans by the name of Chaldeans. The Hebrew words, however, which are found not only in the books of Moses, but in all parts of the Old Testament, are much more general in their signification than the term used by the Romans. (5) There was another class of persons who pretended that they could render serpents innocuous by their incantations. If the serpent happened to bite, notwithstanding the skill of the charmer, they said he was deaf, Ps. lviii. 4, 5; Eccles. x. 11; Jer. viii. 17; Plinii Hist. Nat. xviii. 4; xxviii. 6. These persons who are very well known by the name of Psylli, are found at the present day in the east.

IV. Omens and prodigies were noticed by all nations, especially by the Romans; hence they are carefully mentioned by their historians. We have to reckon among these prodigies not only monsters, comets, eclipses of the sun and moon, meteors, showers of blood or stones, and the speeches of cows and oxen; but also others which occurred every day; such as the flight of birds, the sneezing of men, cross or squinting eyes, a ringing in the ears, words spoken in one sense and understood in another, the casual meeting of certain men and animals, for instance a negro, a cat, and a hare. But they were none of them supposed to be attended with any injurious effect, provided they were not seen, Valerius Max. i. 4—7; Suetonius in Augusto, §. 92;

Pliny, xxviii. 5, 7; Arriani Exped. Alexandri, vii. 24; Jer. x. 2.

There was also a sort of divination or lot practised among the inhabitants of the east, by means of arrows of different colours; to which custom we may perceive a reference in the signification of a number of Arabic words, Ezek. xxi. 21, 22; Hos. iv. 12. (Comp. Jerome's Commentary on these passages.) Dreams also were considered in all places, as possessing an ominous signification, Deut. xiii. 2, 3; Judg. vii. 13, 15; Jer. xxiii. 32; Macrobius de Somnio Scipionis, i. 3; Valerius Max. i. 7.

V. Oracles were consulted previously to any transactions of great moment; especially before the commencement of warlike expeditions; but not without the presentation of gifts. Crœsus, before engaging in war with Cyrus, interrogated almost all the oracles, but received nothing but ambiguous responses, Herodot. i. 46—55, 90, 91; Is. xli. 21—24; xliv. 7. The oracle of Beelzebub was in the city of Accaron. He who consulted the oracle was first obliged to purify himself. He then offered up sacrifices. In many temples, especially those of Esculapius, Isis, Osiris, and Horus, he slept through the night on the skin of the victim, in the hope of obtaining some information during a dream respecting the means and medicines by which his disease might be cured; or of hearing some response purporting to come from the oracle, but produced in reality by the deceitful machination of the priests. Virgil, accordingly, uses the following expressions, “*Pellibus incubuit stratis, somnosque petivit,*” Aeneid, vii. 59; comp. Plautus in Cureul. Act. i. Sc. i. 2, 61. The cures that took place were inscribed on tables for that purpose, and preserved in the temple, in order that the priests might produce them in confirmation and proof of the power of their idol deities, Diodorus Sic. i. 25; Is. lxv. 4; Amos, ii. 8.

#### §. 403. STATE OF IDOLATRY IN THE TIME OF CHRIST.

In the time of Christ, many of the practices distinguished for their enormity, and others equally so for their folly, which had prevailed in the worship of the heathen deities, had gone into general desuetude, although they were not wholly abolished. That the cruel enormities, to which we allude, were not wholly done away, is evident from the fact, that at Rome as late as the

time of Nero or Vespasian, a Greek, a Grecian lady, and some others of the enemies of the Romans, were buried alive for the purpose of appeasing the anger of the gods. The victims offered for this purpose were called *καθάρισματα*, Pliny, xxviii. 3. Indeed so late as the second century, human beings were sometimes immolated in this metropolis of the world, Eusebii Praep. Evang. iv. 16.

The heathen oracles had, in a measure, lost their authority, but not entirely; and the old deceptions were still practised in the temples of Esculapius, Isis, Osiris, and Horus; Strabo, p. 801. Omens and prodigies were also accounted of less weight than formerly; but they still continued to be carefully observed, and are frequently mentioned by Livy, Suetonius, Tacitus, and Dion Cassius. Manners and morals grew worse and worse. Deities increased in number, and the apotheosis of vicious emperors was not unfrequent. About these things the Epicurean sect cared nothing; the disciples of the Academy did not pretend to affirm much one way or the other, while those of the Porch explained the whole on their system of pantheism. The philosophers, indeed, disputed with much subtlety respecting the architect of the universe; but they knew not the Creator, the all-wise and all-powerful judge of men.

They worshipped the gods themselves, and threw no obstacles in the way of others rendering them the same worship; but they had understanding enough, at the same time, to condemn the vices which had been attributed to the gods, and to give them an allegorical interpretation. They still left to them the government of the world and of men; but they exploded the idea of the existence of Tartarus or the infernal regions; although they failed, as it is remarked by Polybius, (Hist. vi. 6,) to substitute any thing better in its place. The doctrine which some of them advanced, respecting the existence of the soul after death, they found themselves unable to maintain by such arguments as could be considered proof; and they overlooked altogether the subject of the difference of allotment to the good and evil, when this life is over, Cicero, Tusc. Quæst. lib. i. 11.

The good principles which some advanced were controverted and denied by others; and the people, not being in a condition to pass an opinion on disputes of this nature, followed the authority of the priests. If, indeed, any tenets of the philosophers

obtained circulation among the populace, they were only those of the worst kind ; such as the simultaneous death of the soul and the body, and the denial of a divine Providence, Plinii Hist. Nat. lib. ii. 2; vii. 56.

In some of the moral duties the philosophers may have made an advance on former opinions as to correctness ; but how deficient they were, after all, will be seen, when it is remarked, that they made the honour, utility, and propriety of actions, the rule of their moral merit or demerit ; and permitted the practice of fornication, the prostitution of boys, the exposure of children, and the hatred of enemies. The Stoicks defended the practice of suicide, insisted on the sternest apathy, and joined with the Platonists in recommending a contemplative life. As such a life did not suit with the feelings and practice of the great bulk of mankind, the philosophers indulged only in intercourse with each other. But even if they had been unanimous in teaching a system of morals, which might be considered perfect, there would have been a want of something still ; there would have been a want of motives, of incitements, to influence them and their disciples, to put that system into practice. Whence Cicero complains that the doctrines of these philosophers were rather the ostentation of learning than the prompter and law of their conduct, Tuseul. Quæst. lib. ii. 4.

#### §. 404. OF IMAGES MADE FOR SACRED PURPOSES.

Two kinds of these images are mentioned in the Bible, viz. those of Jehovah, and those of the false deities ; which, especially in the history of the kingdom of Israel, (2 Kings, x. 29; xiii. 2, 11; xiv. 24,) are carefully distinguished from each other. Both were interdicted to the Hebrews, for they were considered as being in danger of attributing some inherent efficacy to those of Jehovah, as well as of the other deities, Exod. xxxii. 4; Deut. iv. 12—20; xiii. 2, 3.

The images of Jehovah were,

I. The *Calf*, mentioned in Exod. xxxii. 4, 5 ; and the two calves erected by Jereboam in the cities of Dan and Bethel. They were made in imitation of the two celebrated living bulls in Egypt, viz. *Apis* at Memphis, and *Mnevis* at Heliopolis. These calves are said to be gold in the same sense that the table and altar are so termed, i. e. covered with gold.

II. The *Ephod of Gideon*. This certainly was not the sacerdotal garment called an ephod; for such a garment could not have been made of gold, which is represented to have been the case with the ephod in question, Judges, vi. 25—32; viii. 24—27. It was a piece of wood sculptured in the likeness of an ephod, and covered with gold. In confirmation of this view it may be observed, that the word אֲבִדָה is used (Is. xxx. 22) for a covering or superfice of gold.

III. The *Image of Micah*, in mount Ephraim; which is expressly said to be an image of Jehovah, Judges, xvii. 3—13; xviii. 3, 6, 15—31.

*Idols*, properly so called, occur under different names, which are sometimes interchanged with each other. The words סְמֹלֵל and תְּמִינָה, *an image or effigy*, are general terms, which are applied to idols and effigies for sacred purposes of any kind; the words פֶּסֶל and פְּסִיל mean properly a *sculptured image*; מַזְבֵּחַ may mean any *monument whatever*; especially one for superstitious purposes. The word מִפְּכָה means a covering of silver or gold, and, by synecdoche, the idol itself which is thus covered; the terms עַזְבָּב and עַזְבָּבָן signify an idol which is hewn out or sculptured, as the etymology of the words intimates.

Idols are sometimes denominated גְּלִילִים, from the Hebrew גְּלִיל, *to roll*; because the trunks of these idols could be easily rolled; with a contemptuous allusion, at the same time, to the round and voluble excrements of certain brute animals. We also find other contemptuous names for idols, viz. עַזְבָּב, *an abomination*, and אַלְילִים, an appellation applied to idols on account of their weakness. Jehovah, on the contrary, is termed אֱבָרִים, *the Mighty*, אֱבָרִים יְעַזְבָּב, *the Mighty one of Jacob*, and אֱבָרִים יְשָׁרָאֵל, *the Mighty one of Israel*, Gen. xlix. 24; Is. xlix. 26; lx. 16; Ps. cxxxii. 2, 5.

#### §. 405. OF THE HOST OR ARMY OF HEAVEN.

The *Host of Heaven*, סְמִינָה דָּבָרָה, which are represented as being made the objects of worship, are the stars. As early as the time of Moses we find that these heavenly bodies were not only worshipped themselves, but also images of them, Exod. xx. 4; Deut. xvii. 3. Hence, through a failure of distinguishing between second and original causes, or what may be termed the

permission of God in his providence and his immediate agency, which is common among oriental writers, the stars are said, in Deut. iv. 19, to be distributed among the nations, as objects of their worship, while God has selected the people of Israel for his own, that they might worship Him. The Mehestani, (the disciples of Zoroaster,) not only worshipped the stars, but paid their homage likewise to the innumerable spirits with which, in their opinion, they were peopled. These spirits they believed to be their guardian defenders against the evil Ahrimanus and his demons, Dan. iv. 23.

Notwithstanding the widely-spread worship of the stars was interdicted to the Hebrews, they very often, especially during the seventy years immediately preceding the captivity, adored them, and erected altars and burnt incense to them in their houses, 1 Kings, xxii. 19; 2 Kings, xvii. 16; xxi. 3; xxiii. 4, 5; 2 Chron. xviii. 18; xxxiii. 3; Jer. viii. 2; xix. 13; Zeph. i. 5.

**N**O.T.—The phrase, יְהוָה צְבָאֹת, *Jehovah of hosts*, or rather when fully written, אֱלֹהִים יְהוָה צְבָאֹת, *Jehovah, the Lord of hosts*, which first occurs in the book of Psalms and the books of Samuel, is not to be rendered the God of the stars, nor the God of the gods; for, however frequently the singular אֲנָשָׁׂׂה may be thus used, it is certain that the plural, viz. אֲנָשָׁׂׂה, is never employed in reference to the stars. Nor is another rendering which is sometimes given, viz. the God of armies, a correct one. It is true that at a very ancient period the Hebrews were denominated the *armies* or *hosts of Jehovah*, יְהוָה צְבָאֹת; but we never find, at the early period to which we allude, the converse of these expressions, viz. יְהוָה צְבָאֹת, *the God of armies*. We prefer therefore the rendering of the Septuagint, which translates the phrase in question παντοκράτωρ, *the ruler of all things* or the *omnipotent*. Indeed both the singular אֲנָשָׁׂׂה and the plural אֲנָשָׁׂׂה, which are from the verb נָשַׂׂה, *to arise*, are applied to everything which arises or makes its appearance either in earth or heaven, Gen. ii. 1.

#### §. 406. OF THE SUN, AND THE GOD BAAL.

The *Sun*, שֶׁמֶן חַי, as an object of worship, is always mentioned by Moses in connection with the moon and stars; to all of which,

as it would seem from his representations, effigies or images were erected, Exod. xx. 4; Deut. iv. 19; xvii. 3. The sect of the Arabians called *Nabatæans* erected altars to the sun, on the tops of houses, and worshipped him with libations and with the burning of incense, Strabo, p. 784; comp. Jer. xix. 13; Zeph. i. 5. We find that a city was consecrated to the sun in Egypt in the time of Joseph, and that men of distinguished rank were set apart for the worship of that luminary, Gen. xli. 45, 50; xlvi. 20. The city to which we allude, viz. *Heliopolis*, (in Hebrew שְׁמִינִים and שְׁמִינִי,) was a place of note so late as the time of Jeremiah, (see chap. xlivi. 13,) in consequence of the *obelisks*, מַצְבּוֹת בֵּית שֶׁמֶן, which were erected in honour of that luminary. One of these obelisks is still remaining upon its base; the others are prostrated and broken, Niebuhr's Travels, i. 98, 99; Strabo, p. 805; Abdollatif in Jahn's Arabic Chrestomathy, p. 139, et seq.

It is these monuments of superstition, (*obelisks*,) although perhaps smaller in size, which are meant by the word מַצְבּוֹת, and which, although they were interdicted by Moses, (Lev. xxvi. 30,) were notwithstanding, at a subsequent period, erected by his countrymen, 2 Chron. xiv. 5; Is. xvii. 8; xxvii. 9; Ezek. vi. 4, 6.

We learn from 2 Chron. xxxiv. 4—7, that these obelisks were erected on the altars of Baal; they were of course consecrated to the sun, since Baal, especially when it is read in connection with Astarte or Ashtaroth, i. e. the *moon*, means the sun: for instance, in Judges, ii. 13; x. 6; 1 Sam. vii. 4; xii. 10; also in 2 Kings, xxiii. 5, where the expressions שְׁמָן שְׁמָן בָּעֵל, the *sun Baal*, are coupled together. *Baal-Gad*, בָּאֵל גָּד, moreover, which is mentioned Josh. xi. 17; xii. 7; xiii. 5, is evidently the same with the *City of the sun*, which formerly existed in Syria, and was called by the Greeks *Heliopolis*; where at this day, amid its ruins, which now bear the name of *Baalbec*, are found the remains of a most magnificent temple.

*Baal-Samen*, a deity of the Phœnicians, eulogised in the fragments of Sanconiathe, is no other than בָּאֵל שְׁמָן בָּעֵל, the *Lord of heaven*, i. e. the sun. It is stated by Macrobius, (Saturnal. I. 23.) that the sun, in its character of deity, was represented in the cities named *Heliopolis*, both in Syria and Egypt, by the image of an unbearded youth. Its right hand, like that of a charioteer,

was in an elevated posture, and sustained a whip; its left hand grasped the thunderbolt. This idolatrous effigy was covered with gold.

The hieroglyphical characters which can be traced on the obelisks, of which we have already spoken, and likewise on the remains of other ancient monuments in Egypt, are denominated in the writings of Moses, אֱלֹהִים מֶלֶךְ יִשְׂרָאֵל, also מֶלֶךְ יִשְׂרָאֵל; and are forbidden by him, on account of their having been made objects of superstitious worship, Lev. xxvi. 1; Numb. xxxiii. 52; comp. Ezek. viii. 7—13.

There is no doubt that the men mentioned in Ezek. viii. 7—13, worshipped hieroglyphical representations.

The Mehestani considered the sun to be the eye of Ormuz, and next to the Amschaspands, the greatest of all the divinities: indeed they supposed him to be the body, or residence, of one of them, Zend-Avesta, part ii. p. 231. They described the chariot of the sun as being of a white colour, and wreathed with garlands of flowers. The sacred horses were white also, of the Nisean breed, and four in number. The tongue of the chariot, to which they were fastened, was covered with gold, Xenophon, Cyropaed. viii. 3. 6; Zend-Avesta, part ii. p. 264.

Amon and Manasses, the predecessors of king Josiah, who lived between 699—642 before Christ; and consequently before the time of Zoroaster, placed a chariot of this kind before the gate of the temple at Jerusalem; which was burnt by the order of Josiah their successor, 2 Kings, xxiii. 11. Such was the religious veneration of the Mehestani for the sun, that they did not pray without turning their faces towards him. They saluted his rising beams with songs of praise, holding in their hands at the same time a barsom, i. e. a bundle of branches taken from the pomegranate tree, the tamarisk, and the palm. Compare Ezek. viii. 16, 17.

#### §. 407. OF OTHER BAALS OR BAALIM.

The word *Baal*, בָּאָל, properly signifies a master, lord, or husband. It sometimes occurred in the popular mode of speech for Jehovah himself, Hos. ii. 16. But it is in general the name of the sun, as appeared in the preceding section; or of other false deities; and we, accordingly, find it in the plural form, viz.

*Baalim*, בָּאֲלִים, Judg. ii. 11; iii. 7; viii. 33; x. 6, 10; 1 Sam. vii. 4; xii. 10, etc.; comp. 1 Cor. viii. 5. Many cities were distinguished by bearing the name of some idol deity, that was thus called; for instance, *Baal-Phrazim* not far from Jerusalem; *Baal-Hazor* in the tribe of Ephraim; *Baal-Thamar* in that of Benjamin; *Baal-Hermon* beyond the Jordan.

Who the Baals were, from whom these cities were named, and what was their character, cannot now, in all instances, be determined. *Baal-Zephon*, בָּאֵל צְפֹן, however, mentioned in Exod. xiv. 2, situated on the boundaries of Egypt, derived its additional name from Typhon. The letter Tsade is changed into Tav; in the same way that צָנָה becomes Tanis by a change of the same letters. The place in question seems to have been no other than Heroopolis, where Typhon is said to have been struck dead with lightning. This Baal then was Typhon. As respects the others, although they are involved in obscurity, we may perhaps come to the following conclusions.

I. *Baal-Peor*, בָּאֵל פֹּעַר. This was a god of the Moabites. The men bound their temples with garlands in his honour; and it was at the shrine of this corrupt deity, that the Moabitish women, in order to do him reverence, parted with their virtue, Numb. xxv. 1—9. Baal-Peor then was another Priapus. The name פֹּעַר, *to open*, seems to be an allusion to the corrupt practices which were patronised by him. An account of the exceeding abominations which prevailed at the shrines of those deities, who, like Priapus, were the patrons of carnal gratification, may be seen in Augustine's book *De Civitate Dei*, iv. 10; vi. 9; vii. 21; comp. Bayer's *Additamenta ad Seldeni Syntagma v. de Diis Syris*, p. 235. Whether the idol of the Moabites, called כְּמֹרֶשׁ *Chamosh* or *Chemosh*, (Numb. xxi. 29; Jer. xlvi. 7, 13,) be the same with Baal-Peor, cannot now be positively determined.

II. *Baal-Berith*, בָּאֵל בְּרִית. The Shechemites, it appears, built a temple to this god, Judg. viii. 33; ix. 4. He was the tutelary god of covenants, answering in a certain sense to the Jupiter fidius of the Romans. .

III. *Baal-Zebub*, בָּאֵל זְבֻבָּה. This god had a temple of some note in the city of Ekron, 2 Kings, i. 2. He was the tutelary deity that protected the people from the infestations of gnats. The inhabitants of Olympia and Elis had, in like manner, their ζύες απόμυνος; the Trojans their Apollo σμύνθιος, so called from

his having destroyed mice; the inhabitants of mount Oeta their Hercules *κορυφίαν*, to protect them from the locusts; and the Erythreans their Hercules *ιπυκτόνος*, who destroyed vermin, Pausanias in Eliac. pr. c. xiv. p. 55; Strabo, p. 613. But, as the gods which have now been mentioned, did not by any means assume the form of the animals or insects, from which they were supposed to defend the people, we have reason for supposing that Baal-Zebub, although we are unable to say precisely what his form was, did not take the shape of a gnat. Baal-Zebub is not to be confounded with Beel-Zebul, *βεηλζεβουλ*, the lord of the dwelling, habitation, or region, (viz. of the air or visible firmament,) of whom we have spoken in another place.

IV. The Baal of Jezebel; i. e. the Baal, whom Jezebel the wife of king Ahab and daughter of Ethbaal, king of the Sidonians, introduced into the kingdom of Israel, and clothed with so great authority; and whom their daughter, Athaliah, the wife of Jehoram, so highly honoured in the kingdom of Judah, that he had both at Samaria and Jerusalem, temples, altars, and priests. This deity was evidently the Hercules of the Phœnicians. (See 1 Kings, xvi. 31; xviii. 19—29; xxi. 5—15, 23—25; 2 Kings, viii. 18, 11, 18; x. 18—27; 2 Chron. xxiii. 17.) This Hercules, (for there were no less than six of that name, Cicero de Nat. Deor. iii. 16,) was worshipped chiefly at Tyre in a very ancient temple, and at Tartessus in Spain. It was in honour of this god, that the Carthaginians for a long time annually sent the tenth of their income to Tyre, Arrian de Exped. Alexandri, ii. 16; Herodotus, ii. 44; comp. 2 Macc. iv. 18—20. He is said to have been the son of Jupiter and Asteria. The account of the Baal of Jezebel and Athaliah agrees with that of this Hercules; since the representation of Scripture (1 Kings, xix. 18,) is the same with that of Diodorus Siculus xx. 14, viz. that human sacrifices were not offered to him, and with that of Cicero in Verrem, lib. iv. 43, viz. that the Tyrian Hercules was worshipped by kissing. This mode of adoration, however, was not withheld from other deities, Job, xxxi. 26, 27; Hos. xiii. 2.

V. *Bel*, בֵּל. This word appears to be contracted from בָּל or בְּלִי; and the deity signified by it is probably the heathen god, called by Cicero the Indian Hercules. (See Nat. Deorum, iii. 16.) Herodotus (i. 181—183) gives a description of a mag-

nificent temple, erected to this god in Babylon. In its construction it resembled seven towers built one upon the other. In the upper tower or story was the shrine, or the most sacred part of the temple, which was furnished with a bed and table of gold. A female dwelt here during the night, at which time the god Bel was supposed to pay his visitations to it. In the lower story there was a very large image, also a table and a throne of gold, the weight of which, as the priests informed Herodotus, was eight hundred talents.

In the open court there was an altar of gold, upon which milk only was offered; and another upon which frankincense and sheep were offered. Herodotus was informed, that Xerxes took away from this temple a golden statue twelve cubits high. The temple was standing in the time of Strabo.

#### §. 408. OF ASTARTE, ASHTAROTH OR THE MOON, AS AN OBJECT OF WORSHIP.

As the sun was called the lord or the king, so the moon was called the queen of heaven, מְלָכַת הָשֶׁבֶת ; to whom the Hebrews (Jer. vii. 18; xliv. 17, 19.) offered cakes, בְּנֵי יִם , poured out libations, and burnt incense. It is this queen that is termed (1 Kings, xi. 5, 33; 2 Kings, xxiii. 13, 14.) the goddess of the Zidonians, also עֲשֹׂתָה Ashtoreth, and in Judg. ii. 13; x. 6; 1 Sam. vii. 3, 4; xii. 10, is named עֲשֹׂתָה Astaroth.

The moon, as an object of worship, being connected with Baal or the sun, is thence called βαλθις, a word answering to οὐλήτης , Eusebius, Præp. Evang. i. 10. Hesychius on the word βηλθης, Selden, de Diis Syris, Syntagma. ii. p. 245, 246.

As the word אֲשֹׁרָה, which properly means groves, occurs in Judg. iii. 7, for עֲשֹׂתָה , and in Judg. ii. 13, is found in connection with Baalim, we may conclude that groves were consecrated to this goddess; and she is, accordingly, denominated (2 Kings, xxi. 7; xxiii. 6, 7.) פֶּסֶל אֲשֹׁרָה, the image or idol of the groves, and likewise פֶּרֶשׁ אֲשֹׁרָה, merely. Wherever, therefore, a grove or Ashtaroth is mentioned in connection with Baal, Baalim, or the host of heaven, we have reason for concluding that reference is made to the moon as an object of worship, Judg. vi. 23—28; 1 Kings, xvi. 33; 2 Kings, xiii. 6; xviii. 4. It is the moon, otherwise called Ashtaroth, which appears to be meant in

1 Kings, xv. 13; xviii. 19; 2 Chron. xv. 16, by the word מִכְלֵנֶת, i. e. *fear or terror*; in the same way that קָרְבָּן, (Gen. xxxi. 42.) and the Aramean word קְדַלְתָּא, both of which mean *fear*, are put for the object of fear or reverence, viz. the deity.

The worship of this goddess, as well as of the god Baal, was common in Palestine before its occupation by Moses. Hence the command to cut down the groves, Exod. xxxiv. 13; Deut. vii. 5.

The Greeks and Romans were acquainted with the goddess in question under the name of Astarte, and sometimes made her in their representations the same with Juno; and at other times the same with Diana or Venus; but Lucian, or whoever wrote the book concerning the Syrian goddess, considers her to be the moon, and says that a very celebrated temple was erected for her worship in Phœnicia. Perhaps there were many Astartes, as there were many Baals. The temple which Herodotus (i. 105.) found at Ascalon, and which he reckons among the fanes of Venus, was undoubtedly a temple of Astarte or Ashtaroth, 1 Sam. xxxi. 10. The fact of groves being mentioned, in connection with the goddess, is in itself a circumstance calculated to excite a suspicion, that her worship was impure; and in 2 Kings, xxviii. 6, 7, we have a very clear proof that such was the case. Compare Is. lvii. 7; Ezek. vi. 13; Hos. iv. 13, 14.

Sanconiatho, or if it be preferred, Philo of Byblos, remarks in Eusebius, (Præp. Evang. i. 10.) that Astarte was the Venus of the Phœnicians; and adds further, that the effigy of the goddess was the head of an ox, with horns, probably in resemblance of the crescent. This statement explains in some measure the expressions עֲשֵׂתָרוֹת קְרֻבִּים, *Ashtaroth of horns*, Gen. xiv. 5; Deut. i. 4. The Syrians also called Venus עֲשֵׂתָרוֹת, which is merely a word altered from עֲשֵׂתָרוֹת.

The Arabians before the time of Mohammed worshipped the planet Venus; or the morning and evening star so called. This accounts for their making Venus's day, or Friday, a festival, although there is no command respecting it in the Koran. But the moon, likewise, was worshipped by them, and was a separate object of their adoration, as may well be inferred from their propensity to make images of the moon, which is mentioned Judges, viii. 21—26. These images were crescents, hung upon the necks

of the camels. Compare Selden, de Diis Syris, Syntagma, II. p. 291.

### §. 409. OF TAMMUZ AND ADONIS.

In the course of time, various fables were invented relative to the sun and moon in their character of deities, one of which was the story of Adonis. The name of Adonis, אֲדֹנִי, i. e. *my lord*, is in itself an intimation that the sun is implied by it. The stories concerning him, although not always consistent, agree in this, that he was an object of love to Venus, Astarte, or the moon; that he was afterwards slain by a boar, and that he was at length permitted to spend his time alternately and at equal intervals, as a shade in the realms of Proserpine, and in his original form on the earth. (Compare the large German edition of this work, part iii. §. 133.)

The Egyptians had a fable, that their god Osiris was shut up in a box by Typhon and thrown into the Nile; that he was found by Isis at Byblos in Syria; was finally slain by Typhon, his body cut into pieces, and his limbs scattered in every direction. Isis, however, collected his limbs together and buried them. These stories respecting Osiris and Adonis, although quite dissimilar, were at last connected together. For in Syria the women celebrated the anniversary of Adonis's death with violent expressions of grief; and the Egyptian women honoured that of Osiris in a similar manner. In both cases the period of mourning was followed by a festival of joy; in Syria for Adonis returning to life, and in Egypt for the limbs of the dismembered Osiris having been collected and buried. The Egyptians had a curious custom, on this occasion, of writing an epistle, enclosing it in a box of the papyrus, and throwing it into the sea. The enclosed epistle, it was said, was wafted by water to Byblos, and although it related to the discovery and burial of the limbs of Osiris, yet the inhabitants of Byblos interpreted it as allusive to the restoration of Adonis to life.

In Syria this festival was held in the month Tammuz, or *July*, at which time the river named Adonis, having overflowed its banks, and contracted a red colour from the earth, was thought to be tinged with the blood of Adonis, and then the grief of the women began. When this colour in the water was no longer perceptible,

the return of Adonis to life was announced, and sorrow was converted into joy. The women, when they mourned for Adonis, were expected to shave their heads; in failure of which they were bound to prostitute themselves to some stranger, and pay the price to the temple of Venus. This is the festival which is spoken of in Ezekiel, viii. 14, for Adonis in Syriac is called Tammuz.

### §. 410. MOLOC, MOLEC, MALCOM, MILCOM.

Planets were worshipped under the name מְלָלוֹת; for we find them, in 2 Kings, xxiii. 5, spoken of in connection with the sun and moon; and the horses and chariots which were assigned to the sun by the Mehestani; so that there is no doubt that the seven planets are meant, which in the Zend-Avesta, part iii. *Dun-Desh*, §. 5. p. 66, are represented as being stationed for guards or watches.

Of these planets, Saturn, more than any others, was made an object of worship; with regard to whom a mythological story was prevalent, that he devoured his own offspring; a circumstance of which indeed we have an intimation in the custom of offering children to him in sacrifice, which existed among the Canaanites, Phœnicians, and Carthaginians, by whom he was known under the various names of Moloc, Molec, Malcom, and Milcom, Eusebius, *Præp. Evang.* IV. c. 16.

This monster of a deity was represented by a statue of brass, with arms extended, but declining towards the earth. The children to be offered to the god were placed upon his arms, and as their declination was considerable the victims readily rolled from them into a furnace placed below, and glowing with fire, Diodorus Siculus, XX. 14. The offering up of children in this manner was very early forbidden by Moses; but they were sacrificed after his time by Ahaz and Manasseh, notwithstanding his injunctions on the subject.

The word חַעֲבֵר, *to cause to pass through*, and the phrase חַעֲבֵר בָּאָשֶׁר, *to cause to pass through the fire*, are used in relation to human sacrifices in Deut. xii. 31; xviii. 10; 2 Kings, xvi. 3; xxi. 6; 2 Chron. xxviii. 3; xxxiii. 6. These words are not to be considered as meaning literally to pass through, and that alone. They are rather synonymous with חָרַשׁ, *to burn*,

and חִנּוּמָה, *to immolate*, with which they are interchanged, as may be seen by an examination of Ps. vii. 38; Jer. vii. 31; xix. 5; Ezek. xvi. 20, 21.

In the later periods of the Jewish kingdom this idol was erected in the valley south of Jerusalem, viz. גַּן הַחִנּוּם or גַּן הַתְּפִתָּה, *in the valley of Hinnom*, and in that part of the valley called *Tophet*, תְּפִתָּה, so named from the *drums*, הַמִּפְרִים, which were beaten to prevent the groans and cries of children sacrificed from being heard, 2 Kings, xxiii. 10; Is. xxx. 33; Jer. vii. 31, 32; xix. 6—14. The place was so abhorrent to the more recent Jews, that they applied the name *Ge Hinnom* or *Gehenna*, to the place of torments in a future life. The word Gehenna is very frequently used in this sense by oriental writers as far as India. Compare Wetstein's New Testament at Matt. v. 22.

#### §. 411. CONCERNING CHIUN AND REMPHAN.

The god CHIUN, צִיּוֹן, whose small tabernacles (probably resembling the small shrines of Diana mentioned Acts, xix. 24.) were carried secretly by the Hebrews in their journey through the Arabian wilderness, (Amos, v. 26.) is the same with Saturn. As a confirmation of this we observe that the Arabic and Persian word for Saturn means *just*; the Syriac is צָדֵק; the Chaldaic, צִיּוֹן, the meaning of both of which is also *just*. And it is well known the reign of Saturn was celebrated for the exercise of justice.

The Alexandrine interpreter has rendered the Hebrew word *Chiun* by the word Πεμψαν, Περσαν, Παιψαν, which, in the Coptic dialect, is the name for Saturn, Della Valle's Travels, part i. p. 125. The prophet Amos calls this god both a *star* and a *king*; as, in fact, Saturn was both a planet and the king or idol-deity, otherwise called MOLEC, MOLOC, MILCOM, and MALCOM. This double character of Saturn, as a star in heaven and a monarch on earth, appears to be recognised in the Hebrew words עֲנָמֶלֶךְ and אֲדָרָמֶלֶךְ, *Annamelech* and *Adrammelech*, (2 Kings, xvii. 31,) for both of the deities thus named were worshipped by the offering up of human sacrifices.

The Egyptians consecrated the seventh day of the week to Saturn; hence Saturn is denominated by the Jews, שְׁבָתָי, שְׁבָתִי. A Caaba is said to have been formerly consecrated to him at Mecca, Pococke, Specimen Hist. Arab. p. 140.

§. 412. OF TERAPHIM, תְּרָפִים.

That Teraphim were images sculptured in imitation of the human form, is evident from 1 Sam. xix. 13; and that they were household gods is clear also from Gen. xxxi. 19, 34, 35; 1 Sam. xix. 13—17; 2 Kings, xxiii. 24. It appears from Ezekiel (chap. xxi. 21.) that responses were sought from them, the same as from oracles. Compare Zech. x. 2; Judg. xvii. 5; xviii. 5, 6, 14—20; Hosea, iii. 4. This is confirmed by 1 Sam. xv. 23, where Teraphim are spoken of in connection with the arts of divination. The etymology of the word coincides with the above statement, for **תְּרָפָה**, according to Bar Bahlul, means an *inquirer*, one who asks. The name of this idol, when we consider that it was first brought from Mesopotamia, Gen. xxxi. 19, is derived more naturally from **תְּרָפָה**, a Syriac word, than from the Arabic **تَنْفُق**, Greek **τρυφάω**, which is the derivation proposed by Michaelis, who would make the Teraphim the same as the Sileni.

He rests his hypothesis chiefly on Lev. xvii. 7. The word **שְׁעִירִים**, *hairy*, which is there used, he supposes is not to be rendered *goats*, which in other places are denominated **שְׁעִירִי צַדִּים**, but *SILENI*, i. e. *apes* or *satyrs*, and for this reason more especially, that the Hebrews, as is evident from other sources, would not have sacrificed he-goats to she-goats. But granting that the word in question should be rendered in the way he proposes, still its identity with Teraphim is by no means certain. On the contrary, it is evident,

I. That in the district of Mendusium in Egypt, both she-goats and he-goats were considered sacred; and that a certain species of the he-goat was worshipped with divine honours, Herod. ii. 46; Strabo, p. 802; comp. Jablonsky, Pantheon Egypci, p. 279.

II. In Leviticus, xvii. 3, it is not said that the Hebrews sacrificed she-goats to the **שְׁעִירִים**, as Michaelis seems to imagine; nor is this passage to be compared necessarily with xvii. 7, where there is nothing said about she-goats as sacrifices.

III. Goats do not only appear under the unqualified Hebrew word **שְׁעִירָה**, in Lev. xvi. 9, 18, 20, as Michaelis himself has admitted, but also in Lev. iv. 24; ix. 15; 2 Chron. xi. 15; Dan. viii. 21.

IV. That Teraphim were found only among barren women, which is maintained by Michaelis, and brought in favour of his argument, is refuted by many passages, which have been already adduced. Further, the Teraphim mentioned Gen. xxxi. 19, 34, did not belong to the unfruitful Rachel, but to Laban. Michal is the only barren woman mentioned as possessing Teraphim, 1 Sam. xix. 13.

### §. 413. DAGON.

The sculptured image or representation of DAGON, דָגָן, (from דָג, *a fish*,) exhibited, as may still be seen on ancient coins, the appearance of a woman above, but of a fish below. (Compare the original German edition of this work, P. III. tab. XII. No. III.) This figure of the idol agrees with what is said of it in 1 Sam. v. 4, 5; comp. Zeph. i. 9; since it lost in its fall upon the ground the head and hands; and only the stump, פֶגַן, or *fish*, was remaining.

Dagon was the god of the Philistines, Judges, xvi. 23—26; 1 Sam. v. 1—5; 1 Macc. x. 83. Temples were erected in honour of this deity at Gaza, at Azotus, at Ascalon, as is evident both from Diodor. Sic. ii. 4; Herod. i. 105; and from ancient coins; (see Michaelis, *alte Or. Bibl. vi. Th. S.* 86—99;) and also, it is probable, in some other cities of the Philistines, who formerly emigrated from Egypt, where certain fishes were worshipped with divine honours. This deity is not to be confounded with the Ashtaroth, in whose temple the Philistines (1 Sam. xxxi. 10.) deposited the armour of Saul. It is true, that in the parallel passage in 1 Chron. x. 10, the Hebrew is בֵּית אֱלֹהֵי הָעָם, *the temple of their god*; but although the noun be masculine it may be applied to Ashtaroth, i. e. Ashtaroth may be considered as being meant here, since the Hebrew has no separate termination, in this instance, for the feminine.

Dagon also was of the feminine gender, and Herodotus, who says she was worshipped at Ascalon, compares her to Venus, i. 105. This idol is likewise called Derketo, Athara, and Atargatis; Strabo, p. 748, 785; Lucian, *De Dea Syra*. That the name Derketo is Syriac, the termination *to* is itself an indication. Indeed Diod. Siculus (i. 4.) expressly says, that the goddess worshipped at Ascalon was called by the Syrians, *Derketo*.

The origin of the name was this. A very large temple was erected to her at Mabug or Hierapolis in Syria, where she was worshipped, and where her statue was a female form throughout. Within this temple was a chasm or fissure in the earth, (*χάσμα*,) into which the worshippers on certain days poured water. Hence the goddess was denominated by the Syrians נָרְקֹת, i. e. *a fissure*, which at length appeared under the altered form of *Derketo*, Jacob Surug, in Assemani Biblioth. Orient. t. i. p. 327, 328, and t. ii. in Indice Geograph.

The mythological story relative to Derketo, is, that she fell in love with a youth through the arts of Venus, and that the fruit of their embraces was Semiramis, who, being exposed, was found and educated by shepherds, and afterwards became queen of Assyria, while Derketo herself was transformed into a fish.

It is stated, however, in the work already alluded to, (Lucian, De Dea Syra,) that many supposed the temple erected at Hierapolis belonged to Juno; and that it was built by Deucalion after his escape from the flood, as a memorial of the waters of the deluge having escaped through that aperture in the earth, already spoken of, over which the temple was built. Some corroboration of this view of the subject may be inferred from the representations on the coins of the city of Ascalon, which exhibit on one side a figure of Derketo, and on the other a ship with seven, eight, or nine men. So that the mythology of the goddess in question, which is sufficiently marvellous, appears to have been founded, partly on the traditional accounts of the deluge, and partly on the opinions which were prevalent among the ancients respecting either the mermaid, or that animal of the ocean denominated by Linnaeus *Trichecus manatus*, (sea-cow.) Compare Donat. in Scheuchzer's Physica Sacra, part ii. p. 281.

#### §. 414. OF OTHER DEITIES.

The character of some of the heathen deities mentioned in the Bible, for instance, Apollo, Diana, Castor and Pollux, may be learnt from the records of profane antiquity; but concerning others we are left in great ignorance; for instance,

I. SHEDIM, שְׁדִים, Deut. xxxii. 17; Ps. evi. 37. It appears that children were sacrificed to the deities thus named; that they were considered to be fierce and inimical to the human race; and

that the object of the homage rendered to them was to avert calamities. The name שְׁדֵיִם may signify either *lord* or *master*, or anything that is *black*; it being derived from an Arabic *Ain Vav* verb, *to be black* or *to be master*. If it had been derived from שְׁדָה, it would have been pointed שְׁדֵיִם or שְׁדַּיִם. The Mehestani named one of the evil spirits SHED; but it was at length changed into light by Ormuz, i. e. made a *good* spirit, and was confined to the planet Venus, Zend-Avesta, part iii. *Bun-Dehesh*, p. 66. It might be said, if any one were inclined to support such an opinion, that the persons who introduced the present system of punctuation into the Hebrew text, pointed the word, in reference to the SHED of the Mehestani, שְׁדֵיִם instead of שְׁדַּיִם or שְׁדֵיִם; or that the Mehestani, in the recent book of *Bun-Dehesh*, had borrowed the name from the Hebrew. The Syriac word שְׁדָה appears to be adopted from the Hebrew.

II. NEBO, נֶבֶוּ, Is. xlvi. 1, a deity of Babylon worshipped by the Chaldeans, properly so called; the name of which is found in the first syllable of the proper Chaldaic word נֶבְעָדָנֵזֶר, *Nebuchadnezzar*. Perhaps the term may be explained by a comparison of the Slavonian word NEBO, *heaven*; since the last syllable of the word טֶזֶר, *Tszar*, is still found in the Russian language.

III. GAD and MENI, גָּד and מֵנִי, Is. lxv. 11. The Hebrews set tables in honour of the deities, and furnished them with food and drink. Jerome, in his remarks on the passage here quoted, observes, that it was the custom so late as his time in all cities, especially in Egypt, to set tables on the last day of the month, and of the year, and furnish them with various luxurious articles of food, and with goblets containing a mixture of new wine, and that the people drew omens from them in respect to the fruitfulness of the year; but in honour of what god these things were done he does not state. Perhaps גָּד is the goddess of *fortune*; for this word in the Syriac dialect means *fortune*; and מֵנִי is *fate*, from מְנוּנָה, to *number*, to *define*: or perhaps the idol known under the Arabic word صَنْدَاع, which was formerly worshipped by the tribes Hudeil and Choraa, between Mecca and Medina, Golius's Arabic Lexicon, col. 2270.

IV. RIMMON, רִמְמוֹן, an idol of the Assyrians, 2 Kings, v. 18, probably the tutelary deity of pomegranates; NISROC, נִיסְרָקָן, a god of the Assyrians, 2 Kings, xix. 37; Is. xxxvii. 38; and the deities of the colonies sent by the king of Assyria into Samaria,

viz. NERGAL, נֶרְגָּל, ASHIMA, אַשִׁימָה, NIBHAZ, נִבְחָז, and TARTAK, תַּרְתָּק, 2 Kings, xvii. 30, 31, are altogether unknown.

V. NANÆA, ναναιά, otherwise called ANAIS, ANAITIS, ANEITIS, and TANAIS, a goddess to whom a very splendid temple was consecrated in Elymias, 2 Macc. i. 13, 14; comp. 1 Macc. vi. 1, 2. The worship rendered by the Mehestani to this goddess was the prostitution of virgins; so that she seems to have been of a character with the Babylonish deity MYLITTA, מָלִיטָה, in whose honour every woman of Babylon was bound, once during her life, to commit prostitution, Herod. i. 199; comp. Strabo, p. 512, 532, 533, 559.

# CHRONOLOGICAL TABLE OF THE HISTORY OF THE JEWS AND NEIGHBOURING NATIONS

The only information we have respecting the time which passed from the Creation to the Birth of Abraham, is derived from the two passages in Genesis in which the years of the antediluvian and postdiluvian patriarchs are recorded. The number of years varies considerably in the three great texts of the scriptures; the Septuagint making Abraham's birth, Anno Mundi 3334; the Hebrew version, 1948; and the Samaritan, 2249. The difficulties of this subject, the various opinions respecting them, as well as the means of overcoming them, are most lucidly set forth by FYNES CLINTON, *Festī Hellenici*, vol. i.

PATRIARCHAL AGE.			
Usher. B.C.	From the birth of Abra- ham.	At whatever year the birth of Abraham may be fixed, the following dates, reckoned from it, are ascertained from scripture. See FYNES CLINTON, vol. i. 28.	
1996		Birth of Abraham. 2153 Dr. Hales; 2130 Fynes Clinton.	
1921	75	Call of Abraham, aged 75. Gen. xii. 1-4.	
1896	100	Birth of Isaac. Gen. xxi. 1.	
1856	140	Marriage of Isaac, aged 40. Gen. xxv. 20.	
1836	160	Birth of Esau and Jacob. Isaac aged 60. Gen. xxv. 26.	
1821	175	Death of Abraham, aged 175. Gen. xxv. 7, 8.	
1716	280	Death of Isaac, aged 180. Gen. xxxv. 28.	
1715	281	Joseph governor of Egypt, aged 30. Gen. xli. 6.	
1708	288	Beginning of the seven years of famine. Ib. 54.	
1706	290	Jacob, aged 130, goes down into Egypt. Gen. xlvi. 5.	
1689	307	Death of Jacob, aged 147. Ib. xlviii. 28.	
1635	360	Death of Joseph, aged 110. Gen. l. 26.	
1571	425	Birth of Moses, eighty years before the Exodus. Exod. vii. 7.	
1531	465	Flight of Moses into Midian. Acts vii. 29; Exod. ii. 15-22.	
1491	505	The Exodus.	
1451	545	Death of Moses, aged 120 years. Deut. xxxiv. 7. Placed at 1608 by Dr. Hales, and 1585 by Fynes Clinton.	
		[From the death of Moses to the first servitude a chasm occurs in scripture chronology, which is estimated by Usher and Blair at 85 years; by Hales at 86, and by Fynes Clinton at 2 years. From the first servitude to the death of Samson the years are clearly expressed in scripture.]	
Usher.	Hales.	Clyton.	Years.
1413	1572	1558 First servitude, under Cushan . . . . . 8	
1403	1564	1558 Othniel, judge 40 years . . . . . 40	
1343	1524	Second servitude. Moab. . . . . 18	
1325		Ehud. . . . . 80	
		Shamgar.	
1305	1426	Third servitude. Canaan. . . . . 20	
1285	1406	Deborah and Barak. . . . . 40	
1252	1366	Fourth servitude. Midian. . . . . 7	
1245	1359	Gideon. . . . . 40	
1236	1319	Abimelech. . . . . 3	
1233	1316	Tola. . . . . 23	
1210	1293	Jair. . . . . 22	
1206	1271	Fifth servitude. Ammon. . . . . 18	
1188	1253	Jephthah. . . . . 6	
1182	1247	Izran. . . . . 7	
1175	1240	Elon. . . . . 10	
1165	1230	Abdon. . . . . 8	
1156		Sixth servitude. Philistines. . . . . 40	
1117		Samson. . . . . 390	
		From the death of Samson to the election of Saul another chasm occurs. It is thus estimated by Clinton: To the death of Eli, 39 years. From the death of Eli to the election of Saul, 32 years—Usher makes this only 21 years.	
1095	1110	1096 Saul, king. 40 years. Acta xviii. 21.	
1056	1070	1056 David, king.	
1016	1030	1016 Solomon, king.	
DIVISION OF THE KINGDOM.			
Aher.			

## THE GREAT PERSIAN EMPIRE, B.C. 559-334.

### PALESTINE.

525 Return of the Jews from captivity. Commencement of the rebuilding of the temple, which, after many interruptions, is finished 515.

Haggai. Zachariah.

According to Philo, the history of Judith and Holofernes happened under the reign of Artaxerxes. Esther and Haman.

458 Ezra is commissioned to restore the Jewish state.

He publishes the Scriptures of the Old Testament.

445 Nehemiah rebuilds the walls of Jerusalem.

Sect of the Samaritans.

408 Darius permits a temple to be built on mount Gerizim.

MANASSES.

Malachi the last prophet, about 400.

366 Jeshua slain by Johanan.

## IMMENSE EMPIRE OF ALEXANDER THE GREAT, B.C. 334-323.

### SYRIA.

### EGYPT.

323 Judea is annexed to the kingdom of Syria.

312 Capture of Jerusalem by Ptolemy, and transplantation of a Jewish colony to Alexandria.

300 Simon the Just, high-priest, completes the canon of the Old Testament.

291 Eleazar high-priest.

323 PTOLEMY Soter.

The empire of the Ptolemies extended over Egypt, Libya, Cyrene, Arabia Petraea, Judea, Phoenicia, Damascus, and Cyprus.

Golden age of the Ptolemies.

280 ANTIOCHUS I. Soter.

276 Antiochus cedes Macedonia to Antigonus.

250 ANTIOCHUS II.

Revolt of several eastern provinces, and rise of the two kingdoms of Parthia and Bactria.

246 SELEUCUS II. Callinicus.

War with Ptolemy Euergetes.

225 SELEUCUS III. Ceraunus.

223 ANTIOCHUS III. the Great.

218 War with Ptolemy Philopator for Cale-Syria.

Great conquests in Syria and on the coasts of Asia Minor, from Cilicia to the Hellespont.

242 Ptolemy extends his influence as far as Thrace and Macedonia.

Intestine troubles.

222 PTOLEMY IV. Philopator.

205 The Jews submit to Antiochus, and are at first well treated by him.

198 The Jews assist Antiochus in expelling Scopas and the Egyptian troops from Jerusalem.

First mention of a Senate or Sanhedrim.

190 Sale of the priesthood by Antiochus Epiphanes, who also attempts to plunder the temple; consequent insurrections at Jerusalem.

175 Deposition of the high-priest Onias—Jason supplanted by Menelaus.

217 Victory over Antiochus at Raphia.

205 PTOLEMY V. Epiphanes.

203 Antiochus reduces Cale-Syria, Palestine, and Phoenicia.

192 War with Rome.

198 Egypt loses her Syrian possessions.

187 Death of Antiochus and subjection of Syria to Rome.

175 ANTIOCHUS IV. Epi-

181 PTOLEMY VI. Philo-

		Eli. Samuel, judge.	another claim occurs. It is thus estimated by Clinton: To the death of Eli, 40 years. From the death of Eli to the election of Saul, 32 years—Usher makes this only 21 years.
1095	1110	1096 Saul, king.	40 years. Acts xiii. 24.
1056	1070	1056 David, king.	
1016	1030	1016 Solomon, king	

### DIVISION OF THE KINGDOM.

B. C.	After Revolt of 10 T.	KINGDOM OF JUDAH.	KINGDOM OF ISRAEL.	CONTEMPORARY EVENTS AND KINGDOMS.
976	1	Rehoboam, 17 years.	Jeroboam I., 22 years.	
959	18	Abijah, 3 years.		972 Shishak k. of Egypt invades Judah. [Homer, 962-927.]
956	21	Asa, 41 years.		942 Zerah the Ethiopian, with a million of men, defeated by Asa.
955	22		Xudah, 2 years.	941 League of Judah with Benhadad k. of Syria.
953	24		Basha, 24 years.	
931	46		Elah, 2 years.	
930	47		Zimri 7 d., Omri 12 years.	
919	58		Ahab, 22 years.	
913	62	Jehoshaphat, 25 years.	Ahab, 22 years.	919 Ahab introduces the Phoenician worship of Baal.
896	80		Elijah, Elisha.	
893	82	Reform.	Ahaziah, 2 years.	898 Jehoshaphat and Ahab league against the Syrians. Ahab killed in battle.
891	86	Jehoram, 8 years.	Joram, 12 years.	
884	93	Ahaziah, 1 year.		
883	94	Athaliah, 6 years.	Jehu, 28 years.	
877	100	Jehoash, 40 years.		
855	122		Jehoahaz, 17 years.	
839	138		Joash or Jeshuah, 16 years.	
837	140	Amaziah, 29 years.	Jeroboam II. 41 years.	
823	154			
808	160	Uzziah, 52 years.	Jonah, the prophet.	
783	194		Amos the prophet.	
771	206		Hosea, the prophet.	
770	207		Interregnum of about 11 years.	
750	218	Zecoriyah, 6 months.	Pekahiah, 2 years.	
757	220	Shallum, 1 month.	Pekah, 20 years.	
756	221	Menahem, 10 years.		
741	236	Ishiah, Micah.	Tiglath-Pileser reigns 19 years.	
738	239	Ahaz, 16 years.	Pekah slain.	747 Nubonassar, 14 years.
		4 Rezin k. of Syria and Pekah, besiege Jerusalem.	738 He conquers Damascus, Galilee, and Gilead.	731 Chinzirus and Porns, 5 y.
730	247	His accession is placed in the 2 Kings, xviii. 1; but this is inconsistent with other dates.	Interregnum 8 or 9 years.	729 Shalmanassar 14 years.
726	251	Hezekiah, 29 years.	Hoshea, 9 years.	726 Jugeas.
		Samaria besieged.		721 Merodach-Baladan, or Mardocampodus.
723	254	Samaria besieged.		721 He captures Samuria.
721	256	End of the Kingdom of Israel.		712 Sends to Hezekiah.
697	280	Manasseh, 55 years.		714 Sennacherib invades Judea; his army is destroyed by a miracle.
		Nahum. Joel. Habakkuk.		704 Interregnum 2 years.
642	335	Amon, 2 years.		702 Belibus.
640	337	Josiah, 31 years.		711 Esrachaddon, or Sardanapalus, master of Babylon; his son, Apronadius, 699, is called king.
609	368	Jehoahaz, 3 months.		693 Asardanes, or Apronadius 693 Rigelbus.
603	368	Jehoakin, 10 years 6 months.		650 Nabuchodonosor, or Sardanapalus.
		The Seventy years' Captivity begins, 605. Daniel is one of the captives.	688 Interregnum.	692 Mesesimordac.
598	379	Zedekiah.		680 Subdued by Asuridius.
		604 Nebuchadnezzar founds the Chaldaeo-Babylonian Empire.	630 Saracus 13 years.	659 Phraortes conquers Persia and Armenia.
		Ezekiel prophesies against Tyre and Egypt.	606 Ninevus taken by the Babylonians and Medes. F. C.	634 slain 634.
595	382	Zedekiah goes to Babylon. Jer. li. 59.	587 Nebuchadnezzar takes and destroys Jerusalem.	CYANAKES.
590	387	Zedekiah rebels.	585 Besieges Tyre. 570 Subdues Egypt.	594 Astyages.
587	390	End of the Kingdom of Judah.	561 Ezel-Merodach.	599 Sets up the Golden Image.
573	396	Ezekiel's Vision.	559 Neriglissar, or Belshazzar, killed in the night as foretold by the handwriting on the wall.	Cyrus 559-529—defeats Astyages at Pursagada.
561	408	Jeohiakim released.	555 Nartondius.	JEWISH WAR.
		559 Cyrus founds the Great Persian Empire.		68 Vespasian invades Judea.
				69 Destruction of Jerusalem by Titus.

602	The Jews submit to Antiochus, and are at first well received, but soon treated by him.	603 Antiochus invades Egypt.
603	The Jews assist Antiochus in expelling Scopas and the Egyptian troops from Jerusalem.	605 Ptolemy V Epiphanes.
604	First mention of a Seate or Sanhedrin.	605 Antiochus reduces Coele-Syria, Palestine, and Phoenicia.
606	Sale of the priesthood by Antiochus Epiphanes, who also attempts to plunder the temple; consequent insurrections at Jerusalem.	606 War with Rome.
610	Deposition of the high-priest Onias—Jason supplanted by Menelaus.	610 Egypt loses her Syrian possessions.
615	Tyranny of Antiochus.	615 Ptolemy VI Philometer.
617	Successful revolt of Mattathias.	617 War with Antiochus Epiphanes.
616	Judas Macabeus.	616 Judas Maccabeus.
614	Jonathan high-priest.	614 Jonathan I. Soter.
	Continued struggle of the Jews in defence of their civil and religious rights to 130.	615 Alexander Balas.
613	John Hyrcanus asserts his entire independence.	616 Demetrius II. Nicator.
612		617 Antiochus VI. Sidetes.
611		618 Antiochus VII. Gryphus.
610	John Hyrcanus joins the Sadducees.	617 Ptolemy VIII. Soter.
609	King Aristobulus, the Cruel, dies.	618 Cleopatra and Alexander.
608	Alexander Jannaeus.	619 Cleopatra and Aleister.
607	Sedition of the Jews at the Feast of Tabernacles.	620 John Hyrcanus.
606	The Jews break out into open rebellion but are put down by Alexander, 86.	621 Syria reduced to a Roman Province.
605		622 Tiganes.
604	Aristobulus usurps the government.	623 Pompey at Jerusalem. Hyrcanus II. Judea dependent on the Romans.
603		624 Syria.
602		625 Crassus pillages the Temple.
601		626 Antipater, a partisan of the Romans, procurator of Judea.
600		627 Herod—dethroned by the Jews, who raise Antigonus to the throne.
599		628 Herod takes possession of Jerusalem and Judea.
598		629 Herod obtains Samaria, Galilee, Petras, Iturea, Trachonitis, and Idumaea.
597		630 Herod commences rebuilding the Temple.
		Roman Empire extends over the greatest Part of the known World.
4	Birth of the Saviour of Mankind, four years before the vulgar era.	4 Birth of the Saviour of Mankind, four years before the vulgar era.
	Archelaus ethnarch in Judea, Samuria, and Idumaea.	4 Birth of the Saviour of Mankind, four years before the vulgar era.
	Philip in Galilee and Trachonitis.	4 Philip in Galilee and Trachonitis.
	Antipas in Galilee and Trachonitis, with Iturea and Perza.	4 Antipas in Galilee and Trachonitis, with Iturea and Perza.
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6	Archelaus banished.	6 Archelaus banished.
7	Judea and Samaria annexed to Syria.	7 Judea and Samaria annexed to Syria.
	Coponius procurator—followed by Ambivius 9, Rufus 13, Gratus 14.	7 Coponius procurator—followed by Ambivius 9, Rufus 13, Gratus 14.
25	Pontius Pilate—exiled 33.	25 Pontius Pilate—exiled 33.
	Crucifixion of our Saviour.	
33	Herod Agrippa receives the tetrarchate of Galilee, and also the dominions of Antipas, 39.	33 Herod Agrippa receives the tetrarchate of Galilee, and also the dominions of Antipas, 39.
41	Agrippa restored.	41 Agrippa restored.
49	Agrippa II. receives Chalcis and the tetrarchate of Philip.	49 Agrippa II. receives Chalcis and the tetrarchate of Philip.
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61	P. Porcius Festus.	61 P. Porcius Festus.
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# Heb. 10:30-39

## Matthew 7

Twi And then shall come forth a shoot from the stock  
of Jesse & a branch from its roots shall bear fruit

v.2. And there shall come upon the spirit of the Lord  
the spirit of wisdom & understanding, the spirit of  
counsel & might - the spirit of  
knowledge & fear of the Lord.

v.3. And his delight shall be in the fear of the Lord  
& not by the sight of his eyes shall he judge  
& not by the hearing of his ears shall he reprove.

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rent  $n_{111} = \text{Scnt}$

grown with capillary earth under two

The main basin is a narrow Sing Tien  
governed by people in Cunzhuilin

July 3, 1982. 222

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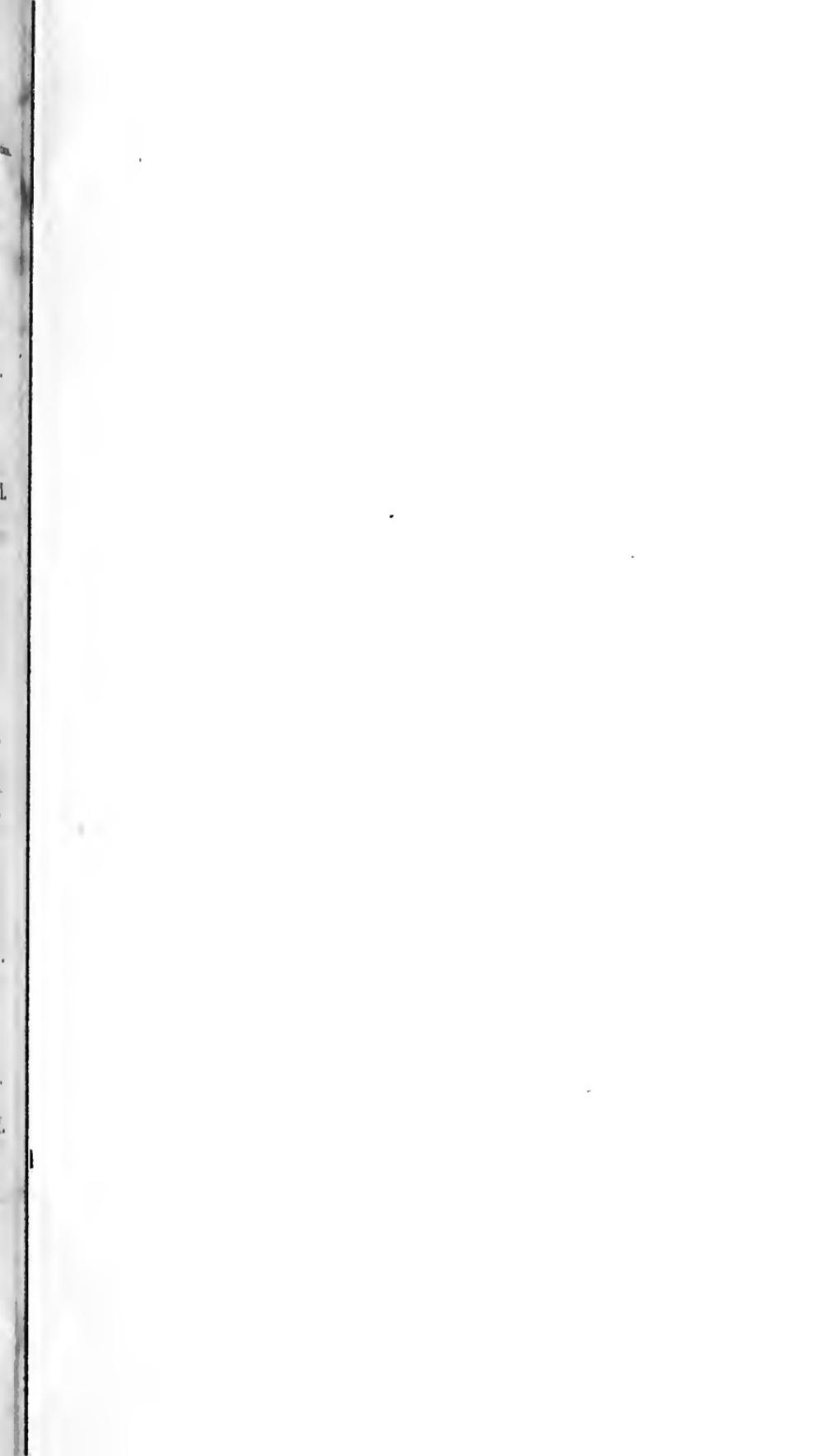
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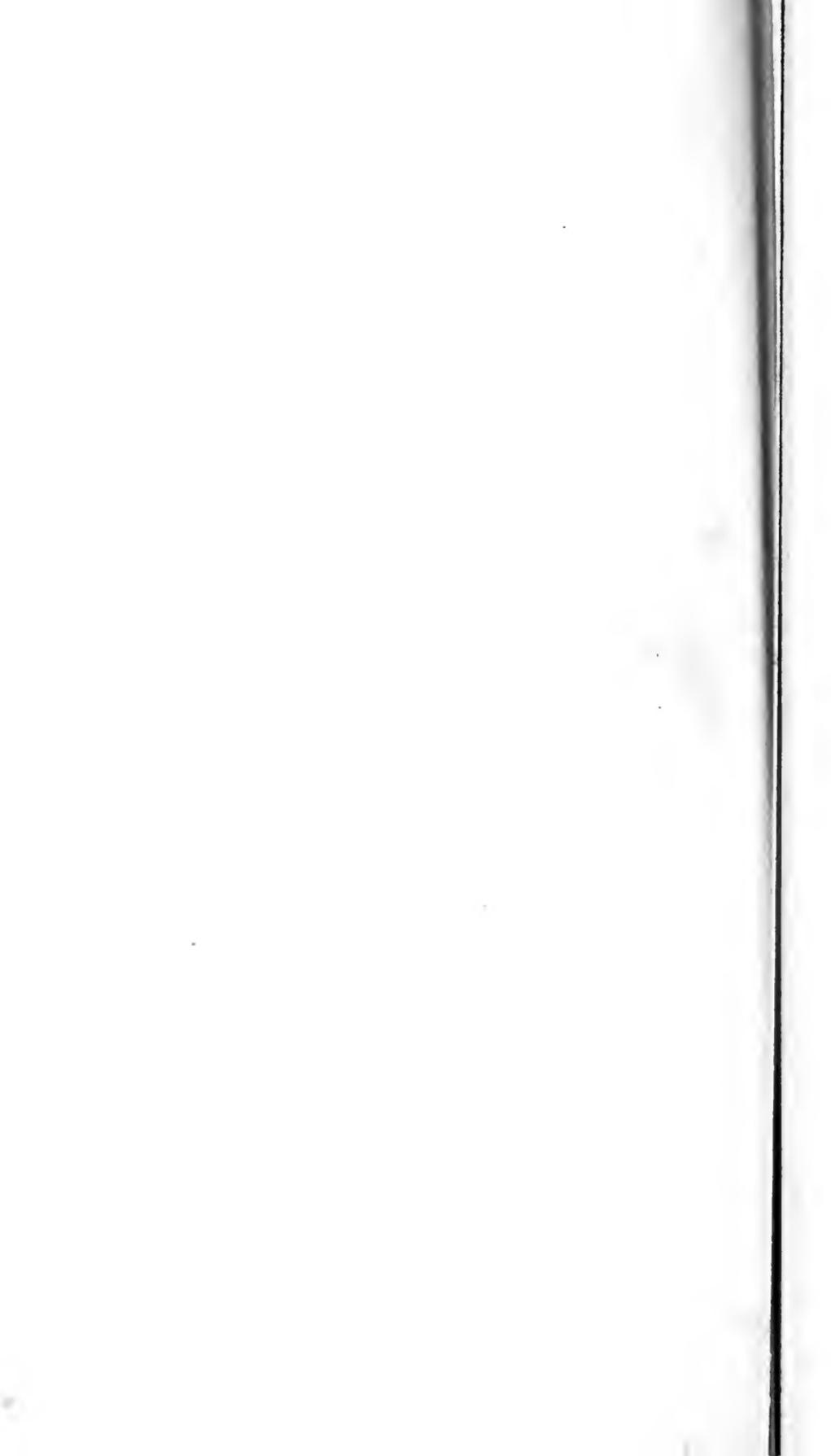
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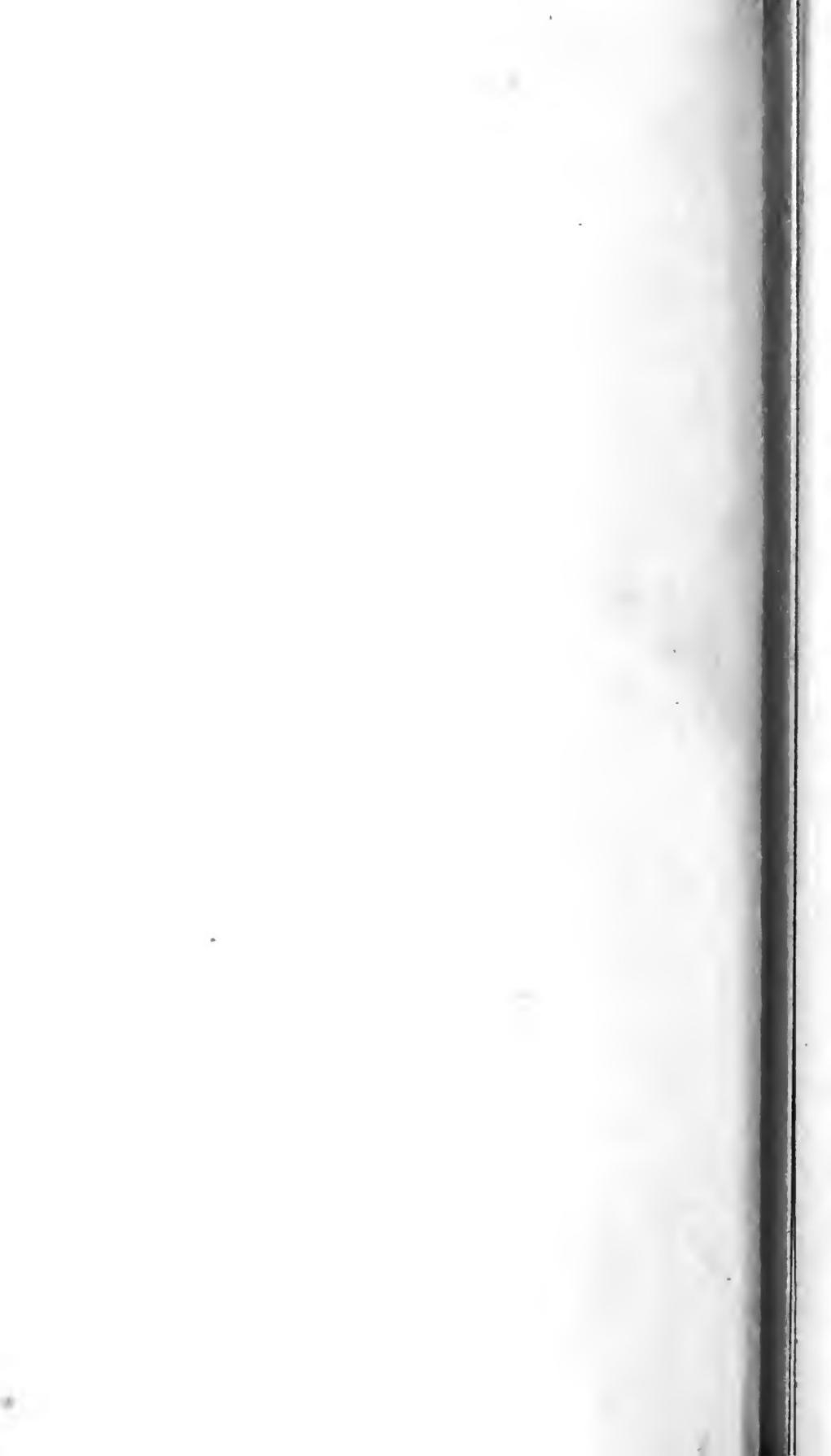
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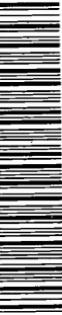
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